

THE
FREE THOUGHT
MAGAZINE

H. L. GREEN
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JANUARY TO DECEMBER

"FOR MODES OF FAITH LET PIOUS ZEALOTS FIGHT;
HIS CAN'T BE WRONG WHOSE LIFE IS IN THE RIGHT."—*Pope.*

"THERE LIVES MORE FAITH IN HONEST DOUBT
* * * * THAN IN HALF THE CREEDS."—*Tennyson.*

CHICAGO, ILL.
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Yours faithfully
J. P. Blund.

FREE THOUGHT MAGAZINE

JANUARY, 1901.

REVELATION UNDER THE MICROSCOPE OF EVOLUTION.

BY PROF. DANIEL T. AMES.

THE first man who stood on this earth with mind sufficiently developed to think, queried: Whence am I, for what purpose, and whither am I bound, and what is the way? And though man has ever since continued the inquiry and received many and varied answers, it yet remains an undemonstrated problem. Something over 1,000 different religions have each, with dogmatic certainty, presented its own peculiar solution, generally founded upon alleged divine, and not to be questioned, revelation.

Gods and goddesses innumerable in almost every conceivable form, borne of human ignorance and credulity, have been besought in prayer and sacrifice and worshipped. Polytheism with its many gods, monetheism with one god, and Pantheism with no god but the all-pervading law and energy of nature, have each given its answer, and anathematized all dissenters. Philosophy, too, has presented its theories, idealistic, materialistic, pantheistic, gnostic and agnostic, yet the inquiry is still repeated.

In the beginning man was without knowledge or experience; mystery shrouded him on every hand; yet the great earth, the celestial bodies sweeping through the heavens, the succession of day and night, the coming and going of the seasons, the raging tempest, the terrible earthquake, the ever-fuctuating tide of good and evil that beset his pathway, all bespoke unseen, mysterious and mighty forces beyond his power or control.

With the great unknown power which man saw everywhere so mysteriously manifested, he very naturally came to associate not only his own origin, purpose and destiny, but all the good he enjoyed and the evil he encountered; and how natural, led by his own ignorance and conceit, that he should ultimately fashion it in his own magnified image and enthrone it in the mysterious realms above as his God—the great and almighty crea-

tor and ruler of the Universe. Thus it was really man, who fashioned a creator in his own image rather than a God so creating man.

Without knowledge or understanding, man could only imagine and speculate concerning the origin, control and purpose of things—these imaginings and speculations descending through tradition, distorted and magnified by the succeeding generations, at length, as they became hoary with age, assumed the air of sacredness and gradually crystallized into alleged revelation and consequent systems of religion. Self-appointed priests usurped the authority of the Almighty and in his name levied tribute, dispensed favors, and inflicted judgments. They set human reason and experience at naught, when they went counter to alleged revelation and dogma, and persecuted and destroyed all who disputed or resisted their alleged heavenly authority.

In the beginning, the realm of the supernatural filled the horizon of human perception and understanding. For all cause, all knowledge, all good, all evil, everything by which he was affected, man looked to the sky. He was hungry and hunted food, and when he found it, he thanked heaven, and when he was cold covered himself with the skin of an animal and again he thanked heaven. And he did likewise when he crawled into a cave for shelter and safety, but in spite of his belief in and looking to the supernatural, as the great dispenser of his weal and woe, he came slowly to perceive that certain phenomena came as the inevitable result of certain causes which he formulated into rules for his future guidance, and thus science had its beginning. But alleged revelation was before it, in possession, intrenched and fortified behind the battlements of divine authority, from whence it arrogantly disputed and waged relentless war against all knowledge and all discovery, not in accordance with its teachings.

Even the right to question its story of creation and of the origin, progress and destiny of man was denied, and any attempt to do so was anathematized as sacrilegious, and the way for change and progress was closed and barred so far as was possible to vested authority.

When a new science or a new principle has been discovered, theology has not been so much concerned respecting its truth as its probable effect upon the established doctrine and alleged revelation.

To contemporaries of Copernicus, his new Astronomy struck at the very foundation of Christian theology. It dissipated the old local heaven, the abiding place of a personal God, in infinite space; it changed a stupendous flat, stationary earth from the great primal and central body of

the universe to a comparative speck revolving with a great sisterhood of worlds in space, all of which was opposed to revelation, and a dangerous heresy, and must not only be silenced, but a deterrent example made of its authors and abettors, as had been repeatedly done to innovators upon revealed ignorance. An instance, most horrible, was the murder of the beautiful and accomplished student and teacher of astronomical science, Hypatia, at Alexandria, only a few centuries before the burning at the stake of Bruno for a similar heresy, and from which Galileo was forced to recant, under threat of a like fate.

RELIGION AND SCIENCE.

Says Herbert Spencer :

"Of all antagonisms of belief, the oldest, the most persistent, most profound and most important is that between Religion and Science. It commenced at the very beginning of things and has shown itself everywhere throughout the domain of human knowledge and progress."

WHAT IS RELIGION ?

As we have shown, Religion in its beginning was the formulation of the dreams, imaginings and guessings of primeval ignorance, presented as holy and divine revelation, expounded and enforced by priestly authority, as an infallible guide for all human conduct and an indisputable standard for all law, all morals and all good—irrevocably and unalterably fixed from the beginning. From "Thus sayeth the Lord," there was no appeal, and to it no amendment. I here allude to religion on general principles, as an aggregation of 1,000, more or less, 999 of which would unite with me as against the other one. For, do not the followers of each one of these religions know that theirs is the only true one? Alleged revelation, being founded upon things unreal, intangible and imaginary, is beyond the reach of the material fact, and can be neither proved nor disproved. Once accepted and anchored on faith (which has been aptly defined as that faculty which enables one to believe what he knows is impossible), it defies reason and experience and becomes perpetual.

Says theology, I have no occasion to change, readjust or even doubt my doctrine or belief. Being divine in its origin, it was at the beginning, is now, and ever will be infallibly true, and its one great and perpetual struggle has been to hold fast to its old anchorages in the remote and unenlightened past. And sneeringly it has said to science, being only human and without divine sanction, you can have no assurance of having the truth and accordingly you have been forced to make frequent adjustments ;

what you presented as scientific truth yesterday, you may have to contradict to-morrow.

While at the Parliament of Religions during the Chicago Exposition (and, by the way, what a story that exposition told for Evolution and Science), a clergyman said to me, while discussing religion and science: "You have no certainty that your astronomy even is right; something may yet be promulgated as much at variance with the Copernican system as is that with the Ptolemaic, which is also the biblical. How do you know the alleged distances, dimensions, velocities, and motions of the planets are true? You have not been there, you have not measured them," etc. I said to him: "Have you ever watched the coming and going of an eclipse of the sun or moon, and noted the certainty and accuracy with which the prediction was fulfilled, and reflected upon the complicated astronomical facts upon which those predictions were based, and still say that astronomical science may be all wrong?"

"Does the locomotive, which is simply a creation of science, fail to draw its train, electricity to convey its message, gunpowder to propel its missile, the printing press to print, or do any of the thousands of scientific appliances of the forces of nature fail of the expected result under the proper cause and conditions?"

The theologian withdrew—evidently preferring to preach to an audience whose business it was to listen and ask no questions.

And what is revelation? To be such, it must be first handed direct from the revelator to the receiver. Certainly revelation to me cannot be revelation to you—no more is that which God is alleged to have spoken to Moses, and the prophet's revelation to the rest of mankind. To believe in an alleged revelation is a three-fold tax upon human credulity.

First, the belief that a God has revealed something; second, that the alleged receiver and relator of the revelation was not himself a victim of deceit or hallucination, or has not lied; third, that the supposed revelation has been truthfully recorded, and correctly translated, if recorded in an unknown tongue.

Suppose I would tell you that I had received a revelation from heaven to be delivered to you here this evening, would you be bound to accept it as such, and would you do it? I should fear lest you should rather unpleasantly catechise me as to where I had been and what I had imbibed.

Revelations, so called, have been the children of the prevailing ignor-

ance, superstition, credulity and priestly impositions of the barbaric ages in which they have originated.

WHAT IS SCIENCE ?

Science has been the child of the accumulated knowledge discovered and demonstrated by human research and experience throughout bygone ages, in every department of human necessity and desire ; knowledge and skill thus acquired under the guidance of reason have been the agents of all human progress and constitute the fabric out of which the grand temple of civilization has been reared.

Science, ever desiring and searching for absolute truth, fears no assault ; it even seeks to discover its own errors, and when made known, either by its votaries or adversaries, it gladly readjusts and moves forward with renewed energy in its seeking after truth. It is therefore progressive, always waging new conquests and gaining new victories in the realms of mind and matter.

EVOLUTION.

The coming of Evolution marked an epoch in the domain of natural science and a revolution in the world of thought. In the words of Drummond : "It has thrown the universe into fresh perspective, and given to the human mind a new dimension. Old theories have been either transformed or demolished.

"Evolution involves not so much a change of opinion as a change in man's whole view of the world of matter and life. It is a new method of looking upon all nature. Science through all previous time had devoted itself to the cataloguing of facts and the discovery of laws. Each worker toiled along the line of his own specialty. The astronomer studied and mapped the heavens. The geologist delved in the rocks of the earth ; the chemist experimented in his laboratory, the botanist hunted the fields, and the historian his library"—each isolated and independent of the other in his work and conclusions. Suddenly all were confronted with a new law comprehending all things, and henceforth all work, all science was unified in and explained by the one new philosophy of Evolution. The world commenced thinking on new lines. "Through the doctrines of evolutionary science the whole plan of life is being slowly revealed to us in a new light, and we are beginning to perceive that it presents a single majestic unity, throughout every part of which the conditions of law and orderly progress reign supreme."

Evolution fits, like a die into its counter, in all the processes and phenomena of nature and is in harmony with all human experience and

reason. Each step is always suggestive of that to succeed, and as we follow out its workings we are constantly led to exclaim, How simple! How natural! How could it have been otherwise? It, too, assumes that throughout time there has been no break in the continuity of cause and effect, that no instance has occurred where it could be said, this is a natural process and that is not.

Revelation is the converse of this; it is inharmonious, it fits nowhere; it antagonizes all knowledge and experience, makes nature reverse and contradict herself in the doing of seemingly impossible things, in impossible ways—and one is led constantly to exclaim, How unnatural! How could it have been so? It is impossible! Absurd! Which of these methods must we accept?

Theology—founding its belief on a fiat creation whereby a personal God placed man upon earth in a state of glorious perfection, direct from his maker's hands, like a new and glittering coin fresh from the mint, that man sinned and fell to perdition—and that his creator has simply struggled throughout the ages to restore him to his original state of perfection.

Evolution, discarding that hypothesis, has traced man all the way, step by step, upward, from a protoplasmic cell to his present stage of unfoldment; and viewed in the light of the past, how glorious is the promise of the future. If thus far he has risen, who shall essay to set the bounds of his future possibilities?

Prof. Helm, in defense of revelation and disparagement of evolution, asked, "Why should we claim a brute origin when revelation tells us we were divinely created in the image of God?" As if one had the liberty of a choice? The question is not, what would best please us, but what is the truth? But even were it a matter of choice, who would not rather contemplate himself upon an ever-ascending way toward infinite perfection—even though a monkey did come in the line of his ascent—rather than start as an even perfect son of mud, upon a way that immediately descended to perdition and then on through an everlasting struggle against divinely entailed evil?

If human progress had been controlled by a personal divinity, why should it not have been constant and uniform throughout the world?

Has the great omnipotent father, through deliberate partiality, doomed one portion of his children to remain savages, others barbarians, while he yet led others on to civilization and enlightenment, some to endless misery, others to endless glory? Is such a conception of an almighty and infinitely good and just father possible? Or, upon the other hand, can

we conceive him as so dominated by circumstances as to compel such a diversity in his treatment of his children? Is he not the creator of circumstances?

Is it not rather apparent that all the varied phases of human progress have been the inevitable result of the varied geographical, climatic and other circumstances that have environed the different races of men; of this I will speak later on.

ORIGIN OF THE UNIVERSE.

Respecting the origin of things, says Herbert Spencer :

"Three verbally intelligible suppositions may be made as to the origin of the universe:

- "1. We may assert it to be self-existent.
- "2. We may assert it to be self-created.
- "3. We may assert it to be created by an external agency."

Are either of these comprehensible to the mind?

Neither is thinkable—each is apparently unknowable—and the scientist is led to believe that to know the fundamental cause and origin of things transcend the finite. The scientist says: Here as regards origin I stop, as to the beyond I am agnostic. I simply don't know. I have been unable to find out.

The religionist says: Not so. I know all about it. To me the great creator has revealed—if not all—certainly all that is necessary for man to know. And being satisfied with that solution, he has unceremoniously dismissed all further consideration as to the creation and control of things. And has stoned, burned and damned as heretics those who have ventured even an inquiry.

Of the three hypotheses, Science and Evolution accept the first as presenting the least of difficulty, viz., that the universe of matter is self-existent, and that all change and progress are simply the working of energies inherent, always present and ever unconsciously working to give to mind and matter a more complex and higher expression.

Pressing backward our inquiries on any line to the furthest point possible, toward the origin of things, nothing is discovered that does not give conclusive evidence of having reached its present condition through the process of evolution. Nowhere is there evidence of a sudden advent on earth or in the universe of a perfected thing.

Evolution traces the Universe to infinite realms of cosmic ether, which gradually separated into nebulous masses, each of which became

burning, seething, revolving spheres out of which was evolved systems of worlds, to which the central mass was a sun, holding them in their courses and bestowing upon them heat and light as does our sun upon our own solar system, which also was born of the same process.

CREATIVE FORCE.

Nothing is more obvious than that all constructive or evolutionary force, in nature, is without conscious thought or intelligence; everything in the vegetable and animal kingdoms starts from a seed or germ which germinates and unfolds from imbibed nutriment, each individual after the manner of, but always differing in some manner and degree from any other of its species. In the mineral or crystal kingdom, where there is no life, growth is by accretions. In all three kingdoms the building or growing process is alike unconscious, and independent of all intelligence, subject to unchanging, and to the uttermost of finite ken, eternal law.

In the germ, in embryo, and in the babe, man is simply unconscious matter, yet he grows and develops alike as to mind and body. The brute and idiot develop a body as symmetrical as a Homer, a Newton, or a Shakspeare; intelligence, reason or even consciousness does not enter as an element in the germ or growth, even in man, the crowning work of creation. "Who, by taking thought, can add a cubit to his stature," change the color of his skin, or even so much as add another hair to his head?

All the complex operations of the human organism are simply what we call reflex actions. All the visceral actions which keep us alive, from moment to moment, the action of the heart and lungs, the contraction of the arteries, the secretions of the glands, the digestive operations of the stomach and liver belong to the class of reflex and unconscious actions. Throughout the animal kingdom these acts are repeated with little or no variation from birth to death, and the tendency to perform them is completely organized in the nervous system before birth, even in the germ, as is the oak in the acorn—man enjoys no preference. Every animal breathes and digests as well at the beginning of life as it ever does. The foregoing thought is in part presented by John Fiske in his admirable little book on the "Destiny of Man."

Wherever creative or evolutionary force operates, it is in accordance with fixed and immutable law. And with an invariable result.

So far as finite research can be extended, this fact pervades all time, all space, all things. Whether evolving planetary systems from the infinite realms of cosmic ether, converting fiery globes into suitable abodes

for teeming life, carrying life and matter through all intervening stages from protoplasm to man, or giving expression to beauty in the variegated flower, and orderly and artistic designs in the scrolling upon the frosted window-pane; in all and everywhere the unconscious forces of nature would seem to possess inherent power for continuous unfoldment into new, more orderly and higher forms, without anywhere giving evidence of the exercise of intelligence akin to thought, or to reason that adapts means to an end.

This seems to dispose entirely of a conscious, thinking, almighty creative personality; as Carlyle would say, "an almighty clock-maker." The great evolving force everywhere present, everywhere working, manifest in all matter and in all life, is here present, within the space enclosed by these walls, as visible and manifest, as anywhere in the entire universe.

Bring in here a box filled with earth, deposit in it a seed, and immediately the seed sets to work absorbing moisture, expanding and germinating. Soon it sends out a shoot for a root, and soon another upward for a superstructure, a fluid called sap conveying the building material throughout the structure, as does the blood through the animal structure; and so it goes on adding to its roots and trunk, ultimately to find expression in blossoms, and its own reproduction in its fruit. Every stomach, here present, is, unconsciously and independently of any intelligence, digesting and converting food into nutritious fluids which the circulating blood, unconsciously, is carrying to all parts of the body, nourishing building or repairing, as the case may be.

Can there be, supervising and shaping the destiny of man, a conscious thinking, personal divinity operating the apparently automatic machinery of life? And by whose fiat man is conceived, born, lives, dies, and is finally saved or damned?

And is there anything more complex and delicate, apparently having greater need of a special engineer in constant charge, than the human organism? Yet is it not obviously a natural result under the unconscious operation of all-pervading natural force and law, self-existent as the universe, and why may we not believe it to have been without beginning, and to be continued without end? If not, where are we to suppose that personal creation and control of things ceased, and evolutionary force under natural law took charge?

Oh! but there is design in nature, says the creationist—therefore there must have been a designer.

But who was that designer? The answer is, God.

But who was the greater designer of that designer, God? How is it easier to think of God as self-existing without having been himself designed—than that nature herself has been the great mother of all things? Is not the difficulty, which scientists concede, simply augmented from the very introduction of an outside power as the great creator and director of the universe?

Again, time and space are infinite. Can we conceive of a before and after? Where was the personal creator before a fiat-creation, and how had he occupied himself? In the infinity of time, nowhere and with nothingness? But once his labors begun, he has apparently pursued them with commendable diligence, for astronomers tell us that within the range of their telescopes (which is but a speck in the infinity of space), there are 77,000,000 of suns, supposing each to have an attendant solar system as numerous as that of our sun, we have 10,000,000,000 of worlds; supposing each in the average to have a population equal to that of our own world, they would have fourteen quintillions or fourteen million of billions of people; yet divine revelation informs us that the hairs upon every head are numbered. Allowing thirty-three births annually to every 1,000 people; which has been established as about the ratio of births, there would be presented 200,000,000 new heads of hair to be inventoried every second, and no interval for rest or refreshment, not to mention the falling sparrows and various other little cares incident to the personal supervision of an invnite universe. Here is presented an example of activity and industry to delight the most exacting economist.

The Science of Geology, which is only a chapter in the great story of Evolution, finds ample assurance that the earth has existed in its present form during from one to four hundred millions of years; that it was originally and for a long period in a fused liquid mass. As it slowly cooled, contracting its surface, portions rose up in mountains and elevated plains, forming valleys and basins for lakes and oceans. Water, frosts and glaciers gradually cut, ground down and disintegrated the rocky crust, forming soil; and when the atmosphere and earth became sufficiently cooled, vegetation, rank and prolific, sprang up, the remains of which are stored in the vast deposits of coal, to bestow warmth and comfort, and to tell its story in later times.

At length there appeared low orders of animal life which have left their remains deep down in the rocks to tell of the time and condition of their life; and as each new stratum and accretion has been added to the original rocks, different and higher forms of animal and vegetable life,

including man, have become imbedded therein, and their fossil remains have each respectively added a new chapter to geological science, and are mute witnesses to the truth of the great doctrine of evolution as applied to the earth, its structure, its products and its inhabitants.

From a zoological standpoint, man can no longer be regarded as being a creature of special creation, occupying a position apart from the animal kingdom. He can lay claim to no separate order or family. "He appears in the rocks like any other fossil, and in the exact place science would expect to find him. He is born like other animals, subject to the same diseases, and yields to the same treatment, and in his anatomy he is scarcely distinguishable from his nearest allies among animals—almost bone for bone, nerve for nerve, muscle for muscle he is the same." He is only a vertebrate, a mammal and a primate, and belongs as a genus to the catarrhine family of apes, just as lions, tigers, leopards and lynxes are different genera of the cat family, which are descended from a common stock of carnivora, back to which we may also trace the pedigrees of dogs, hyenas, bears and seals; so that there is no doubt that the genera of platyrrhine and catarrhine apes, including man, are descended from a common stock of primates, back to which we may also trace the converging pedigrees of monkeys and lemurs, until their ancestry becomes undistinguishable from that of rabbits and squirrels. Such is the conclusion of the scientific world, and there is no more reason for supposing that this conclusion will ever be gainsaid than for believing that the Copernican astronomy will some time be overthrown and the old Ptolemaic system reinstated.

Man is an inseparably linked to the animal kingdom as is the earth to the solar system, and that system to other planetary systems of the universe.

There is no longer any ground for flinging "the missing link" at evolution. The chain is already too complete. It now stands on general principles in the main as indisputable as the multiplication table. And he who now prates about "the missing link" is in danger of being taken for one of its near lineal descendants.

EVOLUTION OF SPECIES.

Darwin, in his "Origin of Species," published in 1859, presents a startling array of facts and examples relating to the past history of life upon our globe, showing how the different orders of life, as evidenced by fossil remains in rocks and caves, have succeeded each other to meet the varying conditions of the earth, and how the present diversified species

have become so through a variety of causes; chief among which are "natural selection" and "the survival of the fittest." These are generally applied to animals in a state of domestication, in which state the phenomena become much more marked, as the changes are more rapid and varied when intelligently controlled by "artificial selection."

Dogs, horses, cattle, sheep, pigs, rabbits, pigeons and even plants, fruits, flowers, etc., which have long been under domestication, have been greatly varied to suit the needs or fancy of man. Observe the various breeds of horses, the slim and agile racer; the gigantic plodding draft horse; the tiny Shetland pony; and many other varieties, the result of "artificial selection." And dogs in their endless variety and sizes, from rat terriers to St. Bernards, and barn-yard fowls in nearly like variety from the bantam to the shanghai, and so on to the end of the list. And through what agency has all this been accomplished? Simply by taking advantage of a slight tendency to variation between the different individuals of the same species—the breeder constantly selecting the individuals that best suited his purpose, which process repeated through successive generations ultimately secures the desired result. Thus, by slow accumulation of small differences, a new race is finally evolved.

Under "natural selection" evolution is much slower, but through the hundreds of millions of years since the earth became habitable, ample opportunity has been presented for all the endless changes manifest in the myriad forms of animal life now existent on the earth and traceable in its fossil remains. In such time the period of human life would be only a microscopic point, changes would therefore pass unobserved, by any single generation of man.

Referring to the evolution of the horse, Prof. Marsh, in his researches into the pedigree of this animal, has demonstrated by crucial evidence his descent from a five-toed animal not larger than a pig, and somewhat resembling a tapir. All the missing links in this case have been found, and thus the primitive barbaric hypothesis of a "special creation" may be said to have disappeared forever from the field of natural history. It has taken its place by the side of the Ptolemaic astronomy and the dreams of the alchemist.

MAN.

Whatever may be our theory as to the way by which man arrived upon the earth; whether through a fiat creation whereby life was breathed into a heap of dust, or by evolution along with the rest of the animal king-

dom from protoplasm, there can no longer be a question that he arrived as a downright savage, and that evolution has carried him progressively out of a state of savagery, through barbarism, semi-civilization, civilization, to his present advanced stage of enlightenment. Along with his own fossil remains are found the relics that tell in unmistakable language the story of his struggles through ages properly designated as those of stone, bronze, and iron, into the present age of steel.

When in his evolutionary progress man slowly parted company with his animal ancestors by rising to a plane of his human existence, it was simply a parting between the highest order of savage animal and the lowest order of savage man. The distinction was imperceptible, and man entered upon his new and human estate without inheritance of knowledge or wisdom. He yet vacillated in his posture between that of man and mere animal; procured his food from spontaneous nature, like other animals; he was without clothing; without fixed habitation; without articulate speech; almost without association; without weapons, save a club or stone. As he slowly moved forward in his human development under the guidance of the glimmering light of his dawning reason, infinitesimally narrow were the degrees marking the early stages of his progress, and slight was the increase of inherited wisdom and knowledge from generation to generation, but the added inheritance of each succeeding age gave a constantly accelerated advance.

Let me briefly illustrate. At first, man speechless and without social organism, led a comparatively isolated life and advanced only from his own individual experience. As families or groups were formed, the experience or discovery of each member would serve and advance all. One added a new word to his speech, improved his weapon, utensil, supply of food, shelter, etc.; all the family would share the advantages. The same would be true as to tribes, kingdoms, empires, and, finally, the world.

The greater number of people acting unitedly the greater would be their aggregation of knowledge and experience, and, accordingly, the acceleration of their progress. The grandest accelerating agent of human progress, after speech and writing, was the printing-press. It unified and utilized the great mind-force of the world. It not only preserved all its creations, but it sent them out again to be reacted upon by the world of mind. Discoveries and inventions which apparently meant little at their start, and so far as the discoverer and his immediate circle were concerned would probably have never been advanced beyond their first appearance, and perhaps become lost arts, though the energizing power of the

press were evolved rapidly toward perfection and became mighty agents of human progress.

Let me illustrate. Six hundred years before Christ, Thales, a Greek philosopher, observed the phenomena of electricity while experimenting with amber; but neither himself nor any one who shared the knowledge of the discovery perceived the true nature of this mysterious force, or to the least degree utilized it. Twenty-two centuries later, German and Italian philosophers (Leyden, 1746; Galvani, 1786), made similar discoveries. But two centuries before that the art of printing had been introduced, and through its agency these new discoveries were soon made known to the mind of the world, even in this new world, where it reached the mind of Franklin, who wondered if this newly-discovered force was not identical with that mighty and mysterious energy that flashed in the lightnings of the heavens and resounded in the awe-inspiring thunderbolt. Through ingenious experiments Franklin demonstrated the identity of lightning with electricity. Again the printing-press announced to the world this new discovery. In the world of mind was a Morse. He reflected upon the "time and space annihilating quality" of this strange force and perceived within its possibilities an ideal thought messenger, and out of the refulgence of his genius the magnetic telegraph was born. The world wondered and said, "What next?" But there were yet other possibilities transcending the achievement of Morse, as had his that of Thales twenty-four centuries before. Through the press the story of the magnetic telegraph was heralded throughout the world, and it reached the mind of a Bell, and out of his thought and experimenting evolved the telephone, which the press, as the earnest and faithful godmother of progress, promptly announced to the world. And in the world's great alembic of mind it found an Edison, under whose wizard touch the possibilities of electrical force as the servant of man have been developed and announced with a degree of rapidity fairly bewildering.

The same is true, and scarcely less astonishing, respecting the evolution of the use of steam. From the "imp of the tea-kettle" to such marvels of mechanism and force as locomotive engine 999 and the palatial iron steamship that triumphantly ploughs the ocean with the strength of 30,000 horse power. Such would be the story of the evolutionary power of the press throughout the phenomenal progress of the nineteenth century.

It must be apparent that the great distinguishing difference between primitive and enlightened man is simply the difference between the developed power of his reason and his heritage of accumulated knowledge.

Heritage bestowed upon primitive man animal instinct and a ray of reason. Upon enlightened man it bestows expanded reason and the grand aggregation of knowledge, acquired through all the bygone ages of human toil and research. Heritage put into the hands of the primitive man a club and stone, into the hands of enlightened man a repeating rifle. Heritage mounted primitive man on the back of an ass, and places enlightened man on a vestibule train. Justice, however, compels me to concede to the earlier conveyance one important advantage as yet unavailable to even the vestibule train—that of giving inspired advice to its passengers. Heritage put primeval man aboard a raft or dugout, it puts enlightened man on a 30,000 horse-power iron steamship.

The like is true on every line of human endeavor; and is it not obvious that every step of advance has been an inevitable result of natural law under the suggestion and guidance of human reason and experience? Where is there any record of a contribution to science from the skies?

While it is obvious that enlightened man has evolved from the savage, it is equally plain that a very large portion of the human race yet remain savages, and many more but little removed from that state, so we see that evolution has been a thing of circumstances. I will now proceed to trace some of the many causes that have operated for and against human progress by evolution.

I have shown how man at the outset was utterly without experience and knowledge. He was under the most imperative necessity for food, clothing, shelter and protection of life, and from the pursuit of these began and continued evolutionary progress.

Had there been ever ready at hand spontaneous food to fill every hungry mouth, a skin of an animal to cover every shivering body, and comfortable caves sufficient to give every man shelter, no race of men would ever have progressed beyond savages. Indeed, where these have been approximately the conditions, man has remained a savage, or approximately so.

• In the torrid zone, where there was the nearest approach to a perpetual supply by nature of the necessities of life, man has never advanced to civilization. Why should he toil to increase or store food for which there was no necessity, or to manufacture much clothing and build warm houses where no cold was felt?

In the temperate zone all was different. During half of the year nature provided nothing; man must increase and store his food or starve;

provide more abundant clothing, warmer and more substantial shelter, or perish from the cold.

Here, indeed, began the "struggle of life" which Darwin regarded as the key to all evolutionary progress. The effort to provide the various necessities to bridge over the unproductive season awakened into activity the inventive and reasoning faculties of man, and forced him into social relations, closer, more mutual and helpful; new and more reliable sources of food than those nature has supplied must be discovered, and man began to seek diligently new ways and means.

Observing the precariousness of hunting wild animals, he seized and domesticated the more useful and destroyed those dangerous and noxious. He planted the seeds of food-producing trees and grains, thus increasing the abundance and certainty of their products. He invented new and better implements for digging and working the soil, and thus agriculture evolved.

Constantly pressed for more and warmer clothing, he sought and discovered the most suitable material, and contrived methods for its manufacture into cloth, and out of the continuous struggle on this and kindred lines evolved the manufacturing arts.

The necessity for better dwellings and a desire for greater convenience and comfort, led to constant improvements in the builder's art and out of these efforts evolved the architecture of the world.

Through the constant exercise of the various faculties of the mind, in meeting necessities, in the "struggle for life," came the habit of thought, industry, prudence and economy which ultimately gave to man the power to reach beyond his simple necessities, to the securing of comforts and luxuries, into the realms of the aesthetic, to the knowledge and practice of art, music, literature, science, and all the complicated relationships of enlightened humanity.

Thus it has been in every field of human endeavor; by the constant exercise of brain and muscle to the attainment of a specific end, cunning and skill have not only been acquired, but they have crystallized into habits of thought and habits of action. This is alike true of individuals and races—a desire or aspiration unconsciously propels one onward in the direction of its attainment.

As a man thinks, so is he. If he thinks good he will ultimately achieve good. If his thoughts go out to his fellows in love and kindness, so ultimately will be his acts, and he will be an apostle of love, benefaction, and reformation. If he thinks all manner of evil things, his deeds will

become accordingly infamous, and he will go down in history, if at all, as a Nero, a Catiline or a Caligula. If he thinks philosophically, he will become a philosopher, and, like Plato, Aristotle, Socrates, Newton, Darwin, Spencer and a host of others, evolve new principles of philosophy. If he thinks as did Watt, Stephenson, Fulton and others along the line of the dynamic force of steam, there will evolve steam engines, locomotives, steamships and all manner of machines to lighten human toil.

If he thinks along the line of electricity, as did Galvani, Franklin, Morse, Bell, Edison and others, the mysterious power of the skies—that old revealed voice and messenger of the gods—will evolve into telegraphs, telephones, phonographs, and become a mighty servant of man.

If along the line of art, an Apelles, a Phidias, an Angelo, a Titian, a Rubens, a Millet will bless the world through a higher and grander expression of art.

Through thinking and practicing the art of oratory comes the eloquence of Demosthenes, a Cicero, a Pitt, a Henry, a Webster, a Choate, an Ingersoll, and others whose burning words have electrified their fellows.

Out of the study and practice of law and statesmanship evolve complicated systems of government, and law-givers like Moses, Confucius, Solon, Lycurgus, Augustus, etc.

Such would be the story upon every line on which the human mind has been called into action. Nothing is more certain than that man has unfolded and progressed precisely as he has made himself master of the principles and forces of nature, and by long and constant exercising of mind and hands he has acquired the knowledge and skill which gave that certainty and facility of action which carried him to the front, as the exemplar and leader in his chosen field of action. Man has progressed on the responsibility of his action, and in the light of his own reason and experience under the inevitable law of cause and effect, with which no capricious power from the skies has ever interfered either to aid or hinder. Man lives better to-day because he lived and struggled yesterday. To-day he builds a better house because he builded yesterday. His clothes are better to-day because he made clothes yesterday. He thinks better, is more human, and is wiser to-day because he thought, exercised his humanity and gained wisdom yesterday. The experience of the yesterday has been the lever that has raised the primeval savage to civilized and enlightened man. In the words of Gerald Massey:

'Tis weary watching wave by wave,
And yet the Tide heaves onward;
We climb, like corals, grave by grave,
That pave a pathway sunward;
We are driven back, for our next fray
A newer strength to borrow,
And where the Vanguard camps to-day
The Rear shall rest to-morrow!

THE EARTH NOT BORN OF THE SUN—IT HEATS ITSELF. CHAPTER II.

BY DANIEL K. TENNEY.

The Hypothesis of Ether Criticised.—Sunlight and Heat Shown to Be Visionary—Heat and Cold Are Concurrent Forces of Nature.

THE ETHER THEORY.—For the purpose of annihilating the natural difficulties which I have suggested, comes an illustrious representative astronomer from the Institute of France, Prof. J. Norman Lockyer, and explains the whole matter so clearly that he who runs may read! Hear him:

"There is no air all the way between us and the moon, or all the way between us and the sun, yet we get light from the moon and from the sun. How is this? In case of light, as in the case of electricity, about which we are uncertain, there is no transmission of anything but a state or condition of things, a distribution or a vibration between the sender and the receiver. The light, for instance, which appears to be given out by a candle and which is received by our eyes, does not come bodily from the candle. The sender, in this case the candle, is simply a something which puts something in motion.

"Physicists imagine that there is something which they call ether, infinitely less gross in structure than air, which permeates all nature and all bodies, and that the disturbance or light wave, produced by a light-sender, is transmitted along the ether, very much in the same way as the wave state is transmitted along water, or the state of motion is transmitted along a rope. Associated with this ether, we have the undulatory theory of light, which supposes that everything that sends out light sets the ether in vibration, and that these vibrations travel without any transmission of the ether, from each sender of light to each receiver of light. Here we have one of the triumphs of modern science. Because we see the sun, we think that there is some medium present which has been named ether. Light phenomena are due to vibrations of light sources, communicated to us, not by anything coming bodily from the light source, but by corresponding vibrations set up in the mysterious ether."

It will be observed that in order to obtain our light from the sun, according to Prof. Lockyer, scientists have imagined the existence in space of what they have named "ether," along which light is communicated to us as a "state or condition of things, a disturbance or a vibration," as a state of motion is transmitted along a rope, between the sender (the sun) and the earth (the receiver), where it becomes light again. Or, in other words, sunlight is attached, at the sun, to a sort of ethereal rope

and wafted in undulatory fashion to the earth. This, he says, is "one of the triumphs of modern science." That is to say, it is a triumph of modern science to have imagined that there is such a thing as ether, through which light can travel in undulatory waves, millions of miles in darkness, and then emerge in full brilliancy. A singular triumph, indeed, for science! No doubt Baron Munchausen would highly appreciate it! Manifestly this ether theory was born of an ardent desire to furnish free transportation for light and heat from the sun to the earth, as no other way was seen to account for their presence here. The plain and practical theory of electro-magnetic currents does not seem to have occurred to the eminent French professor. It is these, and not ether, which "permeate all nature and all bodies," and which constitute the power that engenders heat and light, and sustains, moves and vivifies the vast universe and all things therein.

Death of Ether Theory.—Now let us hear a recent opinion upon this point by Prof. Wilhelm Oswald, of the University of Leipsic, an authority of eminence and independence, concerning the undulatory theory of light. We will get some new light here, straight goods, unadulterated with ether:

"The life of this undulatory theory, as a mechanical hypothesis, has been a limited one, for it has been borne to the grave in our time without display, and been replaced by the electro-magnetic theory. The cause of its death is shown very plainly when we dissect the corpse. The hypothetical ether, on which the task of undulating was imposed, had to do this under particularly hard conditions, for the phenomena or polarization demanded peremptorily that the undulations should be transversal; but such undulations presuppose a rigid body; and Lord Kelvin's calculations have shown, as a final result, that a medium with such properties as this ether must have, is not stable. Whence the conclusion is inevitable that it can have no physical existence."

Thus, it appears that the theory of an undulatory and luminiferous ether is exploded. So no ethereal rope remains for Prof. Lockyer's "state or condition of things, the disturbance or the vibration" in the red-hot sun, to be wafted upon, to illuminate and to warm us. But still we have on earth that joyous "state or condition of things" embodied in ample light and heat, and without "disturbance or vibration." It reaches us by the electro-magnetic telegraph of universal cosmic energy. We do not need the ether or the undulations. They were ingeniously invented, but do not work.

Nebular Hypothesis Discredited by Modern Astronomers.—I have

thus stated what seem to be elementary reasons for disbelief in that cosmic scheme which calls for an incandescent gaseous sun, out of which all the other sky tenants of the solar system were ejected, as successive steps in the process by which the universe shall be ultimately frozen up and abandoned. It will better satisfy the reader, however, to know what some of the scientists and scholars think about the cooling universe theory.

Prof. Holden, upon gazing through the then most powerful telescope in the world, at Lick Observatory, makes this most importance statement :

"There is no object in the heavens which we must not observe as if viewed for the first time. It has compelled us to learn everything anew. Even the most familiar of supposed facts are found, in this great revelator, to be not facts but errors."

If such are the revelations of the Lick telescope, what may we not expect from other and better ones to be mounted in the future?

Prof. Ball, the great English astronomer, says :

"The nebular hypothesis is emphatically a speculation. It cannot be demonstrated by observation or established by mathematical calculation. Thousands of bodies occupy our solar system and together compose it as a whole. These have orbits of every sort of eccentricity and direction, occupying all possible planes which can pass through the sun. They circle around the sun, some backward and others forward. Only the planets seem to conform to the common order."

Prof. Heysinger, in his recent work, says :

"It must not be supposed that this great generalization of Laplace is established, or that the difficulties in its way are not so enormous as to be insuperable. There have not thus far been observed in all the heavens, any gaseous nebulae which render the slightest support to the nebular hypothesis. All the matter of our planetary system together is only one-seven-hundred-and-fiftieth of the sun. If this were added to the sun's bulk, it would but slightly enlarge it. But all this solar and planetary matter together, if distributed over the space occupied by our planetary system—and by the nebular hypothesis, this is requisite—and having an actual diameter one-half of its equatorial, would have had the density of only about one-four-hundred-thousandth that of hydrogen, at atmospheric pressure. That is to say, such a volume of the lightest substances known would make four hundred thousand solar systems like our own."

Prof. Newcombe, another high authority, says :

"Should anyone be skeptical as to the sufficiency of the nebular hypothesis to account for the present state of things, science can furnish no evidence strong enough to overthrow his doubt until the sun shall be found growing smaller by actual measurement, or the nebulae be actually seen to condense into stars and systems."

Prof. Helmholtz, another distinguished astronomer, says :

"If the mass of the sun were composed of two elements, capable by combination of producing the greatest possible heat and light, to wit, hydrogen and oxygen, in the proportions in which they unite to form water, calculation shows that the heat resulting from their combustion would be sufficient to keep up the radiation of the heat from the sun, only three thousand and twenty-one years. Even profane history teaches that the sun has lighted and warmed us for three thousand years, and geology puts it beyond doubt that this period must be extended to millions of years."

Prof. Young Explains Source of Sun Light and Heat.—Now let us view the hot-sun hypothesis from another direction. Bear in mind that, according to the nebular theory and its numerous able advocates, the sun used to be six billions of miles in diameter or more, and embraced the entire solar system. All was in a state of attenuation, four hundred thousand times thinner than hydrogen gas, the lightest thing known to science. Before that, the entire universe, including our sun, then diffused within it, had been in an infinitely more heated and attenuated condition, finally developing our sun and all the other suns and planets of interstellar space. This chaotic stuff, of which the sun was first composed, has been cooling, shrinking and casting off its planets, small and great, some four or five hundred in number, until it has reached its present diameter, is still about as hot and as thin as ever, and presumably disposed to increase from time to time the planetary family. It will be of interest to see what Prof. Young has to say about this, as he seems to be the fountain of learning in America on this subject:

"As to progressive changes in the amount of solar heat, it can be said that there is no evidence of anything of the sort since the beginning of authentic records. There have been no such changes in the distribution of planets and animals in the last two thousand years, as must have occurred if there had been any appreciable alteration in the heat received from the sun.

"So far as observation goes, we can only say that the outpouring of solar heat, amazing as it is, appears to have gone on unchanged through all the centuries of human history. What, then, maintains the fires? It has been shown that even if the sun were made of solid coal, burning in pure oxygen, it could only last about six thousand years. It would have been nearly one-third consumed since the Christian Era. Nor can the source of its heat lie simply in the cooling of its incandescent mass. Two definite theories have been proposed, which are probably both true to some extent. One of them finds the chief source of solar heat in the impact of meteoric matter, the other in the slow contraction of the sun. As to the first, it is quite certain that a part of the solar heat is produced in that way, but the question is whether the supply of meteoric matter is sufficient to account for a great proportion of the whole. As to the second, there is no question

as to the adequacy of the hypothesis to account for the whole supply of solar heat, but there is as yet no direct evidence that the sun is really shrinking."

Sir William Thompson has calculated the amount of heat which would be produced by each of the planets falling into the sun from their present orbits. The collapse of all the planets upon the sun would thus generate sufficient heat to maintain its supply forty-five thousand six hundred and four years. The only question then is, whether any such quantity of matter can be supposed to reach the sun. In the first place, if meteoric matter is so abundant, the earth ought to encounter more of it than she does—enough, in fact, to raise her temperature above that of boiling water. Astronomers generally, while conceding a considerable fraction of solar heat to meteoric impact, are disposed to look further for their explanation of the principal revenue of solar energy. They find it in the probable slow contraction of the sun's diameter and the gradual liquefaction and solidification of the gaseous mass. The same total amount of heat is produced when a body moves against a resistance which brings it to rest gradually, as if it had fallen through the same distance freely and had been suddenly stopped.

"A contraction in the sun's diameter of about two hundred and fifty feet a year would account for its whole annual heat emission. If the contraction is more rapid than this, the mean temperature of the sun must be actually rising, notwithstanding the amount of heat it is losing. If the sun be wholly gaseous, we could assert positively that it must be growing hotter; for it is a most curious fact that the temperature of a gaseous body continually rises as it contracts by loss of heat. By losing heat it contracts, but the heat generated by the contraction is more than sufficient to keep the temperature from falling. No conclusion of geometry is more certain than that the contraction of the sun from a diameter even many times larger than that of Neptune's orbit to its present dimensions, if such a contraction has actually taken place, has furnished about eighteen million times as much heat as the sun now supplies in a year, and therefore that the sun cannot have been emitting heat at the present rate for more than that length of time, if its heat has really been generated in that manner. If it could be shown that the sun has been shining as now for a longer time than that, the theory would be refuted; but if the hypothesis be true, as it probably is in the main, we are inexorably shut up to the conclusion that the total life of the solar system from its birth to its death is included in some such space as thirty million years."

The Professor's Explanation Discredited.—I have a profound respect for any man who has devoted his life to science, and especially for a true astronomer. I dare say that Prof. Young can produce whole folios of beautiful equations in higher mathematics, in proof of the strange assertions above quoted. I prefer the simple rules of arithmetic—subtraction, for instance. The more heat taken from a quantity of gas, the more heat

remains ! It was not so in my day ! Being of the legal profession for forty years or so, I assume the customary privilege of examining into the credibility of any statement of facts or of principles called to my attention, and this without regard to the source from which they emanate. I regard the statements of this eminent sunlight as extremely gaseous. Let us see whether, after extracting some of the heat from the gas, it will still be hotter than ever.

Although, according to the nebular theory, the sun has been gradually diminishing in its volume of heat, and cooling and contracting in size from year to year, Prof. Young says that there is no evidence that either has occurred during the last two thousand years. If this is so, why did he not stop there, and admit that the cooling and contracting theory is untenable for want of proof ? But no, he sticks to that theory and proclaims that the solar system, from start to finish, cannot occupy more than thirty million years. He concedes that if the sun were a solid body of coal, burning in pure oxygen, it would be wholly consumed in only six thousand years. Now coal, with plenty of oxygen, it seems to me, is about the best material for propagating a fire. If it would require only six thousand years to consume such a body, this would seem to be pretty good evidence that there is no fire there. Such I believe to be the fact. But there must be a fire, and a big one, for the nebular theory requires it. So he tries the theory of meteoric impact, by which the fires of the sun have been thought, by some astronomers, to be fed by meteoric cordwood tumbling into them. But he finds a scarcity of this fuel for the purpose, and ascertains, from an eminent authority, that, even if all the planets should fall into the sun, they would keep up the supply of heat for only about forty-six thousand years. As none are known to have tumbled in yet, and the supply of meteors seems extremely limited, he concludes that only a small part of the heat is supplied in that way. How ridiculous to suppose that any heat worth mentioning proceeds from such a source ! With a solar system hundreds of millions of years old at any rate, such meteoric fuel, if there ever was any in quantity, must long since have been practically exhausted. Besides, there is no reason to suppose that any considerable heat was ever derived from that source, or that any planet ever did or ever will fall into the sun. It is a vision of the brain and nothing else. The meteoric impact scheme was invented by some astronomer, who thought it necessary to account for a perpetually hot sun, and could not see how else to do so. Prof. Young himself seems to prefer another method of stoking, but I do not consider it any better.

He proceeds to say that the source of sun heat cannot lie simply in the cooling of its incandescent mass, but does lie in the contraction of it. This seems a paradox. The contraction, if any, is caused by the cooling. They are concurrent causes. But he says that there is no evidence that there has been any contraction for two thousand years, and, by the same token, none that it has ever cooled or contracted at all. But, if it has contracted, or is now contracting, the process is so slow that it would produce no heat upon the surface of the sun, whatever it might do to the interior. The earth, by reason of vast bodies of matter continually cast forth from its interior by volcanoes and hot springs, necessitating corresponding depression toward the center, is continually contracting, always has been, and always will be. Yet it always remains of the same size and mass. Why does not this action heat up and liquefy the globe, outside as well as inside? Simply because the theory is nonsense.

But the professor finally finds the source of the great heat. It lies in the "contraction of the diameter and the liquefaction and solidification of the gaseous mass." "A contraction in the sun's diameter of about two hundred and fifty feet a year would account for its whole annual heat emission." Two hundred and fifty feet of contraction a year—eight and one-half inches a day—melts a coating of ice all over the sun forty-eight and a half feet thick every minute! Who believes it? But this it must be able to do if this wonderful discovery is true.

Prof. Young, as we have noticed, holds that the solar system, from its torrid beginning to its ultimate frigid ending, cannot occupy more than thirty million years, of which eighteen million have already elapsed. Yet he says that if the sun has contracted more than two hundred and fifty feet a year, its mean temperature has all along been actually rising, notwithstanding the amount of heat it has been losing. But he seems to doubt whether it has contracted as rapidly as that. Now if the sun, in its ancient red-hot nebulous condition, had a diameter of six billion miles—which it must have had and a good deal more, before the birth of Neptune—and has only cooled down at the rate of two hundred and fifty feet a year, I figure that it would require about one hundred and twenty-five billion years to get down to its present diminished diameter of eight hundred and seventy thousand miles, and it has been shining all that time. It must also have required one billion, nine hundred and fifty-seven million years, at that rate, for the sun to shrink its ninety-three million miles in distance from the earth. So our good planet must be at least two billion years of age. But as the professor says that only eighteen million years have thus far

been occupied in the shrinkage process, the rate of shrinkage, instead of two hundred and fifty feet a year, has been more than three hundred and thirty-three miles a year, or five billion, nine hundred and ninety million, one hundred and thirty thousand miles in all; and during the two thousand years of astronomical observation, six hundred and sixty-six thousand miles; and yet no astronomer has noticed any contraction whatever. So it seems, according to this learned astronomer, that during his entire eighteen million years of past solar life, the shrinkage has been so enormous that the sun must have been growing hotter and hotter, instead of colder and colder. It begins to look, does it not, as if the sun must have been very cold at the outset, instead of very hot, and that the nebular theory has placed the icebergs on the wrong end of the procession? Maybe the planets were cracked off the sun by frost, instead of being ejected as molten magma! Notwithstanding all this learned talk of the eminent professor about sun shrinkage, he says that there is no evidence that there has been any shrinkage at all since the beginning of authentic records. Why, then, does he continue to delude himself and his readers with the idea that the sun is a molten mass of fire? His logic leads to no such conclusion. Careful study of it exhibits an extreme vagueness, either in the mind of the professor or that of the student. It seems to me some billion times thinner than infinite nonsense!

But there is more to this. The eminent professor says:

"If the sun be wholly gaseous, we could assert positively that it must be growing hotter, for it is a most curious fact that the temperature of a gaseous body continually rises as it contracts from loss of heat. By losing heat it contracts, but the heat generated by the contraction is more than sufficient to keep the temperature from falling."

Reader, has it ever worked that way with your gas stove? It never has with mine. Let us think about this a little. It should be remembered that one of the strong arguments in favor of the nebular hypothesis, is that the planets first cast off by the sun from its great periphery, and when it was necessarily thinnest and hottest, were Neptune, Uranus and Saturn, whose density is less than one-seventh that of Mercury, the youngest of the solar family, and that this would necessarily be so, on account of the extreme heat and attenuation of the sun, at that early period of its incubation. If the sun, at the start, was wholly gaseous (and it surely was, according to Laplace and his theory), "we could assert positively that it must be growing hotter, for it is a most curious fact that the temperature of a gaseous body continually rises as it contracts from loss of heat." So the sun has forever been contracting from loss of heat, but, after all, has

been all these millions of years growing hotter and hotter because it has lost so much heat. The more it has lost the hotter it grew. The colder it grew the hotter it was! Why did we not know that before? How strange that astronomers should be trying to heat up our glorious sun with meteoric impact, when its fuel increases in quantity by natural increment the more it uses!

But the professor dethrones his own theory. With many "ifs" he says:

"No conclusion of geometry is more certain than that the contraction of the sun from a diameter, even many times greater than that of Neptune's orbit, to its present dimensions, if any such contraction has actually taken place (and he admits that there is no evidence of it), has furnished about eighteen million times as much heat as the sun now supplies in a year, and therefore that the sun cannot have been emitting heat at the present rate for more than that length of time, if its heat has really been generated in that manner."

And he concludes:

"If it could be shown that the sun has been shining as now, for a longer time than that, the theory would be refuted."

Now, every geologist knows that even the stratified crust of the earth, subject to careful examination, and full of evidence of former animal and vegetable life, discloses the age of stratification as one hundred millions of years and more, beyond intelligent dispute. The sun has thus necessarily existed, the same as now, during all that period and for countless millions of ages before and since Neptune's alleged birth. So has the universe at large. Thus, the theory of the accumulation of heat in the sun by waste meets a timely death. Astronomers and philosophers have speculated a great deal upon this subject, but have demonstrated nothing. Their visions and hypotheses are quite akin to those of Prof. Young.

Another Astronomical Light Extinguished.—Prof. Simon Newcomb, another astronomer, in his recent work, "Chapter on the Stars," seems also to adopt a view concurring with the authority just criticised, that the more heat escapes from an intensely heated gaseous mass, the hotter the mass becomes. He announces it as one of the most obvious conclusions of science, that "the sun and stars have, for untold millions of years, been radiating heat into space." But he says that the heat is radiating so rapidly that, therefore, "the actual heat of the sun would only suffice for a few thousand years' radiation, if not in some way replenished." Then he seeks for the source of replenishment. Concerning the meteoric impact theory, heretofore referred to by me, he says, "critical examination shows

that this theory cannot have any possible basis." He then adopts the contraction, cooling and growing-hotter theory, and says that the amount of contraction of the sun, necessary to keep up the present supply of radiation, would be about four miles in a century. He insists that the sun must be a gaseous body. He says, however:

"It is certain that any small mass of gas (even as large as the earth), taken into celestial space and left to itself, would not be kept together by the mutual attraction of its parts, but would merely expand into indefinite space."

Why the sun, if a gaseous mass, does not so expand and disappear, he attributes to its gravital center. Strange, is it not, that a mass of gas, as large as the sun, should have a gravital center, and one as large as the earth have none? Astronomers have some queer notions. But the learned Professor says that, notwithstanding the stars grow hotter and hotter, the more heat they lose, still, by and by, they must begin to grow cool, and he thinks the sun has about reached its hottest period and must soon begin to grow cooler. Then he adds:

"On this theory, the age of the sun can be at least approximately estimated. About twenty millions of years is the limit of time, during which it could possibly have radiated anything like the present amount of energy. But this conclusion is directly at variance with that of geology. The age of the earth has been approximately estimated, from the great variety of geological phenomena, the concurrent result being that stratification and other geological processes must have been going on for hundreds, nay, thousands of millions of years. This result is in direct conflict with the only physical theory which can account for the solar heat."

Then, the following:

"What we see must, therefore, suggest at least the possibility that all shining heavenly bodies have connected with them some form of energy of which science can, as yet, render no account."

The data of geological estimation is, to a considerable extent, reliable. That of astronomy, as we have seen, when pertaining to cosmology, or to the age of suns or planets, is altogether unreliable and really without significance. It leads to weird speculation, guess work, and nothing else.

Where Does the Cold Come From?—Speaking of the disposition of all things to grow cold, where did that vast cooling power come from? If the entire universe originated in an intensely heated and attenuated mass of atoms, as Laplace assumed, where was the cold located? Was it originally distributed throughout the heated mass and later ejected and stored around the periphery? Did it then commence attacking the heat in an attempt to recover its old homestead? The only answer given by science

is that heat is merely the absence of cold. This is certainly correct. So is cold the absence of heat. The answer proves nothing. None of the cosmic theories, ancient or modern, tell us anything as to the origin of cold. They simply assume it for the sake of their argument. It is quite evident that one is always present where the other is absent, and that each is an ever-acting force of nature. Consult the encyclopedia concerning "Heat," and whole pages will be found devoted to the subject. As to "Cold," all that can there be found is: "Cold—see Catarrh."

In a recent lecture to which I listened, by the eminent Prof. T. C. Chamberlain, head of the Department of Geology in the Chicago University, he exploded the nebular theory completely. Later, in an article in the *Journal of Geology*, he again asserts the impossibility that the earth could have been formed from a hot gaseous ring, and says that the force of gravity could not cause such a ring to form a sphere, and that the present mechanical arrangement of the solar system could not be derived from a spheroidal nebulae, such as Laplace assumed. He gives abundant reasons for these opinions.

(To be continued.)

WHAT SHALL THE FUTURE BE?

BY GEORGE W. MOREHOUSE.

SUBJECT to the varying conditions, the future shall be according to the building of the present. We are only sure of the present; one world at a time—one day at a time. In order to act wisely to-day, so that the crowding coming days may be lived through without unnecessary



G. W. MOREHOUSE.

regret, we must take stock and husband our resources. If humanity acts to-day on the baseless supposition that its resources are limitless, that it draws from an exhaustless fountain, the extravagance and folly of the present time is at the expense of the future needs. The hog helping himself at the bin wastes in a week a winter's food supply. It is best to take thought for the morrow and act with careful, conscientious moderation to-day. This applies to a considerable number and variety of things.

The consensus of scientific opinion as to the ultimate destiny of the planet as a habitable body was forcibly indicated in the opening address of Prof. W. J. Sollas, president of the section

on geology, at the meeting of the British Association for 1900. He said:

"In the last edition of Lyell's famous 'Principles,' we read, 'It is a favorite dogma of some physicists that not only the earth, but the sun itself, is continually losing a portion of its heat, and that as there is no known source by which it can be restored we can foresee the time when life will cease to exist on this planet, and on the other hand we can look back to a period when heat was so intense as to be incompatible with the existence of any organic beings such as are known to us in the living or fossil world. * * * A geologist in search of some renovating power by which the amount of heat may be made to continue unimpaired for millions of years, past and future, in the solid parts of the earth * * * has

been compared by an eminent physicist to one who dreams he can discover a source of perpetual motion and invent a clock with a self-winding apparatus. But why should we despair of detecting proofs of such regenerating and self-sustaining power in the works of a Divine Artificer.'

"Here we catch the true spirit of uniformity; it admittedly regards the universe as a self-winding clock, and barely conceals a conviction that the clock was warranted to keep true Greenwich time. The law of the dissipation of energy is not a dogma, but a doctrine drawn from observation, while the uniformity of Lyell is in no sense an induction; it is a dogma in the narrowest sense of the word, unproved, incapable of proof; hence perhaps its power upon the human mind; hence also the transitoriness of that power. * * * The echoes of the combat are already dying away, and the uniformetarians, in the sense already defined, are now no more; indeed, were I to attempt to exhibit any distinguished living geologist as a still surviving supporter of the narrow Lyellian creed, he would probably feel, if such a one there be, that I was unfairly singling him out for unmerited obloquy."

The prospect of this planet becoming eventually exhausted emphasizes the importance of saving for future generations; nor does the great length of time likely to elapse before the full consummation of that inevitable event absolve this generation from doing its duty to itself and posterity. Any policy resulting in the waste of either active or stored energy, or in checking individual advancement, is injurious to an extent that cannot be overestimated. The results of actions, tending either to good or evil, are often far-reaching. The triumphant conqueror of to-day is the helpless victim of inexorable natural law to-morrow.

The ant was a denizen of our planet millions of years before man appeared, and its present state may be assumed to represent a longer period of development and to furnish a more complete test of the principles controlling the natural evolution of industrial communities. Colonies of ants make wars, long marches, make slaves of prisoners, keep other insects as domestic animals for use and pleasure, raise aphides for "milch cows," construct roads, covered ways and subterranean tunnels—and have their various fields of labor well specialized.

Sir John Lubbock (Lord Avebury) in his "Ants, Bees and Wasps," says: "*Polyergus rufescens* presents a striking lesson of the degrading tendency of slavery, for these ants have become entirely dependent on their slaves. Even their bodily structure has undergone a change; the mandibles have lost their teeth, and have become mere nippers, deadly

weapons indeed, but useless except in war. * * * However large the quantity of food these stupid creatures will starve in the midst of plenty rather than feed themselves." The oppressor is a greater sufferer than the subject. Armed with monstrous jaws, its body, enfeebled by disuse, it finally dies out, and the erstwhile slave awakens to the fact that it is without a master to wait upon. In this manner a colony once rid of its ruler or rulers becomes a working democracy.

In the long run, greed and injustice do not yield the most ennobling and altogether desirable results, neither do wastefulness and the neglect of one's own interests. The medium course, avoiding extremes, leads to the best that is practically attainable by the individual or community. This course, with its modicum of self-denial, and repression of hereditary barbarous instincts, will under the guidance of evolutionary science bring to our race as a whole, present and future, the fullest measure of real good and happiness.

Through all history the rule has been that the leaders of men, excepting a few truth-seekers and reformers, have acted very much like the warrior ants and greedy swine. Supreme pride of self, race and religion have ever blinded men to the rights, feelings and sufferings of others. With boundless ambition and selfishness they have gone forth; covered with the glitter of false glory, and burdened with the ill-gotten gains of conquest they have returned; but in the fullness of time, and with the relentless certainty of unchangeable natural law, they have crumbled with the robber ants to trodden dust.

If it be true that mankind is to largely shape its own future, and who can doubt it, the whole question is resolved into one of the best living policy—and each generation must decide for itself. How are things going to-day?

In its finality the question is one of wasted or saved energy. Has the world ever seen a period of greater waste of planetary force—of coal, wood, oxygen, intellect, muscle, solar energy and the capabilities of water, heat and air? Much is being done, it is true, but the larger percent of it in wrong directions. Truth, equality, canals, irrigation, conservation, freedom, co-operation, good government, the republic of the world, peace and progress, permanent good, for the time being must await the gratification of temporary ambitions, the hell of war, the mental, moral and material waste of supernaturalism, greed, intemperance, and all the long train of evils resulting from uncontrolled desire.

We have presented the experience of an older but inferior race of

beings, the ants; if we have the patience to do so let us fix our attention on a superior race, having also the advantages of longer experience and greater advancement in evolutionary development. This lesson lies directly in line with the future evolution of our own race. If we avail ourselves of the latest astronomical observations, the unimportant residuum left for imagination and dogmatic assertion would pass unnoticed in a dime novel, or an average magazine article, not to mention an orthodox sermon. What can we learn from the planet Mars and our near neighbors the Martians?

The telescopes of Schiaparelli, Lowell, Flammarion, Pickering, and others have demonstrated the existence of numerous lines upon the surface of Mars, that have generally been called "canals." The drawings of Lowell show 183 of these canals, from a few miles up to two hundred miles in width, and from three hundred to thousands of miles in length. Optical powers are not yet equal to the task of revealing smaller ones. They are all perfectly straight. Each canal is of the same width throughout its entire length, and without exception terminates in another canal, an ocean, sea, lake, reservoir or oasis. The "lakes, oases or reservoirs" already mapped number about fifty, and are nearly of the same size, and round in shape.

The canals connect with channels leading from the Martian arctic regions, from which they are evidently fed, for as the polar icecaps melt, recede and disappear in the spring and early summer, the lower regions, channels, lake reservoirs and canal systems become fuller, darker and greener.

Even the contour of old ocean beds are seemingly improved in shape to better conduct the water into the canal systems—or, rather, system.

All canals, all waters, connect on one great plan. It would take, shall we say it has taken, many thousands of years to construct these stupendous engineerings works—and all the time from design, or perhaps necessity, going forward along the same lines of endeavor. Few men will regard it as within the probabilities that unaided nature has produced such features as the observers portray.

Now, what kind of a "canal" is it say 100 miles wide and 1,000 miles long? The answer is evident. If the numerous and varied observations are at all trustworthy, these "canals" are really canal valleys, and each contains a central large canal with innumerable lateral branches and serves the purposes of navigation, irrigation, and the furnishing by reason of its lower altitude an atmosphere still remaining dense enough to

sustain life. The air is too rare for this purpose in the upper mountainous regions of the Earth, and with the still thinner atmosphere of Mars his inhabitants must be compelled to seek lower levels. The point is reached, it would seem reasonable to suppose, when it is found necessary to resort to artificial excavation for this purpose; and the hydrographic system, as mapped by Lowell, is admirably adapted to the three purposes above indicated—the last-named being by no means the least important.

When our planet shall have reached the corresponding planetary age of Mars similar conditions will be encountered; in fact, they are already here in some localities to a limited extent, and the question is only one of time—measured to be sure by great periods if we stop all criminal waste.

The sloping sides of the canal valleys may be adapted to utilizing solar heat, and the low level of the bottoms is a step toward making the internal heat of the planet available. The time comes in the history of any inhabited planet when living must depend on digging.

The early astronomers named the darker portions of the moon seas, but as instruments improved and observers multiplied, it was found that water and even air were nearly or quite absent from the surface of our satellite, and the dark portions, cloudless, were really cracked grey plains—presenting every appearance of dry ocean beds on a planet wrinkled with age from the cooling and shrinking of the interior mass.

At one time astronomers thought Mars had deep oceans and an extremely dense atmosphere. Now, every known fact indicates that his seas are becoming shallow, water scarce, and his atmosphere thin and in the higher regions practically exhausted, clouds and rain infrequent; although cloudy and extensive foggy districts are occasionally noticed.

The generally utilitarian system of canal valleys is most admirably adapted to compensate, in part, for the unavoidable approach of planetary old age. In connection with such incomprehensible labors, it might not be in good taste to mention the petty missionary efforts in China.

To keep a child out of mischief, attract his attention away from it; occupy his time with something useful. To keep human energy from the waste of war, superstition, and the like, use foresight and start the great utilitarian works along the lines which in the remote future necessity is sure to compel. There are at present plenty of regions on this globe that hydrographic and other public works would bless.

If something similar to the Martian policy were adopted here, the redeemed waste places, the relief from evils, the occupation in useful channels, would bring present good as well as insure against many future ills.

The money representing stored energy, and the energy of labor from day to day, employed in such useful and promising and philanthropic an undertaking, would be an inspiring, soothing and civilizing influence to every human being.

A common purpose would tend to heal differences and unite all races and conditions of men in the bonds of interest and fraternity. Nothing could exceed such a policy as a peace promoter.

It would unite all the inestimable advantages of peace with any development arising from great effort, or any other good thing that has been sometimes ascribed to a state of war. The work of peace would be greater than the work of war, with gain instead of waste, and with correspondingly greater excellence of development.

The line of work here suggested directs human attention and efforts to the present and future, instead of the past. In this direction lies the hope of progress. The needs of the present and the welfare of posterity are vastly more important than the literature, traditions and beliefs of the past. The believer in evolution will not make the mistake of looking in the past for his ideals, but his watchword will be advance, not retreat.

For a time, at least, how long is not "revealed," there will be inferior men and races of men, and all gradations upward; but is not our duty to the undeveloped to help, guide and instruct, instead of depriving them of their present chances by unjust subjugation and exploitation? There is danger from the recoil.

Our wishes and fancy lead us astray. In order to succeed in reaching the best attainable it is always necessary to ignore false hopes, and turn without distrust to naked truth. Ignoring facts does not change them. Closing the eyes to danger increases the peril. We cannot lose what we never had.

What is the difference between the death of the last survivor of a gradually dwindling race or that of a contemporary in the interior of Asia? The perfect rest of death, to a plant, animal, person, or planet is but a slight change, as an infinitesimal fraction of the universe—a small help to keep up the supply of meteoritic dust, gravitating into streams, swarms, and masses, as photographed by Roberts, and by the late Prof. Keeler at the Lick Observatory, in, for instance, the Great Spiral Nebula in Canes Venatici, again to take a place in the formation of another revolving system of suns and their planets.

At any rate, we gain the solace of the hope of eternal rest of the ego, and utility of the material in the unending changes of the universe. We

are freed from the fear, and moral and intellectual incubus, of heaven, purgatory, hell, and "patches of fog."

The outlook for the immediate future is not altogether gloomy. The present ascendancy of militarism cannot become permanent. The pendulum is sure to swing the other way. The evils arising from the present extreme will be seen and felt by the majority of men. The revulsion will be strong, and the coming set of the tide in the right direction, aided by natural development and the phenomenal progress of scientific discovery, justifies a reasonable optimism.

The million or so of years, more or less, for enlightened man on old Terra, with increasing knowledge, wisdom, equality and happiness—the blossoming era of humanity—is a prospect of unequalled brilliancy.

LITERARY DEPARTMENT.

THE POOR MAN'S PRAYER.

PROTECT me, Lord, from these thy saints, the sanctimonious few ;
Oh, save me from their clutches when my mortgages come due,
Oh, put me not into the hands of these, the men of woe,
Who call this earth "a vale of tears," and strive to make it so.
Oh, guard me from the blue-nosed good who lend at ten per cent,
And take a thousand-dollar lien for ninety dollars lent.
Make me instead the debtor of some man with human taints ;
At any rate, protect me, Lord, from these thy modern saints.

Their thoughts are far from mortal life ; they never, never sin ;
They strive to bring to righteousness the very men they skin ;
They never go a step astray ; they never deign to smile ;
They sin not, and they only aim to castigate the vile.
But, oh ! why should they count it best with cold and holy arts
To rivet sheet-iron shields around their hard and stony hearts ?
Their ears are dead enough, God wot, to pleadings and complaints,
And so I pray, Protect me, Lord, from these thy modern saints.

Oh, save me from the sanctified, the too uncommon good,
Who tell us what we shouldn't do and preach us what we should ;
These saints who squeeze a dollar twice and wear cheap aureoles,
Will take our children's bread, and then attempt to save our souls !
Give me, instead, a worldly man, with some few healthy stains
That shew he has the common blood of manhood in his veins,
And heart that swells enough sometimes to overthrow constraints.
But in my need, protect me, Lord, from self-appointed saints.
—Judge..

LETTERS READ AT THE CINCINNATI FREETHINKERS' CONGRESS.

AT the late Cincinnati Freethinkers' Congress the following letters were received and read from our editorial contributors, George Jacob Holyoake, Elizabeth Cady Stanton and Helen H. Gardener :

FROM GEORGE JACOB HOLYOAKE.

Eastern Lodge, Brighton, Nov. 2, 1900.

To the President of the Cincinnati Congress and the Ingersoll Memorial Meeting :

Dear Sir : I am glad to hear from E. C. Reichwald that your convention has in its heart to do honor to the memory of Colonel Ingersoll. We all owe much to him. He was one of those thinkers who dwelt on the heights. He looked outside the great cause of mental Liberalism and sought to exalt it in the eyes of the world. His words were never mean or unimportant. His courtesy towards adversaries was one of his charms. "Courtesy," said Goethe, "is of the heart, and he who has it is always considerate towards others. Ingersoll had it, so that the arrows of his wit killed error without a wound.

Free Thought has generated a million activities which lay dormant in the human brain of women as well as men. Our advocates now need special education in what diplomatists denominate a "sphere of influence" of the great cause of Reason in the awakened world. The priests of superstition who flourish in mystery and darkness retreat like beasts of prey before the piercing light of proof and truth. My best wishes are with your wisest efforts to spread that light. I am sorry to be so late and so brief, but the time given me does not permit me to be earlier or ampler. Very truthfully,

George Jacob Holyoake.

FROM ELIZABETH CADY STANTON.

E. C. Reichwald, Esq., Secretary—Dear Sir : As you know, I am heartily in sympathy with every Liberal movement, and have an unwavering faith that the spirit of good must triumph, in both national and individual life. I have no patience with the pessimistic fears of those who believe that the race is degenerating. The great moral laws are as fixed and eternal as those in the material world. There is a corresponding development going on, all along the line, bringing the nations of the earth to a higher point of civilization, and improving the race slowly in each passing generation. In the ebb and flow of human affairs, a fixed faith in this law of progress will save one from the depressing influences of a belief that the moral character of nations is degenerating. Our opponents say that many of the great works of our ancestors are lost arts to their descendants; for instance, Greek sculpture, and the Egyptian pyramids; but none of the old painters or sculptors could give us, by months of toil, more perfect pictures of beautiful landscapes, or of the human face and form, than can the photographer, with his camera and kodak, produce in one moment of time. We would not change our comforts and conveni-

ences in life, our wonderful inventions and scientific discoveries, the telegraph, telephone, our modes of travel by sea and land and in the air; the general education, and demand for better conditions and higher wages by the laboring classes; the abolition of slavery; the rapid improvement of woman's condition; our ideas of human liberty, the emancipation of large classes from the religious superstitions of the past; the improvement in our literature since the art of printing has been discovered, the refinement in style and sentiment, and the greater number of artists in all nations, who, with brush and chisel, are producing new wonders of beauty from year to year.

All these things prove the heights to which we have climbed during the past centuries. In place of witchcraft, astrology, and fortune-telling, we now have phrenology, astronomy, and physiology. Instead of famine, leprosy, and plague, we owe to medical science the improvement in our sanitary conditions. Instead of an angry God punishing us for our sins, we know that the evils that surround us are the result of our own ignorance of nature's laws. He who denies that progress is the law, in both the moral and the material world, must be blind to the facts of history, and to what is passing before his eyes, year by year, in his own day and generation.

There has never been a period in the world when men have enjoyed such freedom with tongue and pen as in our day. Had the editors of any of our Liberal papers published their editorials in the sixteenth century, like Bruno, they would have been burned at the stake. But, say our opponents, if there is a law of progress, it is oftentimes retrogressive. True, it may seem so for a short time, but we are simply gaining new strength for a longer stride in the right direction.

Elizabeth Cady Stanton.

New York, Nov. 21, 1900.

FROM HELEN H. GARDENER.

E. C. Reichwald, Esq., Secretary— Dear Sir: In the death of Robert Ingersoll the country lost a great Liberator. Washington, Jefferson and Paine liberated our forefathers from their bondage to the king. Abraham Lincoln liberated the black race from its enslavement to the white race; but it remained for Charles Darwin and Robert Ingersoll to free the minds of man from the slavery of superstition, the most barbaric bondage of them all. This work is one of the great epoch-making achievements of history.

A freedman's body, controlled by a slave's brain, travels a road which is dangerous alike to himself and to his fellows.

Not until the freedman's body is controlled by the freedman's brain can the forces of Nature be marshaled so that they will keep step to the music of Progress and not fall by the wayside in the blind terror produced by the belief in a vengeful power that grips at every throat and holds man responsible for responsibilities he does not knowingly assume, or for the failure of those who died when he was not.

The fear of God has been the root of many an evil. It has paralyzed

the minds and morals of mankind. The poet has put it all in those eight clever lines:

"I fear him not nor yet do I defy.
Much could he harm me, cared he but to try.

Much could he frighten me, much do me ill,
Much terrify me, but—he never will.

The soul of justice must itself be just;
Who trembles most betrays the most distrust.

So, plunging in life's current deep and broad,
I take my chances, ignorant—unawed."

"The soul of justice must itself be just," is so true that, assuming a deity at all, "who trembles most betrays the most distrust."

Robert Ingersoll did more to make this rational and sane mental attitude the common one than has any other single influence. That is to say, he treated us for the insanity of a blind fear of a "jealous God," and has left us sane enough to smile at the shadows which once drove us to despair. That is a great and noble record, and the name and fame of the man who made it can never perish from the memory of man.

To those of us who had the inestimable privilege of knowing Robert Ingersoll personally and closely there are, there can never be, but few other boons in life which we will cherish so tenderly and hold so close to our hearts.

"I thank you for bringing this beautiful memory into my life," one lady whom I had introduced to him said to me, with tear-dimmed eyes, when she knew that he was dead. "I am called a church woman, but my brief acquaintance with Colonel Ingersoll will always be a benediction to me," she said. And this is the attitude of thousands who knew him.

To many more thousands he brought the sanity of moral sequence, and uprooted from their fear-dominated minds the inherited superstitions of savagery. Thus he liberated the souls of men from palsied superstition that they might the more fitly fashion the bodies so lately freed from master and from crown.

Is there any other record on earth that you would rather have as yours than that of the liberator of the minds of man? I think not.

Is there any other record for which your children and your children's children would hold you in such reverent esteem?

For untold ages man has struggled to free himself from the grasp of physical power. Only a little while ago did any one conceive of freeing him from the greater tyrant—intellectual slavery. But Robert Ingersoll has held aloft the torch of reason and of love and flooded the world with their light. We have but to follow and keep down the weeds that will

spring up now that his footsteps have ceased to tread them in the earth. We owe this to his blessed memory. We owe this to ourselves.

Helen H. Gardener.

INFAMOUS.

BY DR. T. B. GREGORY.

WHEN we read the following, by the noted Agnostic preacher, in the Chicago American, we were glad to know that some of the "heathen" countries are sending missionaries to this country, for this report proves conclusively that Christianity is an entire failure. Here is a great city, in which there are thousands of Christians, many hundreds of Christian ministers, and a Christian church on nearly every square, all claiming to be the representatives of God on earth, and this is the fruit of their labors, or the state of things that now confronts us.—Editor.

Last evening, at the request of the Chicago American, I visited the following resorts: The Wabash, southeast corner of Wabash avenue and Madison street; the Shakspeare, basement at the northwest corner of Dearborn and Madison streets; Fridrich's place, basement at the northeast corner of Madison and Clark streets; the Jackson, at the northwest corner of Wabash avenue and Jackson boulevard; and the Maze, 292 Wabash avenue.

The American desired me to make a careful survey of these places and, having seen what was in them, faithfully to report the same, telling the truth, the whole truth, if possible, but at any rate nothing but the truth.

Having made my round, I am prepared to render my verdict, and that verdict may be summed up in a single word—INFAMOUS!

Having seen these resorts, I realize as I never did before the terrible profundity of the Galileean's prayer, "Lead us not into temptation."

"My God!" I said to myself, "how many young men and young women are being destroyed by these licensed dens of iniquity!"

Bailey, in "Festus," says: "There is one great sinner, human nature." And Bailey is pretty nearly right.

Under even the most favorable conditions it is extremely difficult for the average human being to preserve the moral equilibrium. The natural tendencies to evil are many.

It is so easy to gravitate toward the bad.

Civilization has to struggle so stubbornly to keep itself civilized.

If the "top brain," where the ethical impulse resides, goes to sleep for even the shortest time, the ape and tiger, the brute and the devil, in us rises and gains the ascendancy.

"Lead us not into temptation!" There is no theology in that prayer. It is in no sense parochial or sectarian. It is as wide as humanity, as pure as the purest motherhood, as tender as the very heart of the Christ itself; and every man in this great city who has a child, or a wife, or a sister, or a brother, and venerates the purity and goodness of human nature, ought

not to rest until he does what he can toward driving such resorts as I have mentioned out of our city.

I am not a Puritan. I am not a fanatic. On the other hand, I am such a stickler for personal liberty I am almost prepared to agree to the proposition that if one wants to go cross-lots to hell he has a perfect right to do so. But it does seem a trifle brutal to deliberately persuade and assist a fellow human being to destroy himself. If my brother will be damned, I suppose I cannot help it, try as I may; but surely I am a wretch incarnate if, deliberately and with malice aforethought, I conspire to damn him.

And that is precisely what is being done by the places I visited. Over the archway to hell Dante saw this legend: "Let him who enters here leave all hope behind."

The legend that should be inscribed over the doorways to the dives I saw last evening is this: "Let him who enters here leave all honor and all decency behind."

They are places where men and women go, not to drink and smoke, although drinking and smoking is a part of the program, but to cheat and to be cheated, to demoralize and to be demoralized, to ruin and to be ruined.

No quarter is shown; everywhere the black flag waves, the terrible flag with the crossbones and skull, and virtue and decency are slain ruthlessly and without the slightest twinge of remorse.

The Black Hole of Calcutta was not more fatal to the bodies of the British soldiers immured within its pestilential depths than are the afore-said dives to the hearts and souls of the men and women who frequent them.

I can say no more, except it be to express my profoundest astonishment at the fact that such places should exist in a civilized community, or, existing, should be complacently tolerated by those who, were they disposed, might easily either wipe them out or drive them into the darkness which is their befitting home.

THE ABDICATION OF A STATE.

THE State of Colorado has become a disgrace, not only to itself, but to our Republic and civilization. The open and unopposed murder of Preston Porter by burning is a crime of the first magnitude; and the acquiescence in it by the officials and citizens of the State makes every citizen a party to it, and leaves a foul blot upon Republicanism and our great Republic itself.

This condemnation can only be mitigated by the immediate return of the State authorities to the performance of their sworn duties, by the arrest of the parties to this crime, and their trial and punishment according to law.

On the face of it, there was no justification for this crime whatever. The criminal had confessed, was in the custody of the law, there to remain

until he could be legally and formally tried and punished, as he certainly would have been at the next term of court.

Under these circumstances a lot of lawless persons determined to avail themselves of the personal grief and natural vengeance of the afflicted parents of the murdered child, to avenge one murder by the commission of another. This was from no necessity, but for the pleasure of a horrid Sunday Holy-day sacrifice to the latent savagery and brutality that is but slightly veneered over by law and civilization in some people, and which used to be gratified by gladiator butchery, bullfights, and burning of heretics and witches at the stage.

We happened to be passing through this disgraced State the Saturday evening before this burning. The train was practically taken possession of at Lima in the search for the victim, supposed to be there in the custody of the sheriff on the way to prison. Every car and berth was inspected by the mobites and doors forced, even by breaking the locks. There were even forerunners on the train on its way to Lima. One of them seemed by his talk to invite other young men on the train to join the mob. He said: "Come, there will be some grand fun to be seen to-morrow, for we are sure to get him." There was no word about the necessity, nor any reason for this violence, but only the exquisite "fun" of roasting a human being to death, had taken complete possession of this demon in human shape; and as to him law, justice, decency or humanity had ceased to exist.

Before a few demons of this kind the great State of Colorado, the pride of the West, completely abdicated and prostrated itself. The sheriff took the victim out on a train which he knew perfectly well was to be mobbed. He never fired a shot or did a thing to prevent the taking of the criminal from his custody. He simply gave him up after a little hypocritical joshing. The Governor had been appealed to and ignominiously declined to do anything to see that the laws of the State were enforced. He had taken a solemn official oath to see that the laws of his State were faithfully executed. But when the occasion of all others for his official action came he slunk away in the most disgraceful manner. How can such an official escape the crime and turpitude of violation of duty and perjury? Not a district attorney or a judge of the State did a thing, or spoke a word, in favor of the Constitution and laws they had sworn to defend and execute. In horrid mockery a Bible was given to the poor wretch to be read by the light of the fire, preceding that in which he was soon to be writhing in torture; and its leaves were then all torn out and distributed as souvenirs by his murderers. Precious keepsakes they must be!

Civilization demands that the perpetration of this crime be duly prosecuted and punished. Until the State of Colorado does this, she remains a disgrace to the whole United States—a shame to every honest, law-abiding American.—The Torch of Reason.

And probably the Christians of Colorado have paid thousands of dollars to defray the expenses of Christian missionary to be sent to "heathen" countries.—Editor.

EDITORIAL DEPARTMENT.

THE CRIMES OF INGERSOLL.

JUDGE C. B. WAITE, one of our highly esteemed editorial contributors, sends to us the following communication, which we notice has been published in the Truth Seeker and the Boston Investigator :

POLITICS AND FREETHOUGHT.

Question.

How long will the American Secular Union and Free Thought Federation continue to employ at its own expense speakers to attend Ingersoll memorial meetings, who go upon the platform with a political dagger under the sleeve, to be used upon eminent deceased statesmen with whose opinions they do not agree, and upon Ingersoll himself, as soon the speaker shall have said enough in favor of Ingersoll so that he thinks the audience will bear it?

C. B. Waite.

Chicago, Nov. 29, 1900.

We learn this "question" refers to an address delivered by Clarence S. Darrow, at the Ingersoll Memorial meeting, held in connection with the recent Free Thought Congress, at Cincinnati.

We are a strenuous advocate of free speech, and even in an obituary notice, or an address delivered at a memorial meeting of the dead, we contend it is right and proper to note any actual defects in the character of the distinguished individual whose memory we are considering; but such defects, to entitle them to such notice, must be of so serious a nature that they greatly damaged the life-work of the deceased and brought more or less disgrace to the cause that he advocated, and shame and sorrow to his friends and co-workers; and then such reference should not be made for the purpose of tarnishing the character of the dead, but as a warning to the living. Did Colonel Ingersoll have any such defects of character? What are the serious charges that Mr. Darrow brings against the noted Agnostic? We learn that they are these: That he made the speech that put in nomination James G. Blaine for the office of President of the United States, and that he delivered a memorial oration on Roscoe Conkling. Who were these two men whose characters are thus brought in question by Mr. Darrow? They are the two ablest statesmen this country has produced since Henry Clay and Daniel Webster were in the political field.

We had it from as good authority as Col. Ingersoll that in his re-

ligious views James G. Blaine was an Agnostic—that he perfectly agreed with Ingersoll in his religious views, and we remember that his not being a Christian was brought up against him when he was running for the Presidency. As to Roscoe Conkling, we were quite well acquainted with him for some years—meeting him often in the courts, when we were practicing law in Syracuse, N. Y., and we learned then that he, too, was a skeptic in religion, never having joined any church or professed the Christian religion. Conkling's father was an Atheist, and for many years was a subscriber to the *Boston Investigator*, and Roscoe was therefore brought up in Liberalism. The great political crime that Roscoe Conkling committed was in refusing to bow the knee at the dictation of the only preacher President that this country ever elected.

From our personal acquaintance with Conkling we think Col. Ingersoll described his character correctly when he said, in his memorial oration:

Roscoe Conkling was a man of superb courage. He not only acted without fear, but he had that fortitude of soul that bears the consequences of the course pursued without complaint. He was charged with being proud. The charge was true—he was proud. His knees were as inflexible as the “unwedgeable and gnarled oak,” but he was not vain. Vanity rests on the opinion of others; pride on our own. The source of vanity is from without—of pride from within. Vanity is a vane that turns, a willow that bends with every breeze; pride is the oak that defies the storm. One is cloud—the other rock. One is weakness—the other strength.

This imperious man entered public life in the dawn of the reformation, at a time when the country needed men of pride, of principle and courage. The institution of slavery had poisoned all the springs of power. Before this crime ambition fell upon its knees—politicians, judges, clergymen and merchant princes bowed low and humbly, with their hats in their hands. The real friend of man was denounced as the enemy of his country—the real enemy of the human race was called a statesman and patriot. Slavery was the bond and pledge of peace, of union and national greatness. The temple of American liberty was finished—the auction block was the corner-stone.

* * * * *

He abhorred the Pharisee and loathed all conscientious fraud. He had a profound aversion for those who insist on putting base motives back of the good deeds of others. He wore no mask. He knew his friends—his enemies knew him. He had no patience with pretense—with patriotic reasons for unmanly acts. He did his work and bravely spake his thoughts.

Sensitive to the last degree, he keenly felt the blows and stabs of the envious and obscure, of the smallest, of the weakest, but the greatest could

not drive him from conviction's field. He would not stoop to ask or give an explanation. He left his words and deeds to justify themselves. He held in light esteem a friend who heard with half-believing ears the slander of a foe. He walked a highway of his own and kept the company of his self-respect. He would not turn aside to avoid a foe—to greet or gain a friend. In his nature there was no compromise. To him there were but two paths—the right and the wrong. He was maligned, misrepresented and misunderstood—but he would not answer. He knew that character speaks louder far than any words. He was as silent then as he is now—and his silence better than any form of speech refuted every charge.

He was an American, proud of his country, that was and ever will be proud of him. He did not find perfection only in other lands. He did not grow small and shrunken, withered and apologetic, in the presence of those upon whom greatness had been thrust by chance. He could not be overawed by dukes or lords, nor flattered into vertebrateless subserviency by the patronizing smiles of kings. In the midst of conventionalities he had the feeling of suffocation. He believed in the royalty of men, in the sovereignty of the citizen, and in the matchless greatness of this Republic.

But we suppose the real crime of Ingersoll, with Mr. Darrow, is the fact that he was a Republican in his political views. But the time was, before the civil war, when Ingersoll was a Democrat, but when a large majority of that party joined the South in its attempt to break up the Union Col. Ingersoll left that party—the party that once made him their candidate for Congress—and joined the then party of freedom, and not only joined the party but enlisted in the Federal army and put his life in jeopardy to save the Union.

The Liberal papers report that Mr. Darrow made a most eloquent speech at Cincinnati, and some compare him to Ingersoll as a brilliant orator, and we are glad to learn the fact, for now that the great, unequalled orator is gone, who so eloquently championed our cause, we are much in need of men, and women, too, who are gifted with attractive and eloquent speech, and as for myself I care not whether they be Democrats or Republicans, rich men or poor men—the important thing is that they be honest advocates of Free Thought and the Religion of Humanity.

And now we desire to submit to Mr. Darrow this question: If it should come to pass, in the future, that Clarence S. Darrow should prove to be the man to take the mantle of Ingersoll; if in the years to come he should improve in the power of expression until thousands should gather in our largest halls and theaters to listen to his burning words in favor of the great cause of Universal Mental Liberty and the Religion of Humanity, and then, after he had spent a long life in the cause he loved, he at last was compelled, by death, to retire to that bourne from which no trav-

eler returns, and the friends that he left behind him should assemble to pay a tribute to his memory, suppose at that gathering some hot-headed Republican, who was also an earnest and eloquent Freethinker, should in his oration bring it up against the departed Darrow as a crime that in his lifetime he was a zealous advocate of the Bryan heresy of silver, at 16 to 1, and also of that other political doctrine of Henry George, known as the "Single Tax." We want to ask Mr. Darrow if he thinks that would be a proper subject to discuss on that solemn occasion? To quote Ingersoll's noted expression: "Let us be honest."

THE FREETHINKERS' CONGRESS.

THE twenty-fourth Annual Congress of the American Secular Union and Free Thought Federation was held in Cincinnati, Ohio, Friday, Saturday and Sunday, Nov. 23, 24, 25, 1900. We have not the space to give the full proceedings, but they appear in the weekly Free Thought journals, and are very interesting reading. There was just enough friction at the sessions of the Congress to attract the attention of the press of the country, and therefore no congress of the society, recently held, has had so extensive notice. There were very good reports in all the leading journals. The officers elected were as follows:

President—Dr. J. B. Wilson, Cincinnati.

First Vice President—Mrs. Josephine K. Henry, Versailles, Ky.

Second Vice President—Eugene M. Macdonald, New York.

Secretary—E. C. Reichwald, Chicago.

Treasurer—Samuel Toomey, Canal Dover, Ohio.

Honorary Vice Presidents—Prof. T. B. Wakeman, Silverton, Ore.; Susan H. Wixon, Fall River, Mass.; L. K. Washburn, Boston; J. D. Shaw, Waco, Texas; Mrs. Etta Semple, Ottawa, Kan., and Dr. W. A. Croffut, Washington.

We were sorry to learn that J. R. Remsburg, for the last three years President of the association, was in such poor health that he declined a re-nomination, for he has made an efficient officer, and Mr. Remsburg has been for many years one of the ablest advocates the Free Thought cause has had, and he has a personal character that commands respect from all who know him, whatever may be their religious or non-religious views, but we are glad to know the Congress chose as its President so able and worthy a man as Dr. J. B. Wilson, whose life sketch and portrait appears in the September and October numbers of this Magazine. We hope every Freethinker will read the life sketch, for it discloses the fact that Dr. Wilson is a self-made man, and a Freethinker that is an honor to our cause.

No better selection could have been made. In accepting the election Dr. Wilson said, among other things:

It would be well to inaugurate more aggressive methods in the work of this society. Its presence should be felt in all parts of the country. It must be a support upon which every oppressed and persecuted Liberal can lean. It must be a prop to every tottering subordinate body. It must be a safe retreat in every danger. It must be the rallying point of all our forces. We must defend our rights and liberties wherever assailed.

We must assist our journals, which are the evangels of the cause; and especially we should unite in laboring to promote the interests of the Liberal University, to encourage and assist that truly great man who stands at its head—the man whom the whole Liberal world honors and loves.

We must promote harmony and closer union.

In the administration of the affairs of this organization partiality should be no part of its policy.

We are a body composed of many beliefs and diversities of opinion; but upon one point we are all united—the liberty of thought and speech upon which this government is based, and which must be preserved, in order that republican principles may be perpetuated.

The Nine Demands of Liberalism are broad enough to include the fellowship of every Christian who believes that republican principles are more vital to liberty than his creed.

They are also broad enough to include social reforms along the economic line, for religious and political freedom are only freedom in name, unsupported by economic freedom.

Side by side let us stand, every paper and magazine, every party and faction, and make the record of the coming year the grandest in advancement and achievement in all the history of this grand old organization.

E. C. Reichwald, we were pleased to learn, was re-elected by a unanimous vote of the Congress. He has served the society faithfully for many years, and his office at 141 South Water street, Chicago, has become noted as the headquarters of the Freethinkers of the United States, where he and his genial brother and most worthy daughter give all callers a warm and cordial reception. There is no better man in America for Secretary of the Union. The Congress honored itself by re-electing him.

Charles C. Moore, the editor of the Blue Grass Blade, made one of the most practical speeches delivered at the Congress, in which he so eloquently pleaded for the recognition of the female members in the board of officers and otherwise. He insisted that we should take a lesson from the church, that could not live a day but for the aid they receive from the women, and we were glad that the Congress responded to his earnest appeal by electing to office Mrs. Josephine K. Henry, Susan H. Wixon and

Etta Semple. Three more intelligent and worthy women are not to be found in this or any other country.

The resolutions passed by the Congress were right to the point, and we hope they may be fully carried out by the society. They were as follows:

Resolved:

That we protest against the interference of our government with so-called heathen nations, forcing upon them the Christian religion, and using that method of extending our commerce and power.

That we protest especially against the use of the army and navy of the United States to continue the domination of the friars in the Philippines, believing that, except for this outrageous alliance of state and church, these islands would long since have been pacified.

That the Pan-American Exposition, to be held next year at Buffalo, should be kept open to visitors on all days in the week, so that it may be useful to the working as well as to the leisure classes.

That we regret the recent action in California, by which the churches have been relieved of their just share of taxation, the vote having been made in a manner which failed to bring out a fair and full expression of public opinion.

That free speech, free press, and free mails are the foundation stones of our platform of Nine Demands, and that their preservation is essential to our existence.

That we protest against the use of our laws and courts by straining their normal and proper use in a way to prosecute as obscenity what is religiously regarded as blasphemy.

That we congratulate Messrs. Moore and Hughes on the just decision that relieved them from their late indictment, and we congratulate all Liberal editors and American citizens because of this evidence that it is possible to obtain from a United States Judge such decision under a law that has so often been abused.

That we congratulate ourselves and the country on the evident decline of Christianity and the superstition it harbors and perpetuates.

This is well evidenced by the contentions and divisions in the church itself upon dogma and creed; upon its own statistics of numerical losses, and its general cry of distress, all of which weakness indicates our own progress and strength.

Further, we see our cause championed by the general press—especially the great magazines of the country. We are less ostracized, and the clergy is on the defensive. More and more the heresy of one age is becoming the truth of the next. We further congratulate ourselves upon our successful fight against forcing the Bible into the public schools.

In the absence of President Remsburg, Prof. T. B. Wakeman occupied the chair, and we learn from our agent, the indefatigable worker for Free Thought, G. B. Wheeler, that he exhibited admirable tactics in pre-

siding in such a manner as to satisfy the contending factions, and bring the Congress safely through the little squalls that now and then swept over its surface.

Secretary Geer, of the Silverton University, we notice was present, working for that grand young educational institution, that deserves the aid of every Freethinker in the world, for it is the most practical movement in behalf of Free Thought that has ever before been inaugurated.

Addresses of a high order were made at the Congress by Judge C. B. Waite, Rev. Dr. Roberts, Dr. J. B. Wilson, Prof. T. B. Wakeman, Dr. E. B. Foote, Josephine K. Henry, Etta Semple, Charles C. Moore, P. W. Geer, Dr. S. W. Wetmore, Clarence S. Darrow, Charles S. Sparks, and Prof. J. Clegg Wright.

Letters were received and read from three of our editorial contributors, viz., George Jacob Holyoake, Elizabeth Cady Stanton and Helen H. Gardener, that we herewith publish.

In the February number of this Magazine we shall publish as a frontispiece the likenesses of the five principal officers of the association, viz., Dr. J. B. Wilson, Mrs. Josephine K. Henry, Eugene M. Macdonald, E. C. Reichwald and Samuel Toomey. As many of our readers will desire that number to give their friends, we ask that they send in their orders immediately that we may print a sufficient number to fill them. The price will be 10 cents a number.

REV. J. P. BLAND, B. D.

REV. J. P. BLAND, B. D., whose portrait appears as the frontispiece of this Magazine, is the resident speaker at Paine Memorial Hall, Boston, and lecturer for the Boston Liberal Forum. He was originally prepared for a scientific career, being in early life officially commended and rewarded by Professors Huxley, Tyndall and others, for excellence in biology, physics, chemistry, etc.

While thus engaged, being at the same time a most regular and devoted worshipper in the Congregational Church, he passed through that change which the church calls conversion, this leading him to give up his scientific aims and prospects, and to begin the work of lay preaching and of preparation for the Christian ministry.

As a lay preacher he ministered for four years to a Union Evangelical church, in a small village near Plymouth, Mass., to which he received a unanimous annual call each of these years, and meanwhile remaining a

member of the first and oldest Congregational church on this continent, that of the Plymouth pilgrims.

The time had now come for him to enter the orthodox theological seminary at Andover, Mass., and it found him in mental straits and difficulties with regard to the doctrine of eternal punishment, the church of which he was a member showing him every possible kindness and consideration in this matter, and these difficulties, resulting in his entering Harvard University and there preparing for the Unitarian ministry, instead of entering the seminary at Andover and there fitting for work among the Congregationalists.

While thus preparing, he was unanimously called to a Unitarian Church in Cambridge, near to the University, remaining with it for twelve years; and, upon resigning, being unanimously invited by church and society to still remain, and offered a year's vacation for rest and travel. Indeed, he counts it among the pleasantest incidents of his life that he is still on terms of kindest friendship with every living member of these two churches, over which he formerly was settled, and that he is still constantly called upon by such to officiate at their services of grief and joy.

Mr. Bland then went to England, and was at once invited to take charge of one of the largest and wealthiest of its Unitarian churches, remaining with it about five years; and meanwhile preaching and lecturing in London, Liverpool, Leeds, Manchester, Birmingham, Nottingham, and nearly every large city in Great Britain; being tendered a public reception, the presentation of farewell addresses, a purse of gold, etc., etc., on his resignation.

He then returned to Cambridge, bought a residence in the University city, and settled down to four years of continuous religious and philosophic studies—studies that led him to conclusions on these matters, that are somewhat more advanced or different from those commonly held by the church with which he had long been working, and left him in a position which is best described as agnostic. He hesitated, however, before clearly speaking; and first entered the lyceum field under the auspices of the Mass. B. M. C. A. and other bureaus, lecturing here and in Canada on Shakspeare and other subjects of a popular kind; and last winter spoke in Paine Hall, Boston, as an agnostic, for the first time.

Mr. Bland has always preached and lectured without notes, and as a preacher has occupied the former pulpits of Emerson, Channing, Parker and Martineau, as also those of Harvard and other universities. He is naturally one of the mildest of iconoclasts, has the friendliest of feelings

towards every branch of the Christian church, believes that all these branches still are needed, and are doing very much indeed of good.

In addition to his regular professional routine, he has always taken a very great interest in the cause of temperance and of education; never having tasted ardent spirits or touched tobacco, and first coming into public prominence by his defense of our public school system against the attacks of the Catholic church. He is a prominent Freemason, having held office in every section of that order from the third degree to the thirty-second; and being for many years the prelate of Boston Commandery of Knights Templar, as also one of the Masonic grand chaplains for the State of Massachusetts.

BOOK REVIEW.

ECCENTRICITIES OF GENIUS: MEMORIES OF FAMOUS MEN AND WOMEN OF THE PLATFORM AND STAGE. By Major J. B. Pond. G. W. Dillingham & Co., New York. Pp. 620. Price, \$3.50. For sale at this office.

This is a handsome octavo volume, 5 $\frac{1}{4}$ by 8 $\frac{1}{4}$ inches, with nearly 100 half-tone portrait illustrations. Beautifully bound in English silk cloth with gold stamp on side, gilt top. Many of the 100 illustrations have never before been published. All of them are authentic, for they were either made for Major Pond or taken by him for his own collection.

The author of these reminiscences is familiarly known throughout the civilized world, and occupies a unique position toward and in the world of celebrities. His career dates back to the beginning of popular lecturing in this country, and to-day he stands practically alone in the business of supplying attractions to the lecture stage. This long connection has naturally brought him into close personal contact with many of the great ones of the earth in every sphere of prominence.

We will say right here to our Free Thought readers that Major Pond has the manliness and honesty and courage to give Col. Ingersoll a good notice in this volume. He commences the notice by saying: "Col. Robert G. Ingersoll was no doubt one of the greatest popular orators of the age. He never received the full credit due to his great success as an orator, during his lifetime, as his vehement assaults on the Christian religion aroused so many and such powerful enemies."

The Chicago Chronicle has this to say of this volume:

"One of the most instructive and entertaining books of the period is Major J. B. Pond's 'Eccentricities of Genius.' The title of the work is somewhat misleading. The most of the men whom the author describes had no eccentricities. They were level-headed scholars, thinkers and orators. Their especial and prominent traits of character were merely peculiarities, not eccentricities.

"But the book does not lose interest and value from this cause. It presents a gallery of the first men of the latter quarter or third of the century, the representatives of advanced thought, those who have inspired and organized the progressive forces of civilization. The great teachers, scientists, reformers, preachers, statesmen—the leaders of human thought for twenty-five or thirty years—are represented in this large, but not too large, volume.

"Ralph Waldo Emerson, William Lloyd Garrison, Wendell Phillips, Charles Sumner and Henry Ward Beecher (and we add to this list the name of Col. Ingersoll, which the Chronicle had not the courage to do.—Editor), are the names of men who have exercised over the opinions of the age a greater influence than can be ascribed to any similar number of men living within the last generation or two. Forty years ago they were radicals of an extreme type. But mankind caught up with them. The progress of American institutions brought a realization of their dreams or prophecies.

"The use of Major Pond's book is that it makes the latest part of the century familiarly acquainted with the authors of the great movements of previous years which accompanied the results of the civil war. What Grant, Sherman and Sheridan accomplished on the battlefield and the statesmen of the day accomplished in legislation was but the harvest of the labor performed on the forum and through the press by the generation of agitators represented in the pages of this book. The radicalism of the antewar period became the conservatism of the postwar period.

"This generation hardly knows what it has lost in the almost absolute disappearance of the lyceum system of lectures. The lecturers were great educators. A citizen who had no time to read books could learn, in an hour, for 25 cents, the knowledge which the lecturer had expended years in acquiring. This condensed science, the essence and spirit of learning, was conveyed to lyceum audiences in such attractive forms and often with such graces of rhetoric that it became one of the best instruments of popular education. Cheap newspapers and magazines have driven the lecture system into oblivion. But it cannot be fully replaced. Its fruits will remain in evidences of the culture, thought and refinement of our people as long as our institutions shall endure.

"The story of the American humorists in this volume, of Edgar Wilson Nye, of Nast, Clemens, Riley and Cable, is full of interest. Charles F. Browne ('Artemus Ward') was an earlier production of genius. But the living humorists are intensely American. They have the flavor of the soil. Their works are among the best blossomry and fruitage of our national literature.

"The women of the forum represent quite as distinctly as the men of the forum the remarkable spirit of the age. Susan B. Anthony, Julia Ward Howe, Anna E. Dickinson and Mary Livermore have left their indelible impress on the popular mind of the age. A vacant page would

appear in the history of the times from which their names should be omitted.

"Major Pond has presented to the reading public pen and pictured portraits of the men and women who molded not only the opinions but to a great extent the destinies of the country through many troubled years. He has made them familiar acquaintances of his readers. He has conferred a lasting public benefit."

In writing this book Major Pond made one serious blunder, and that was in leaving out the name of Elizabeth Cady Stanton from the list of distinguished women. She belongs to the head of the list. That was doubtless an oversight which the Major will correct in the next edition. We shall be glad to furnish the Major with a good likeness and life sketch for that purpose.

VACCINATION A CURSE AND A MENACE TO PERSONAL LIBERTY. By J. M. Peebles, A. M., M. D., Ph. D. The Temple of Health Publishing Co., Battle Creek, Mich. Pp. 326. Price, \$1.25.

"Who shall decide when doctors disagree?" The medical M. D.'s are in one respect like the theological D. D.'s. The Doctors of Divinity each point out a road that they say leads direct to heaven, but no two go in the same direction, and we are told that if we take any other road than the special one pointed out, it will lead us to hell, in place of heaven. "We pay our money and take our choice." The main thing is to "pay our money." We have very near the same trouble with the medical doctors. One says if we are not vaccinated we will surely get the smallpox and die, another tells that vaccination brings with it much greater evils than smallpox, and so we ignorant laymen are, as in the case of the theological doctors, left "to pay our money and take our choice."

Doctor Peebles has in this book presented probably the very best argument that can be made against vaccination. And we are sure there is no man in America more able to cope with that question. He has spent many years investigating the subject.

There are eight chapters in this book, entitled as follows: "A Brief Sketch from Jenner to the Present;" "Vaccine Stock and Commercial Vaccination;" "Vaccination Fails to Protect;" "Vaccination Legislation;" "Local Contests on the Vaccination Question;" "Vaccinal Injuries and Fatalities;" "Syphilis and Leprosy Traceable to Vaccination;" "Miscellaneous Features of Vaccination."

HISTORY OF THE CHRISTIAN RELIGION TO THE YEAR 200. By Judge C. V. Waite. Pp. 556. Price, \$2.25.

Freethinkers want no introduction to the author of this work; most of them are acquainted with the former editions and know their value, but in this, the fifth edition, the Judge has made a thorough and careful revision. Having passed safely through the ordeal of adverse criticism, the book has undergone no changes of consequence in the text. As a history it will stand as it was written,

The value of the work, however, is enhanced by the addition of much matter in the Appendix. Our assistant editor, Robert N. Reeves, is preparing a thorough digest of this work, that will appear in the February Magazine.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Benj. R. Tucker, Publisher, New York, 1900. Pp. 457. Price, \$1.25.

This French work was translated by Benj. R. Tucker, the editor of "Liberty," and is published in the most beautiful style imaginable, and will probably have a very large sale. It certainly has a "drawing" title.

A French chambermaid, who has served in Paris, in the houses of the nobility, the bourgeois, and professional people, finally enters the service of a rich couple living in the country, and there begins to keep a diary. In describing the events of her daily life and the people about her, she is frequently reminded of episodes in her past, and digresses to relate them. Thus her diary becomes a piquant panorama of social life and institutions. It is a terrific social exposure, a grim social satire, crammed with humor, bitterness, and truth. It has been described by a French critic as "an attempt to show that nearly all the masters are low-lived wretches, and that nearly all the servants are as near like them as they know how to be."

ALL SORTS.

—"Spiritualism—No. II." by Dr. J. M. Peebles, will appear in the February magazine.

—The next number of the Magazine will have as its frontispiece the likenesses of the officers of the American Secular Union. Single copies can be had for 10 cents.

—Dr. Gregory, the Agnostic preacher, we are glad to learn, is meeting with deserved success in his new movement in this city. The time of his meetings have been changed from 11 o'clock to 3 o'clock p. m. Every Liberal in the city ought to give him a cordial support.

—"Revelation Under the Microscope of Evolution," by Prof. D. T. Ames; that is the leading article of this number of the Magazine, has been put into a beautiful pamphlet, with portrait of the author. It is a very valuable Free

Thought work and ought to be widely circulated. The price is 10 cents, and it can be had at this office or of the author, at Mountain View, Cal.

—Jas. Mitchell, of Wilber, Neb., in a private letter writes:

Let me thank you for the December Magazine. It has given me a great treat. I have read Tenney's Chapter I. a dozen times over, and it does just stimulate thought. Thank you also for giving us "Spiritualism," by Dr. Peebles. I must get a better acquaintance with him. I love such a man and it is an honor to the Magazine to have such a man contribute to its pages."

—Not one-third of the people of this country are Christians; there is not a statement in the Christian's creed but what has been proven beyond question to be false. The most intelligent people consider the Bible a book of fairy tales, unreliable history and absurd science

that has no foundation in fact, but notwithstanding all this, Christians talk as if they were the "whole thing," to use a slang expression.

—We find the following in a country newspaper:

"We deeply sympathize with Mr. and Mrs. Lewis Thurston in the loss of their little son, aged about 4 months, who died of cholera infantum Nov. 8.

Our little one has left us,
And his loss we deeply feel;
Yet 'tis God that hath bereft us,
He can all our sorrows heal."

God ought to be in better business than killing 4 months old babies.

—A gentleman walking through a rural village in Gloucestershire, seeing a boy down on his hands and knees, busily kneading up mud and clay, inquired what he was doing. "Making a church, sir," said the boy. "Making a church?" "Yes, sir. See"—pointing with his finger—"here's the door, them be the pews, and there's the pulpit." "Yes, I see; but where's the parson?" "Oh, I can't make he; I ain't got mud enough. It takes a devil of a lot of muck to make a parson!"—Exchange.

—It is stated that the proposed constitutional amendment voted on in California to exempt church property from taxation was carried at the late election, thus removing from the list of States the only one that has ever done justice to its citizens in this respect.—The Truth Seeker.

This is virtually compelling people who do not believe in the Christian religion to pay to support it. It is, in fact, as much of a crime as highway robbery. The sooner that such a church is dead and buried the better it will be for humanity.

—The latest scheme to pay church debts comes from McClure, near Deposit. The men chose sides and had a grand hunt, serving the game at a supper which netted \$23. The pastor

took a hand in getting up the hunt.—De Ruyter (N. Y.) Gleaner.

How many innocent birds and squirrels were murdered by this "pastor" and his pious brothers, that a church debt might be raised? But then we must have religion at any price. These dumb animals have no rights that Christians are bound to respect.

—Judge Waite, of Chicago, in an address before the annual Congress of the American Secular Union, late in session in Cincinnati, is reported to have said:

The history of the world shows no republic ever originated in the Christian church. All have originated from elements outside of the church. Our own government was formed by Free Thinkers; and in the first Constitutional Convention a proposition to have prayer was voted down. That was the platform of our fathers which Christians of to-day are trying to overcome.—Progressive Thinker.

—Sioux City, Iowa, Nov. 20.—The Rev. G. M. Tourtellot, pastor of the Presbyterian Church at Ida Grove, Iowa, accidentally shot and killed his companion, J. S. Burger, while hunting ducks near Turin to-day. Burger was between a flock of ducks and Tourtellot, when the latter fired at the birds. Just as the minister pulled the trigger Burger rose from the grass and received the charge of shot full in the head. Death was instantaneous.

What business had this servant of the Lord shooting innocent birds? But then the Bible says: "God gave man dominion over the fowls of the air," and that answers the question to the Christian's satisfaction.

—Mark Twain says:

Foreigners are the cause of all the trouble in China. The Chinese don't want them any more than we want the Chinese. They have as much right as a nation to exclude foreigners as we have to exclude them. China never wanted the foreigners, and if the foreigners were gone the trouble would all be over. Now,

my sympathies are all with the Boxers. The Boxers are the only patriots China has got. The newspapers call them hard names, but all they are after is to get the foreigners out of their country, and I hope they will have all success in doing so. If I am opposed to the Chinaman being here then I am a Boxer, and the only difference between us Boxers is, we carried our point and the Chinese didn't.

—Notwithstanding Brother Harmon, of "Lucifer," says that "Marriage is the hot-bed, the prolific breeding ground of deception, hypocrisy and falsehood," we have just learned, by a beautifully printed billet, sent us by the mother of the bride, that our highly esteemed friend, Dr. Edward Bond Foote, who is considered by all who know him to be a very judicious, careful man, has entered into that most dangerous alliance and thus subjected himself to this "hot-bed, the prolific breeding-ground of deception, hypocrisy and falsehood." If Brother Harmon is right in his diagnosis of the marriage institution, Dr. Foote's present condition is most deplorable!!

—It used to be the fashion to burn the man who got up a new theory or discovered a new law of nature that interfered with the "revelation" theory; but the style now is to go into the mental gymnastic business and "reconcile" the old dogma with the new truth. The only kind of reconciling the church ever thought of in the days of her power, was to become reconciled to the death of the scientist or thinker. To-day she can take evolution and revelation, shake them up in a theological bag, and then bring them forth so marvelously alike in appearance that their own father would not know them apart. And the rest of us cannot recognize them at all.—Helen H. Gardener.

—The Literary Digest, published by the Funk & Wagnalls Company, at 30 Lafayette place, New York, is a weekly compendium of the contemporaneous thought of the world. In our opinion

there is no more valuable publication in this country. It gives, each week, the pith of the leading editorials and of the valuable articles that are published in the various political, religious and scientific publications of this country; also of many foreign countries. In fact, it is a well prepared digest of current literature that enables one, with little labor, to possess himself of all that is worth knowing in hundreds of our leading periodicals. The price per year is \$3; for a single number, 10 cents.

—Sir Robert Hart, director general of the Chinese imperial maritime customs, in an article in the London Fortnightly Review, discussing the future of China, says, in substance:

"There are 20,000,000 Boxers who are armed and drilled, thoroughly disciplined and animated by what they conceive patriotic motives. They will make residence in China impossible for foreigners. The miraculous spread of Christianity may avert the peril, but this is not probable."

By all means hasten forward the missionaries. Perhaps they will not be as welcome in China as those visiting the cannibal islands, but their passports to glory will be assured nevertheless.—Progressive Thinker.

—Cleveland, Ohio, Dec. 4.—The Rev. Abram L. Davis asks a divorce from his wife Jane because, among other reasons, she does not dress well enough. He was pastor of the Youngstown (Ohio) Disciple Church until last January, when, he says, his wife left him and this caused him to lose his pastorate. He says she would not go to church to hear his sermons; "refused to cook entertaining meals," received people in her stocking feet and wore calico dresses to church sociables.

The court should grant that divorce at once. What a reprobate this wife must be. No one can tell how many may go to hell on account of Preacher

Davis being compelled to lose his pastorate. It must be admitted that it was probably a great affliction to listen to her husband's sermons, but then the good book says: "Wives, be obedient to your husbands."

—Charles Clark Millard, of St. Dodge, Kan., accepts Dr. Epstein's challenge for a friendly combat that appeared on page 706 of the December Magazine, in the following words, under the title of "The One True Religion:"

I thank Dr. Epstein for stepping into the arena and throwing down the gauntlet for a friendly tilt; and if the editor is willing I will receive his "attack" and not only defend myself but also champion the cause of all those who do not believe in "my Christianity," or any other kind of Christianity or religion. My "armor" is all right and I am ready to begin; but I suggest to the Doctor that we confine ourselves to one proposition, at least to one at a time. If he will lead out on a single definite affirmation such as "My Christianity is the only true religion," or "My Christianity has a true historic basis," I will agree to follow and stick to the text. I will also agree to use no discourteous language or epithets applied to my opponent or to the religion he advocates, and will expect the same courteous treatment from him.

—New York, Dec. 14.—According to a Washington dispatch to the Times, the Rev. James F. Hill of Cannonsburg, Pa., has asked the President and Secretaries Hay and Long to have a warship sent to the New Hebrides.

Mr. Hill, who is a member of the Presbyterian Board of Foreign Missions, was accompanied by Representative Atcheson of Pennsylvania. Mr. Hill says an uprising of the heathen natives against the Christian natives is threatened. He says that the unconverted savages number 60,000 and the converts are not over 20,000 strong. Mr. Hill asserts that the lives and property of the American missionaries in the islands are in danger.

The President advised Mr. Hill to draw up a statement of the case, and promised that it would be submitted to the next cabinet meeting.

Our government must provide warships to enable the Christian missionaries to carry "the gospel of peace" to the heathen. The President and Secretary ought to order all our missionaries to immediately leave the New Hebrides or to continue the missionary business, with the help of God, at their own risk.

The Jewish Chronicle, of Mobile, Ala., publishes the following just criticism of President McKinley's Thanksgiving proclamation:

President McKinley is out with his Thanksgiving proclamation. In speaking of the grand united effort made by all the citizens of the land to alleviate the distress in "the tragic visitation that overwhelmed the city of Galveston," he refers to the "sympathy and Christian charity," which proved that "we are one united people." The President in speaking of the sympathy and charity shown by the citizens of the country might have left off the qualifying term attached to the word charity. Charity knows no creed. It is neither Christian, Jewish, Mohammedan, nor any other of the numberless creeds that make up the religious world. It is simply charity. I am well aware of the sense in which the President and our neighbors generally employ this term in this connection. But it is a wrong use, and it is about time that the world should know it. There is no such thing as Jewish virtue or Christian virtue. Virtue is virtue the world over. Honesty is honesty, truth is truth, justice is justice, whether Jew execute it or Christian perform it, and the sooner our neighbors learn this the more apt they will be to render that justice and that charity which they are accustomed to denominate Christian, but which in reality is nothing more nor less than charity without the qualifying term.

—There is a conflict going on in Chicago between the Christian ministers and the saloonkeepers. We have not a word to say in defense of the saloons. If we had a half civilized community they would not be tolerated, and if the ministers were fighting them as citi-

zens without any sinister motives we would highly commend them; but, as in every other reform that the clergy engage in, the principal object they have in view is to get people into the churches. Rev. J. W. Flfield, in the Chicago Tribune of December 6, lets the cat out of the bag when he says:

"There will be more young men next Sunday night in these gambling stations and dancing halls than in all the churches on the West Side."

Why did he not say: "There will be more young men in these places of dissipation next Sunday night than at their homes, or at the public libraries, trying to gain valuable information?"

The churches and the saloons seem to be in competition. The saloonkeepers desire to fill the young men of the city with beer and other deleterious drinks for the money there is in it, and the ministers want to fill them with superstition for the same reason. The drinking evil stupefies the body, the preaching of superstition stupefies the mind. Humanity would be greatly advanced if both these tremendous evils could be entirely abolished.

—Williamson, W. Va., Dec. 5.—(Special).—S. Davis Stokes, a prominent lawyer and politician, who was candidate for the State Senate in this district, this afternoon shot, instantly killing, the Rev. John Wohl, pastor of the First Presbyterian Church, one of the best known members of the Virginia synod, after a duel in which he himself was severely wounded.

The fatal affray took place on the leading residence street of the city, and was precipitated by a quarrel, growing out of some cartoons used by the Rev. Mr. Wohl in a sermon last Sunday, illustrative of the deleterious effects of dancing. Every young man and woman in the city considered the sermon as personal, and great indignation was the result.

Stokes and Wohl met this afternoon, and a dispute ensued, when Wohl, drawing a pistol, advanced upon Stokes. Wohl fired, and Stokes dropped seriously wounded in the left side.

Drawing a revolver as he fell, Stokes fired at the instant of Wohl's second shot. The street was filled with people, who rushed toward the scene of the tragedy. Stokes, exhausted by loss of blood, at once surrendered. Wohl lay dead, face downward, shot through the brain.

It seems by the above that the preachers of the "Prince of Peace" now go armed with revolvers, prepared to shoot people who happen to disagree with them. This Rev. Wohl could denounce the deleterious effect of dancing, but saw nothing bad in shooting the man who disagreed with him.

—William E. Curtis, the regular Washington contributor to the Chicago Record, thus shows up the bloodthirsty character of the Christian clergy:

It is a singular fact that the only bloodthirsty communications received at the White House and the Department of State on the Chinese question come from ministers of the gospel, especially from missionaries. Forgetting the gentler teachings of Christ, they insist upon the application of the old Mosaic law in the punishment of the Chinese—an eye for an eye and a tooth for a tooth—and the utter destruction of the cities in which the wickedness has been committed. They demand the lives of the Emperor and Empress dowager, and all the members of the court and the wholesale slaughter of the officials of the government. Many of them demand that Peking shall be burned to the ground and the site sown with salt. It is the spirit of those who bewed Agag in pieces before the Lord.

The files of the Department of State are being rapidly filled with such communications, and the writers often threaten the President and the Secretary of State with vengeance if they do not abandon their pacific policy and join Germany in the work of murder and destruction. The merchant class, whose communications are almost as numerous, take an opposite view of the situation, and ask for an early settlement of the difficulty on the most practical terms. The department has received a great deal of interesting and valuable advice from merchants who have lived in China and who understand the character of the people.

—Edward F. Walker, of Evanston, after visiting in disguise the liquor saloons of Chicago, makes the following, we think, very valuable suggestions, as how best to get rid of them. He gives this advice to the clergy, who are laboring to suppress the saloons:

Every employer should visit the homes of his employes to make sure he is paying them wages large enough so they can live in decency and comfort, and can send their children to school—and that none are compelled to frequent saloons for warmth, for food, for recreation, or for an attractive place in which to read or talk.

Capitalists who want to put their religion into their investments should be urged to erect model tenements and to run good, cheap restaurants with reading rooms attached.

Your Sunday school could keep many persons from drinking liquor by giving as a Christmas gift a drinking fountain for some saloon-ridden district.

Every voter should insist that his alderman work for suitable public toilet arrangements—as many men patronize the bar of a saloon for the toilet necessities that the saloon alone affords.

The young people of your church could directly overcome evil by good by organizing near some saloon a wholesome club, and making all welcome who would simply agree that in the club rooms they would not gamble, drink, swear, nor use obscene language.

The women of your church could accomplish inestimable good by establishing cooking classes, as many men and women drink who would not if they knew how to prepare nourishing dishes.

—New York, Dec. 2.—(Special.)—Dr. John Henry Barrows, president of Oberlin College, who was formerly pastor of one of the largest Presbyterian churches in Chicago and president of the Congress of Religions at the Worlds Fair, has written an article on toleration in religion in which he presents the subject in a manner to prove that America is the home of true religious liberty.

"America is the great home, not so much of toleration as of true liberty," he says. "In the United States the government

has no authority to interfere with religion. The fullest liberty is possible only where the church and state are separate. America is the standing reply to those who believe that religion needs the support and guidance of the state. Christian progress in our country has been more rapid than the progress of the population, and it is as true to-day as when De Tocqueville wrote that 'there is no country in the whole world in which the Christian religion retains a greater influence over the souls of men than in America.'

"He who writes the story of the century in this realm of progress must tell of James Madison, the chief advocate of the first amendment to the constitution, declaring that 'Congress shall make no law respecting any establishment of religion or prohibiting the free exercise thereof.' He must tell of the work of Channing, Theodore Parker, Emerson, Lyman Beecher, Bushnell, Henry Ward Beecher, Phillips Brooks, Charles A. Briggs, Francis E. Clarke and John Henry Vincent. The historian will not forget Max Miller and his great work for comparative religion and the humanizing of the churches in their attitude toward non-Christian faiths."

This is all very good as far as it goes, but Dr. Barrows had not the courage to name the one man who did more than all those he names to advance the cause of "true religious liberty" in this country. Every reader of this item will know who we mean without our naming him.

—Wu Ting Fang, the Chinese Minister to the United States, preached a sermon on Christianity in New York the other day that we hope all these Christians who claim to be followers of Jesus will read. Mr. Wu is reported in the Chicago Tribune as saying:

"Love your enemies." Such a standard of excellence is too high for humanity. There is no likelihood that many people will follow it. At this moment Christian missionaries are calling for bloodshed and vengeance, and Christian armies are devastating the land, sparing neither age nor sex. There is indeed a

vast gulf between doctrine and performance."

In this language Wu Ting Fang, the Chinese minister to the United States, to-day publicly expressed his opinion on the sincerity of Christians.

Mr. Wu, who was addressing the Society for Ethical Culture in Carnegie Music Hall, in the course of his talk comparing the teachings of Confucius with those of Christ, read a passage from the New Testament declaring that evil be not resisted with evil, and that if a man smite you on one cheek you should turn the other cheek. Of this doctrine Mr. Wu said:

"This, it seems to me, is meekness with a vengeance. I am inclined to think that no sensible man has ever followed this injunction faithfully. A man who

will smite you on the cheek is a dangerous man and needs no second invitation. A man who will take your coat is a thief and would doubtless take your cloak, too, if he could lay his hands on it."

Among other things, Mr. Wu said:

"I do not believe that heaven is an exclusive place. The advocates of various religions are all trying to make a private park of it for their own adherents. Whatever heaven may be, I believe it is a place for all good men, irrespective of dogma.

"The world is gradually coming to Confucius. One of the signs is the growth of agnosticism. I will not say whether people are growing more callous or more civilized, but they are no more terrified when the terrors of the next world are proclaimed from the pulpit."



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The importance of this book is beyond question.

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A Study with Glossolalia by THEODORE FLOURNOY, Professor of Psychology at the University of Geneva. Illustrated. \$1 50.

This is a scientific record of observations extending over a period of five years. The case is that of a Miss Smith who is believed by many to be the reincarnated spirit of the favorite wife of a Hindoo prince who lived in 1401. She also while in an hypnotic state impersonates the reincarnated spirit of Marie Antoinette, Queen of France, beheaded in 1793. Further, she makes spirit journeys to the Planet Mars, using the Martian language, and describes the scenes, costumes, and conversations in Mars.

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By Professor HAECKEL. \$1 50.

This is an English translation of *Die Welt-räthsel*. The main strength of the book lies in a terse and telling summary of scientific achievements of the nineteenth century in their relation "to the riddle of the universe." Dr. Haeckel has a world-wide reputation, and it will be generally conceded that this, probably his last great work, is a supreme and masterly effort.

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By HENRY SMITH WILLIAMS. Illustrated. \$2 50.

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FREE THOUGHT MAGAZINE

FEBRUARY, 1901.

MISCONCEPTIONS OF AGNOSTICISM.

BY GEORGE JACOB HOLYOAKE.

THE Oracle of Reason, when I accepted its editorship (my predecessor being in prison), took for a motto the words: "The belief in a God is an atlas of error, bearing on its broad shoulders a world of immoralities." Atheistical heresy could no further go, and never has gone so far



GEORGE JACOB HOLYOAKE.

since, in explicitness. Being responsible for the issue of a journal which made this unusual, this insurgent, this comprehensive avowal, I could not complain of being considered an Atheist, and I never did complain; and, while the right of the free publication of extreme opinions was denied, I refused to explain any view of my own to the contrary, lest I should invalidate the claim of unfettered freedom which I made. Had I done so, I might have seemed desirous of evading the consequences to which I exposed myself. I had said that I had joined the Oracle in order to vindicate, not only the right of a man to think as he pleased, but the right of free expression and the free publicity of what he

thought—"not for Atheists alone, but for Catholics, Jews, Moslems, or Christians, and I did not care which." No one supposed that a writer who thus defended the right of Atheism to be heard in its own way might not himself be an Atheist. In those days everybody reasoned with Dr,

Johnson that "he who drives fat oxen must himself be fat." No Puritan party, nor succeeding Christians of any sect, had ever defended the publication of opinion contrary to their own; and, when I did it, it was inconceivable to the public mind. This was at that day, and long since, and it seems even now, a common misconception.

In theological or speculative controversy there are three states of mind—Doubt, Disbelief and Absence of Knowledge.

Doubt is the state of mind of one who admits there is evidence on both sides of the question so indeterminate that he cannot make out where the truth lies.

A disbeliever in Deity is one who finds evidence on the side of Theism and on the side of Atheism, and has weighed, or thinks he has weighed, all the evidence pertaining thereunto, and has decided that Theism is disproved and that Atheism is established. His supposed knowledge being assumed to be complete, such a disbeliever might deny the existence of God. In my opinion, it is not within the mental power of man to make such a denial, since, as I have shown elsewhere, it requires infinite knowledge in him who affirms, as in him who denies, the existence of a Supreme Originating Being before he can be sure of his premises.

The third state of mind is that of him who finds the evidence on both sides not only inconclusive, but so incomplete and unsatisfactory that he is unable to form an opinion. It was to designate this state of mind—not recognized until the day of scientific thought set in—that Huxley stereotyped it under the honest name of Agnostic. That such a term should be regarded as a mask employed to conceal unpopular conviction, and not as a confession of the limitation of human intelligence, is the strangest misconception on the part of thinkers whose motto is, "We seek the truth."

Harriet Martineau, so often described as an Atheist, said: "There was no theory of a God, of an author of nature, of the origin of the universe, which is not utterly repugnant to my faculties, which is not (to my feelings) so irreverent as to make me blush, so misleading as to make me mourn." All the while she had in her mind, like Socrates, a far nobler conception of "Divine Wisdom," and so far she was a Theist of a more exalted type than was avowed by any contemporaries save Mazzini and Francis William Newman. Yet she was denounced as an Atheist in every religious organ, and in every pulpit of her day. Even her eminent brother, Dr. James Martineau, joined in the accusation. He was unable to con-

ceive the existence of a state of mind not his own and more scrupulous in speech than his. Even those who claim pre-eminence in thought to Dr. Martineau show no more discernment than he, and call her kind, courageous veracity "Agnostic nonsense." Thus unexpected misconceptions still prevail.

The greatest wonder and obliquity of all that no one perceives the limitation of Agnosticism. It applies only to questions indeterminable by our present faculties, such as the existence of Deity—the underlying organizer of the million worlds which people space; such as the immortality of human consciousness—which we must die to find out; such as the extent of human development, of which we only know the germs, and which only the ages to come can disclose. These are the few questions on which the Agnostic finds himself unable to give an opinion; and he has the rare merit of refusing to lie for the satisfaction of impetuous critics, and to say he knows what he does not know. But upon questions such as the divine origin of Christianity, the human origin of the Bible, and the innumerable errors and immoralities sprinkled over its pages, Agnosticism has no application. A man can make up his mind about those things. The ethical and scientific evidence of disproof is abundant there; and, if unknowingness is alleged there as a reason for not avowing adverse conclusions to which an inquirer has come, it is reasonable to suspect evasions. Silence is indefensible, excepting in cases where speaking out would imperil others whom duty or affection would shield from harm. Where, however, consequences fall upon the individual unbeliever alone, prudence is no apology or excuse for reticence. Then silence is cowardice: it is not seeing where Agnosticism begins and where it ends; it is not distinguishing to what it applies and to what it does not apply; it is the confusion between two classes of propositions that causes the cardinal misconception of Agnosticism.

When Mr. Bradlaugh said, "I know not what is meant by the term God; I am without any idea of God; God is to me a sound conveying no clear or distinct affirmation," he was the most absolute Agnostic of his time. He little foresaw that his distinguished successor would declare his honorable confession of entire unknowingness to be without the semblance of sense.

So long as the Huxleyan definition of Agnosticism is accepted, it is necessary, to those of that way of thinking, to strive for consistency of language in regard to it. Huxley's conception was that statements of opinion should be limited by personal knowledge or ascertainable knowl-

edge, capable of proof. So unaccustomed is the world yet to the rigor of veracity that eminent writers unthinkingly fall short of it. Some time ago I pointed out that Colonel Ingersoll, in his admirable Agnostic poem, sometimes lapsed into the assertion that things were of which he had no knowledge, and in some brilliant lines he asserted certain things of which he knew not their truth. In the few instances which I quoted he violated the Agnostic principle. It was said by my friend Mr. G. W. Foote that I was "hypercritical." Criticism which is based on individual taste is often rightly called hypercritical, but criticism which relates to consistency of principle is not hypercritical, nor properly designated as such. In the November number of the Literary Guide there is a series of very useful definitions by Mr. Gould. Though always striving to be accurate, Mr. Gould fails, I think, in his definition of an Agnostic, whom he defines as a "Freethinker who affirms that the finite and relative mind of man cannot know, and never will understand, the nature and origin of the infinite universe." How can he have the knowledge which enables him to say that the human mind will "never" be better informed on this subject than now? Darwin has shown conclusively that the mind of man, as well as his physical structure, is still in process of development. To say that man will probably never come to comprehend the origin of the universe might be reasonable; but when the supposed Agnostic declares that he never will, it is surely a violation of the Agnostic principle of limiting your statements to what you know. It is highly improbable that the finite will ever comprehend the infinite. But this is inference, not knowledge. How often is it found that minute natures are microcosms of their race, as aerolites are microcosms of worlds. I do not say that Mr. Gould is wrong; what I say is, he does not know that he is right, and a true Agnostic stops at what he does not know. Very difficult it is to do that. Very disagreeable it is to have the royal march of imagination arrested by plebeian fact. But there is far more splendor in the fact than in the fancy, if we understand the fact. It often happens that orators and writers are never so eloquent as when they do not know what they are speaking and writing about. This has been especially true in theology. The bewilderment of mankind began when the first priest was born. Huxley, in all his noble career, never rendered a greater service to the world than when he wrote over the Temple of Progress the Legend of Agnosticism: "Let no one enter here unless his passport bears the signatures of Truth and Proof."

THE EARTH NOT BORN OF THE SUN—IT HEATS ITSELF.

BY DANIEL K. TENNEY.

CHAPTER III.

The Nebular Theory Discredited—Spectrum Analysis—Some New Astronomical Visions—What Geology Suggests—There Was No Universal Germ—Evolution Does Not Build Suns and Planets—Internal Heat Caused by Gravitational Pressure.

ORBS OF SOLAR SYSTEM DO NOT REVOLVE IN UNIFORM DIRECTIONS.—The argument of Prof. Young, for an incandescent sun, stated in the previous chapter, is suggestive of that adopted by a number of other eminent astronomers, in support of the nebular hypothesis. They say that planets, asteroids and satellites are found revolving in uniform direction about their primaries. If they were all projected upon the scene by chance, they would revolve in all sorts of directions, but this they do not do. If they were evolved under the nebular theory, from the periphery of a common parent, they would adopt the precise orbits in which we find them. Therefore they must have been so evolved. If evolved by chance, the chances are many thousands to one that they would not assume substantially uniform direction. Therefore, again, the chance that the nebular hypothesis is not correct is only one in many thousands. Now Prof. Ball, as we have seen, tells us that "thousands of bodies occupy our solar system and compose it as a whole; that these have orbits of every sort of eccentricity and direction, and circle around the sun, some backward and others forward, and that only the planets seem to conform to the common order," which, it was supposed, came so near proving the nebular theory. But who, other than some feeble-minded person, has ever supposed that the orbs of heaven started out in their course by chance? Nobody! That they are controlled by the intelligence of natural and inexorable law is most certain. They proceed in their revolution and in their circuits, not by chance, but under the guidance of an eternal energy, the very embodiment of intelligence, as does everything else in the universe. So here falls another argument urged to sustain the hot fog and cooling sun theory.

Waste of Sun Heat Discredited.—Equally important as discrediting the current fire-ball theory of the sun is the great waste of energy said to be emanating from it, to which reference has already been made. Of the total amount of heat proceeding from the sun, it is claimed that only

one-two-billion-two-hundred-millionth part reaches the earth. Of even this small fraction, only one-thousandth part is stored away by animals and plants. All the planets combined only utilize one-two-hundred-and-thirty-two-millionth of the light and heat of the sun. And the astronomers say, "If we inquire what becomes of the principal portion of solar heat which misses the planets and passes off into space, no certain answer can be given." It is thus seen that the entire light and heat appropriated by all the planets is almost none at all. All the rest of it, so far as we can perceive, is expended for no purpose. Why this waste? To my mind it is incredible. Nature nowhere else exhibits such a prodigality of useless expenditure. If there were no other antagonizing circumstance, this one would, to me, be conclusive of the fallacy of the nebular theory.

Argument from Relative Planetary Density.—Another singular contention was presented by the disciples of the nebular theory, based upon the relative density of the planets according to age. It was claimed that when the gaseous mass of the ancient sun was of a diameter sufficient to embrace the space now occupied by the most distant planet, its material was so extremely attenuated, that the first planet it would cast off would necessarily have the least density, the next one a greater density, and so on to the last. If this were so, the sun should still have the least density of all. Now the density of all these bodies has been ascertained, so they say. Taking the earth as the unit, we find their relative density, in order of age, to be as follows:

Sun	0.25	Mars	0.70
Neptune	0.16	Earth	1.00
Uranus	0.17	Venus	1.03
Saturn	0.13	Mercury	1.12
Jupiter	0.24		

It will be observed that Saturn, the third planet cast into space, is much less dense than Neptune, the first one excluded. Those two, and Uranus, are conceded to have a density fully equal to that of cork, and all three far less than that of the sun, this still having almost twice the density of Uranus. Yet the sun is said to be a body of incandescent gas, heating and lighting the earth and squandering unlimited heat elsewhere, though still it has almost twice the density of cork. A burnt cork argument surely! Who ever heard of a body of gaseous, incandescent cork, sending heat and light for millions of miles? Besides, if the rule holds good, that the first planet cast off by the sun should be the least dense, it should hold good with the satellites cast off by the planets. Yet the scienc-

tists tell us that three of the satellites of Jupiter are much more dense than their ungrateful parent. Is it not strange, too, that Neptune, oldest born of the planets, farthest from the sun, and skirting along the periphery of the system where the cold must be intense, has during all these aeons of time been able only to cool off and settled down to a density of far less than the sun and less than one-sixth that of the more youthful earth? Stranger still, that the sun, having in the scummy and frothy days of his youth, cast off a lot of corky planets, with densities of only 13 to 17, and later got rid of the earth at par, has since expatriated Venus and Mercury, much tougher specimens—103 to 112—which are still so hot and heavy that nobody can live upon them, and yet himself remains a constituent unit of glowing and consuming gas, with less than one-fourth the density of the child which last left his embrace. Starting, it is said, with the natural and necessary law of getting rid of his lightest material first, he has later reversed it and thrown off the heavier. This argument from planetary density, summoned to support the immaculate birth of the earth from the sun, seems to me at least four hundred thousand times thinner than infinite nonsense.

Let me add some further reflections of my own on the subject. If the sun has always been simply a body of incandescent gas, as alleged, and been surrounded by the infinite and more potent cold of space, why has not the heat passed out of that gas long ago? The gravital attraction of so huge a mass should be immense. Why has it not concentrated the matter of the sun into solidity, similar to that of the earth? The history of stratified rocks on the earth covers a period of several hundred million years safely. Venus and Mercury are later planets of great age and respectability. Has not the sun in this vast period had time to eliminate the heat from its gas? The heat has been ready to go and the cold all the time strongly attracting and ready to receive it. Why does the heat linger so long? Gravity does not attract heat, but does attract, and under proper conditions, solidifies gas. The hypothetical forces of nature have, of course, been all along at work trying to organize and throw off another ring from the sun, out of which to form a new planet, but the heat sticks so close to the gas that no more rings are in sight. From all appearances, the ring rule has been abandoned by the sun.

Laplace and His Followers Deceived.—It thus plainly appears that Laplace and his followers were mistaken in the data of their calculations; that as the sun is neared, cold and darkness increase; that heat cannot radiate to any great distance; that there are no gaseous nebulae

in the heavens having gravital centers; that there are no planets or stars in process of formation; that many of the small planetary bodies are revolving in opposite directions to that of the sun; that the internal heat of the earth was not caused from an original molten condition of that body; that if the matter of the entire solar system was at one time diffused through the space now occupied by that system, having a diameter of about six billion miles, its condition of attenuation and dispersion was four hundred thousand times greater than is that of free hydrogen gas, the lightest substance in nature, hence an impossibility; that if such a diffused mass did exist, it must have possessed a gravital center, or it could neither have concentrated nor revolved. If it possessed such a center, attracting all its particles to a common point, none of them could have escaped into space to become planets; that planetary gravital attraction is necessarily greater than centrifugal force, otherwise there would be no heavenly orbs at all, for all would fly to pieces.

Developments of Spectrum Analysis.—It must not be forgotten that, in recent years, many interesting developments have been made by what is known as spectrum analysis. By projecting into the solar spectroscope what are supposed to be heat and light rays, proceeding from the sun or from some star, it is claimed that the several constituents of the body sending out such rays, can be determined with considerable accuracy, because those constituents are vaporized by the intense heat of those bodies. These phenomena are cited in support of the nebular hypothesis. It seems to be the fact, however, that by these spectrum tests the sun and all the planets and stars have, substantially, the same chemical composition as the earth. The atmosphere of the earth is known to be filled with minute attenuations of every substance known in its solid composition. Whatever it is that proceeds from the sun and other heavenly bodies, whether electro-magnetic currents or ether vibrations, passes through our atmosphere before it enters the spectroscope, and necessarily shows on the screen the chemical constituents of such impalpable atmospheric matter. The attenuated matter which may exist in the atmosphere of those celestial bodies which send forth the impulses, may affect the result also. This may account for the general uniformity shown in the spectra of the different orbs. The Royal Society of London has considered this matter. Under its auspices, experiments with the solar spectroscope have been made by balloon ascensions. At the altitude of four miles the spectroscope showed none of the usual Fraunhofer lines, nothing but uniform yellow, clearly signifying that at such height atoms of

chloride of sodium alone were present. If it be the chemical constituents of the sun's atmosphere alone, which are shown by the solar spectroscope, then the disclosure at high altitudes should be the same as on the surface of the earth. The fact that but one color was shown seems conclusive proof that the spectroscope discloses not the chemical constituents of celestial vapors, but those of our own atmosphere. So the spectroscope tends to contradict instead of affirm the hot-sun theory.

Knowledge of the Sun.—All we really do know about the composition of the sun, from observation, is that it is surrounded by a luminous atmosphere, within which clearly appear vast spots which puzzle astronomers and perturb the magnetic currents of the earth. True, our friends of the telescope claim that, by gazing into these spots, they occasionally get a glimpse of the sun itself, and see volumes of effervescent gas pouring out through the crevices! So far as I can discover, no two of these observers have reached the same conclusion from their observations, and not even one of them entertains anything more than a hypothesis derived from them. It is claimed that they have weighed the sun, also. Whether the celestial steelyards are accurate or not seems uncertain, but the sun tips the beam at two octillions of tons. This result shows it to be much lighter, relative to size, than the earth, but vastly too solid and heavy to be composed of gas; hence it seems to be foolish to further contend that it is a gaseous body.

Some Recent Visions.—The astronomer in charge of the Lick Observatory in California, by means of a reflecting telescope, has been developing some celestial photographs, which he claims have a tendency to confirm the nebular hypothesis, and explains the matter in this way:

"And especially among these mysterious and wonderful clouds of faintly glowing gases called nebulae, has this telescope proved its exceptional power. Vast spirals, immense gulfs of blackness, surrounded by luminous walls, intricate patterns of nebulous tracery, as delicate in structure as the finest lacework, beaded with stars, interlinked rings of light, gleaming like the phosphorescence of the sea, but each so stupendous in circuit that the whole solar system and many solar systems together, might be embraced by it, orbs of pale fire whose gigantic whirling motion and whose gradual compaction into new suns, under the pressure of gravitation, are all but visible. Such are some of the marvelous shapes and appearances that these photographs show."

Well, that is a pretty brilliant picture, to be sure! They seem to be making suns and planets up there nowadays, faster than they used to when old Sol and his family were generating. It is a vision of the intricacies of far-off space. A photograph of a sunset on Lake Tahoe would

be equally beautiful and equally confirmatory of the nebular hypothesis. The distant space, whose contents are alleged to be represented in that celestial photograph, is so far away that, as astronomers tell us, it would require one or two million years for light from thence to reach the earth. Does a photograph, taken at that distance, even through a telescope, prove or disprove the nebular hypothesis? No more than would a dream. It simply proves the ardent and commendable desire of the stargazer to see something which is not visible, with a view of confirming an exploded theory, found "in the books." Astronomical demonstration is one thing. Astronomical guess work is another.

That there are evidences of what are called nebulae floating in the skies everybody knows, but very little is known of their physical constitution. Prof. Simon Newcomb, one of the enterprising astronomers of our country, has had these Lick Observatory photographs under consideration and has produced copies of some of them recently, in the Popular Science Monthly. He thinks that the nebulae shown are of a "gaseous or other attenuated form, situated in the distant stellar regions and that they are thousands of times the dimensions of the whole solar system," and says that "they are transparent through and through." "That they should be completely transparent, through such enormous dimensions, shows their extreme tenuity." Except as a curiosity, what does a photograph amount to of a bunch of infinitely attenuated gas, billions of miles distant, thousands of times larger than the whole solar system, and so thin that we can easily gaze through it? It is simply a vision as of wafting clouds or dust somewhere in distant space. It does not foretell a planet, it proves nothing touching the origin of worlds. A distinguished astronomer, with abundant eyebrows, once suddenly discovered, through his telescope, an enormous spot on the sun having "vast spirals, immense gulfs of blackness, gigantic whirling motion," and the like. He was greatly delighted, and summoned his assistant to take a look at the new development. He gazed and saw nothing, but, upon looking the professor square in the face, discovered a healthy louse roaming around in one of the professor's eyebrows! The phenomena was accounted for. This is suggestive that strange phenomena do not always indicate what the discoverers fancy that they do.

No Geological Evidence of Ancient Nebulosity.—It should be remembered that by the upheaval of the crust of the earth in mountain ranges, and in many other ways, we are able to study its contents, almost as the pages of a primer. Our knowledge of its constituents is well-nigh

perfect. If this crust were the cooled rim of a once nebulous mass, would it contain no evidence of the fact? The story told by the rocks is one of countless active ages, during which the forces of nature have been tearing down, distributing and rebuilding. For many miles in depth the rocks are all stratified and filled with evidences of former animal and vegetable life. Beneath are only found other rocks of similar constitution, but metamorphosed under great pressure by the internal heat. Where do we find here the evidence of a former nebulous and molten globe? Of evidence of a beginning there is none. Prof. Huxley, referring to men of science, said, "There is not a single belief that it is not a bounden duty with them to hold with a light hand and to part with it cheerfully, the moment it is proved to be contrary to any fact, great or small."

No Evidence that the Earth Is Born of the Sun.—From the general but patient investigation which for many years I have given the subject, I am unable to see or believe that the sun is materially different, except in magnitude, from the other planets. It certainly is not known to be more heated to incandescence than is the earth. Both are necessarily hot internally, from the gravital pressure of their exterior, and will so remain forever. So I reason that our good earth was not excommunicated from or born of the sun.

A Rest Necessary in Evolutionary Theory.—For my own part, though entertaining no doubt of the application of evolutionary principles to the development of earthly things, I am of the opinion that we are not authorized to extend them to alleged universal atomic matter. If so, we must go back of those atoms also. No stopping place is apparent. Shall we say there was a creator back of all atomic matter, or an eternal intelligent energy? If so, we must go back still further into the precedent atoms of that creator or that energy. Such speculations extend beyond the bounds of thought or imagination. We must rest somewhere. I am unable to perceive that because all mundane things are found to be, or to have been, in a perpetual state of evolution, that therefore the earth and the universe, at one time, had no specific existence. We certainly know that there never was a time when nothing had existence. We should assume the independence of this terrestrial sphere from eternity, because we know nothing to the contrary. We do know that there was never a beginning to matter, motion, force or intelligence. It is idle to speculate of a first cause, of which there is no trace in nature.

The Carboniferous Argument.—As confirmatory of the former nebulous condition of the earth and its consequent gradual cooling and con-

densation, much stress has been placed upon the evidences in its crust of what is called the carboniferous period, during which it has been thought that the vast coal deposits occurred. It has been generally contended that these indicate a former climate exceedingly warm and an atmosphere containing much more carbonic acid than now prevails. These caused a dense vegetation, such as is now nowhere known on the earth, and which was transformed into coal and other carboniferous products. This argument was once quite convincing to my mind of the former molten condition and subsequent cooling of the earth. It is so no longer. Let us inquire into this a little. As near to the poles as we have been able to investigate, abundant fossil evidences have been discovered showing a former tropical climate there. Likewise, also, is it reliably demonstrated that an exceedingly frigid climate once prevailed at what is now the Equator. How has it happened that the earth, if once molten and gradually cooling, is now a hundred degrees or more warmer at the Equator than it was a hundred thousand years ago or thereabouts? What do these evidences demonstrate but this: That this little globe of ours has, during the inconceivable ages of the past, encountered an experience with the forces of nature, the cause of which it is not now possible to definitely understand. The most learned of our contemporary scholars inform us, however, that the cause of all these wonderful developments and other queer experiences, through which the earth has passed, are involved in changes in the position of the earth with reference to the sun, easily demonstrated. Glacial periods, torrid periods and temperate periods, the one slowly succeeding the other, have been the experience of the earth times without number, and so will be forever.

The question of the origin of the coal deposits was considered and discussed at the last meeting of the Royal Society in London, a few months ago. With great unanimity the conclusion was reached that the former theory of a once strongly carbonic atmosphere is entirely erroneous, and that coal veins were produced by the ordinary deposit of vegetable matter in shallow waters, subsequently covered with sediment, and subsiding to the depths among stratified rocks where, by natural chemical causes, the vegetable matter was transformed into coal. This recent conclusion of competent scientists adds weight to the theory, for which I have long contended, that the earth was never a part of the sun. So, the carboniferous argument, once so strong, proves to be a chimera.

Independence and Eternity of the Earth.—Let us now consider the chief matter to which all that has preceded tends. We have found that,

despite oracular utterances and plausible theories, scientists remain profoundly ignorant of the origin of the earth, or that it had an origin. My conviction is that it had none, but is a self-existent, eternal globe, related to others in its action, which in like manner always have been.

Internal Heat Caused by Gravitational Compression.—Let us, therefore, proceed upon the hypothesis that the earth is one of the eternal things in nature, and see whether or not it is sufficient unto itself. The earth is composed, on its surface, of about one-fourth land and three-fourths water. In this respect we have no reason to suppose that its components were ever materially different in distribution from what they are at present. As a whole, it is as rigid as a solid globe of glass. The material of its interior is more than twice as dense as that constituting its crust. Geology makes no other revelation of the nature of its internal composition. Surrounding this globe have ever been the abrading, eroding and denuding agencies of atmosphere, of frost, of water, of wind, and of glacial and chemical action. These have at all times been gradually wearing and carrying away the material of the dry lands and depositing it under the lakes and seas. The temperature of the interior is one of intense heat. It increases about one degree for every fifty-three feet in depth, on the average. This internal heat is caused and permanently continued by gravitational compression of the exterior upon the interior. It may be that electric currents are also instrumental in causing the internal heat.

It is an axiom of science that compression causes heat.

Prof. Hogeboom says:

"Mechanical action, either in the form of compression, percussion or friction develops heat in quantities equivalent to the force converted into it. The electric current is another source of heat, and an example of the equivalent conversion of one force into another."

Prof. Young, as we have seen, states that:

"The same total amount of heat is produced, when a body moves against a resistance which brings it to rest gradually, as if it had fallen through the same distance freely and been suddenly stopped."

The contents of the interior of the earth are continually discharging through volcanoes and hot springs, out upon its surface. The surface continually moves toward the center, to supply the place of the ejected matter. Demonstrably, many miles of such movement have taken place in the past and will in the future. The movement is slow but sure, and the force of the impinging subsidence very great. By like process, it will be remembered, the heat of the sun is believed by many astronomers to proceed from the compression and consequent shrinking of its surface upon

its core. It is evident that the immense pressure of the overlying and moving mass of the earth, upon its center, produces a degree of heat altogether beyond comprehension. But the central mass is not molten. The conditions necessary to fluidity are not there present. It is simply plastic.

At certain depths, varying somewhat in different places, the temperature of boiling water is reached, but in consequence of the great overlying pressure, steam is not evolved until a considerable greater depth. At length this superheated steam seeks an outlet, explodes and shatters the overlying rocks, or speeds along between their strata, until relief by cooling or by vent is reached. This is an earthquake. There are many such every day, and always have been. A certain evidence of this is that there is scarcely a bed of rock, of any age known, which has not been broken, crumpled, tilted or contorted with great force, and oftentimes rendered crystalline and even fused. These earthquakes are inevitable, where vast bodies of water overspread the earth. They are caused by gravity on the one hand, attracting the water downward and by internal heat on the other, with the consequent steam, ejecting matter upward to the surface. Volcanoes are caused in the same manner, being frequently the avenues of escape for superheated steam, which reaches their vent from great distances. The material cast up from their craters is from highly-heated matter, ready for fusion when released from pressure by the escaping steam, or from the force of such steam acting beneath or beyond the matter cast forth. Chemical action adds, oftentimes materially, to the force and continuance of the volcanic discharge.

Interior Not Molten.—It was formerly supposed that the earth was molten in the interior. This was one of the predicates of the nebular theory, that the earth, originally coming from the sun in a molten condition, was still in a state of molten liquidity in the center. This idea of central liquidity, has practically been abandoned by geologists and other scientific investigators. Volcanoes have been numerous over the globe, during all geologic time. Evidences of their existence are seen in the lowest formation of rock strata. They have been most numerous and powerful near the sea. Vast masses of internal material have been cast up by these agencies. Hot springs, proceeding from great depths, are numerous throughout the world. It is thought that, by their agency, even more internal matter is brought up, solid or in solution, than by volcanoes. All this excluded matter is distributed by the denuding and chemical elements of nature, and spread broadcast over the surface of the earth, or in the depths of the seas.

Internal Matter Finds Outlet.—At the depth of twenty-five or thirty miles the heat is sufficiently intense to fuse all rocks and mineral substances. On the occasion of earthquakes, cracks, crevices and openings in various forms have been riven in the overlying rocks, into and through which masses of hot, pent-up material have been forced, much of which has reached the surface, and sometimes spread out to considerable extent upon it. Dykes of metamorphic rock, basaltic columns and mineral veins are thus caused. So are all the crystallizations of beauty known as the precious stones.

Its Place Filled by Continual Depression.—It is manifest that where so much matter is being continually excluded from beneath the surface of the earth something must soon take its place. Otherwise, though only one grain of matter were ejected in a year, the earth would in time become hollow. Accordingly, there is and must be, a continual inclination of the crust to pass toward the interior. Such depression occurs at points of least resistance. But, as the earth is round, if a depression occurs in one portion, elevation must occur in another. Thus we see in mountains, whose summits have been denuded, that enormous masses of metamorphic rock have been crowded upward by lateral pressure to great heights, carrying upward also a vast overlying weight of stratified rocks. These being later worn away, the mechanical process of nature in building them is exposed to our view. Depressions, corresponding in quantity to the upheavals, must necessarily take place. In the lapse of ages the tooth of time tends to destroy these elevations and fill up the depressions. Similar phenomena are occurring upon the earth, in various places, at all times. Thus the crust of the earth, reaching down to about the depth of fused rock, is, and forever must have been, undergoing a process of continuous evolution from within to without and from without to within, and so must ever continue.

Evidence of Life in All Known Rocks.—But the geologist is prone to fix a period during which all stratified rocks can have been deposited. As has been stated, this period is estimated at many million years. Vestiges of former life, in fossilized condition, are very abundant in most sedimentary rocks. It was thought, for a time, that no evidence of life existed in the lower stratifications. This is now known to be a mistake. Not only is there evidence of former life in the lowest known sediments, but in the metamorphic rocks beneath, into which they have by heat been blended. When rocks have reached the point of fusion, as have those lying at the base of the earth's crust, the appearance of fossils is apt to be oblit-

erated, and so such are seldom observed. But that life actually existed prior to the lowest known rocks, as heretofore shown, is now known to have been the case. This is so, though the forms of such life are entirely different from those now existing, continuous evolution and development, from lower to higher function, being apparent throughout. So it is known that the order of geological structure is, under natural law, to fuse the lower portions of the earth's crust by the force of overlying weight and descending moisture and the resultant steam, to crowd the lower material to the surface through enforced openings, and to supply its place by the gravital inclination of that overlying. It cannot be otherwise at present. It cannot have been otherwise in the past. So we see a continuous revolution and remingling, as one of the natural processes, as to which no beginning and no end can be conceived. Why, then, fancy that the earth is any number of years or ages old? Why fancy that it had at one time no existence, and that, by and by, it will be dead? Have we longer use for such legends and theories concerning it?

Subsidence and Upheaval.—It is certain that what is now dry land has been alternately under the sea and out again, times without number. This is the conclusive testimony of the sedimentary rocks, all of which were formed under water and under great pressure. Equally certain is it that all present dry land will be beneath the sea again, many times, in endless succession. In like manner it is certain that, as the present continents, or portions of them, subside beneath the sea, others will rise from the sea. No reason is perceived why the equilibrium of the sea and land will not always prevail. The product of the last glacial period, that is to say, the ground of this northern region, will disappear for ages under the sea. Upon it will accumulate sediments, as of old. These, by chemical action and under pressure, will become stratified rock. This glacial debris will be elevated in turn, for the attack of the future quarryman and the investigation of the wiser geologist. So, while in the present geological period there may be evidence of not more than one or two glacial epochs, Prof. Ball, in his "Cause of An Ice Age," claims to demonstrate, with mathematical accuracy and for astronomical reasons, that there have been many of them in the past and will be many in the future. He also clearly accounts for the great climatic changes, which are known to have occurred in the history of the earth. If scientists could determine, with accuracy, the origin of all the rocks within the vision of their investigation, surely they would discern several aggregations which were of remote glacial periods. The ever-patient and persistent geologist will, before long, find—

if he has not already done so—confirmation of the fact, in the rocky pages of the earth itself. The present crust of the earth is geologically recent. From eternity its materials have incessantly acted and reacted, combined and been torn asunder, been alternately exposed to the sun and atmosphere, reburied, descended again into the depths of fusion, and will so continue in a never-beginning and never-ending sequence of modification and improvement.

(To be continued.)

PROSTITUTION—THE TRUE REMEDY.

BY ELIZABETH CADY STANTON.

EVER and anon public thought is aroused on the question of prostitution; now by a terrible tragedy like the one just enacted in Paterson, again, by some unusual open manifestation of vice in the streets of our cities; now in the Philippines or South Africa, one of the terrible adjuncts

of war. But though an aroused public sentiment can repress the evil for a time in one locality, it reappears at once with renewed energy, in many others. Occasionally, church officials make their protests, but no one seems to understand the hidden cause of all these outrages on the surface; they are all trying to lop off the branches, but no one goes to the roots of this deadly upas tree to end this wholesale degradation of the mothers of the race. The authorities of the Episcopal Church are just now fully aroused to action; but, while demanding some prompt specific measures to suppress the evil, some radical reform must be adopted to uproot the cause. The first step to be taken is to inspire woman with new self-respect, and the rising generation



ELIZABETH CADY STANTON.

with a profound reverence for the mothers of the race. So long as we assign to woman an inferior position in the scale of being, emphasize the fables of her creation as an after-thought, the guilty factor in the fall of

man, cursed of God in her maternity, a marplot in the life of a Solomon or a Samson, unfit to stand in the "Holy of Holies," in the Cathedrals, to take a seat as a delegate in a synod, general assembly, or conference, to be ordained to preach the gospel or administer the sacraments; the church and the Bible make woman the foot-ball for all the gibes and jeers of the multitude. When the Episcopal Church, in the great gathering at Washington two years ago, held a meeting for the discussion of a national law for divorce, though an auxiliary meeting of fifteen hundred women belonging to the same church assembled there at the same time, the bishops discussed the questions of marriage and divorce with closed doors, and not one woman was permitted to be present, though equally interested in these social questions; the moral effect of that act degraded woman in the estimation of every man connected with the Episcopal Church.

The sentiments of men in high places are responsible for the outrages of the lower orders in the haunts of vice and on the highways; when in their marriage service, woman must promise to obey, she is made the inferior and subject of the man she marries; when the following passages of Scripture are read from the pulpit they make woman the mere foot-ball of man's lust, "Wives, obey your husbands; if you wish to know anything, ask of them at home." "As Christ is the head of man, so is man the head of woman." "For a man indeed ought not to cover his head, for as much as he is the image and glory of God, but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman, but the woman for the man." "Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law." It is a shame for women to speak in the church.

"Wives, submit yourselves unto your own husbands, as unto the Lord." "As the church is subject unto Christ, so let wives be to their own husbands in everything." "But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." For Adam was first formed, then Eve. Such are some of the texts found in a book we are all taught to venerate, as inspired by the great Creator of the universe.

All our efforts to suppress prostitution are hopeless, until woman is recognized in the canon law and all church discipline as equal in goodness, grace and dignity with bishops, archbishops, yet, the Pope himself; we must have expurgated editions of canon and civil law, of Bibles, catechisms, creeds, codes, and constitutions, and of Paul's toilet directions

as to covered heads, long hair, and sitting in silence and subjection, hanging on man's lips for inspiration and wisdom. Canon Charles Kingsley has well said: "This will never be a good world for woman until the last remnant of the canon law is civilied from the face of the earth." Lord Brougham is equally pronounced in regard to the civil law. He says: "The laws for woman on our statute books are a disgrace to the Christianity and civilization of the nineteenth century." The chaotic conditions of society can never become harmonious until the masculine and feminine elements are in perfect equilibrium. When our good men in the state and the church try to suppress the terrible outrages on woman, while they deal with the temporary evils on the surface, they should begin the lasting work of securing to her equal honor, dignity and respect, sharing with her all the liberties they themselves enjoy. Young men in our theological seminaries do not rise from their studies of Bibles, creeds, catechisms and church discipline with higher respect for the mothers of the race. Neither do young men in our law schools rise from their studies of woman's status in the constitutions and statute laws of this Republic, with any respect for the forty millions of citizens treated as outlaws and pariahs in our government. In our colleges, where sisters are denied equal opportunities for education, the natural chivalry of their brothers is never called forth. The lessons of inferiority are taught everywhere, and in these terrible tragedies of life we have the result of this universal degradation. All men are taught respect for the church, the lowest, most ignorant classes would never desecrate the altars, or toss about the symbols of the sacraments. Respect for all these things is a part of their religious teaching; but nowhere are the religious elements of humanity, the strongest in our nature, appealed to for higher respect for woman, and yet is not her position more exalted in the scale of being than altars, sacraments, or cathedral domes; than empires, kingdoms, or republics?

SPIRITUALISM.—NO. II.

BY J. M. PEEBLES, M. D.

RIDING by railway some twenty-five years ago from Leeds to London, the conversation turned upon Spiritualism. A secularist present, while expressing a preference of Spiritualism to sectarianism, thought Spiritualists exceedingly credulous. Thinking differently, I remarked



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Robert Owen, Robert Dale Owen, Prof. Hare of the Pennsylvania University, all, with many other sturdy materialists, after investigating these occult phenomena, became firm Spiritualists; and certainly they were not credulous.

"Pardon me, sir, but do you really believe in Spiritualism?" inquired this gentleman, sitting opposite me in the compartment.

"No," was my prompt reply, "I do not believe that spirits once of earth communicate with mortals; I know they do. With me, sir, belief has become knowledge, and faith fruition."

"Well," coolly responded this gentleman, his face mantled in a sort of a sardonic smile, "I am so organized that I can believe only what is rational and what can be cognized by my five senses, and if you have any ghosts or spirits on hand, trot them out, I should like to see them." The laugh was on me, and more—I was in a decided minority.

Clever and voluble he continued, "I am not a bigot. I am not averse to investigating everything from the gods of India down to the grasses in the fields, and I have this thought——"

"Stop—stop right there." I exclaimed as earnestly as emphatically. "You say you have a 'thought.' I deny it. Prove it. Trot it out here, I should like to see one of your thoughts."

"Oh, you are quite hypercritical. I meant to say that considering Spiritualists and the study of Spiritualism, I hold this idea——"

"Stop again, sir! I deny on your own grounds that you have an idea. Show it to me. Demonstrate it. I want to cognize it by my 'five senses,'

to use your language. So 'trot out' your thoughts and ideas and let me see them, smell them, taste them, bite them, weigh them in a pair of scales, and further tell me the color and shape of your best ideas." The smile was now on the other side.

It is the fundamental creed of some that we get all our wisdom through the senses, knowing only what can be cognized by and through them. This is a very untenable position, leading to a multitude of erroneous conclusions. Physical science relying largely upon the senses and the reasoning faculties deals mostly with the surface of things. It may measurably discover, but it does not originate. Its field is the objective. It only cognizes and tabulates effects. Its motto should be, consequents married to antecedents.

All abiding verities, such as thoughts, ideas, principles, laws, forces, attraction, gravitation, cohesion, are absolutely invisible. And even the atom upon which science predicates, the molecule and the mountain, is unseen even to the microscopic eye. Are atoms demonstrated realities then? Are they points of force, or only hypotheses? Honest doubt is honorable.

No scientist doubts the reality of Newton's law of gravitation, by which every atom, near or remote, acts instantaneously upon every other atom. But this invisible law does not pretend to act where matter is not. At best, all matter is but variously graded substance, visible or invisible. Berkeley stoutly denied its existence. Manipulated and condensed, it becomes palpable—steam converted into ice is an example.

Science postulates the existence of an ethereal medium, the ether of space, through which heat, light and other forms of radiant energy are transmitted. This ether is said to be as solid as adamant, more rigid than steel, pliable as air, infinitely elastic; and yet it is absolutely invisible—as invisible as are our influencing spirit friends. The five senses are not illusive, as the Hindoo Vedantists would say—neither are they infallible guides. They point towards, they assist, they are helps to the attainment of facts and truths.

The Theistic Spiritualist, and, I may add, the rationalistic idealist, while wisely using the ordinary senses, fallible and illusory as they often are, employ in connection with them the sixth sense, intuition, plus consciousness, reason and the maturest judgment of the higher Self. Sound, heat, light, color, and all the objects of sensation are non-existent, aside from consciousness.

While there is a correlation of physical forces; while heat, light,

chemical affinity, etc., may be converted into each other, they are never transformed into consciousness. This would be as morally impossible as that abandoned theory, "spontaneous generation," which Huxley, Tyn-dall, Beale, Coues, Lodge, Tonnebaum, and other authoritative scientists pronounced, after a long series of crucial experiments, unproven, and more—an utter impossibility. An egg manufactured from a stone and one produced by a bird, though in shape, color and weight precisely alike, are neither convertible into each other, nor are they equally productive. The psychic force employed in pulling the trigger of a gun is not so connected by the law of correlation as to be reproduced in the flying missile. Consciousness, life, intelligence, power and purpose are all embodied in essential Spirit, and are all as invisible, too, as the steam that drives thousands of steamers across the pathless ocean, or as the angels that minister to mortals.

The physical senses have to do with the objective in nature, with the physical body, which is a microcosm of the earthly elements and auras from which it is evolved, and the constituents of which may be proximately determined by scientific analysis. The body does not feel; the eye does not see; but the conscious spirit feels through the body, sees through the eye.

The soul, or spiritual body, evolved or built up, from the finer essences of the physical body, together with the environing invisible substances, constitutes the ethereal counterpart of the earthly body. This is dominated by the inmost spirit, which spirit is the higher self, the infinite I, of Fichte, the Noumena, of Kant, the incarnate Divinity, of the intuitionist—a potentialized portion of the Cosmic Consciousness of the universe.

Both Plato and Paul speak of the spiritual body. Cicero said the "soul can live and act out of the body; yea, much better, having then its perfect freedom, divested of that heavy encumbrance which only clogged and fettered it." In the magnetic or cataleptic state this conscious spirit, with its soul-aural envelope, may temporarily leave the body, which at most is but a built-up bit of chemical mechanism, and traverse the aerial spaces cognizing what is there transpiring, and meeting those who had before passed on to the Elysian fields of the blest and the beautiful. Under proper conditions this spirit traveler in the enyzoning spheres not only sees but remembers, and returning to the body, relates what he had seen and with whom he had conversed while relieved of cumbrous mortality.

Intromission into the spiritual world, such as was permitted Swedenborg and the more mediumistic of to-day, is not miracle but psychic mani-

festation in harmony with natural law on a more spiritual plane of existence than the masses are acquainted with. The phrase, "One world at a time," is a misnomer, for every thinking man is conscious of living in the physical and intellectual world, if not the spiritual at the same time. No man is all-viscera. The universe is a unit. There is but one world with many aspects. Even the fish lives in two worlds at the same time: the world of water and the world of air. Their gills are their lungs. That species known as the flying fish frequently leaps out of the denser world of water and trying its finny wings, lights upon the decks of passing steamers.

The history of the ages abounds in testimonies of spectres, apparitions, and spiritistic doubles seen by observers the most candid and competent. Independent clairvoyants see them at will. They are the spiritual forms of the risen, refined and sublimated. Sensitive intermediaries sense their presence and very accurately describe them. Does some one say, "I never sense the presence of the departed dead." That is your loss. The ox did not sense nor feel the fly on his horn, and for the reason that it was a horn, hard, stiff, wrinkled and non-sensitive.

It is sometimes said that when the disorganizing dead are buried, "there can be no manifestation of mind or spirit without an organization." Granted, and the spiritual body is that organization. Mind and spirit, however, are not synonyms. They should no more be used interchangeably than facts and truths. Facts may be contradictory—truths never are. Truth allied to the eternal fitness of things, as cause and effect, has inhering in it a moral quality. A rattlesnake's bite is a fact, but no scholar would pronounce it a truth. It is a fact that politicians lie, but their lies are not truths; neither is mind nor the emotions of mind the same qualitatively or quantitatively as Absolute Spirit.

One of our most erudite of American writers wrote the following concerning the future existence:

It cannot be that earth is man's only abiding place, it cannot be that our life is a bubble, cast up by the ocean of eternity to float a moment upon its waves and sink into nothingness, else why these high and glorious aspirations, which leap like angels from the temple of our hearts forever wandering unsatisfied. Why is it that the rainbow and the clouds come over us with a beauty that is not of earth, and then pass off to leave us to muse upon their loveliness? Why is it that the stars which hold their midnight festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory, and finally, why is it that the bright forms of human beauty are presented to our view and taken from us, leaving the thousand dreams of our affec-

tion to flow back in Alpine chillness upon our hearts? We were born for a higher destiny than earth. There is a realm where the rainbow never fails, where the stars will be spread before us like islands that slumber on the ocean, and where the beautiful faces which passed before us will forever remain in our presence.

Certainly there is a "realm where the stars will be spread before us like islands," and that realm is the spiritual world. And Spiritualism, embodying the spiritual phenomena of the past and the present in connection with hope, faith, aspiration, intuition, reason, and the higher faculties, demonstrates its reality. There can not be appearances without something to appear; nor phenomena without adequate producing causes. We demonstrate spirit existence by the same evidence that we demonstrate anything else—the evidence that is used by court in settling human rights—evidence accepted in the hypotheses of scientific research, evidences appealing to the human senses buttressed by personal experiences, reason, intuition, and our best judgment. In the matter of spirit phenomena witnessed in all enlightened countries we affirm, emphatically affirm, that the spirits of the so-called dead are the producing causes.

Quoting the following timely words from the distinguished Sir William Crookes and others, we will proceed with some of the direct proofs of an intercommunion between the worlds visible and invisible. "Those who assume, as is assumed by some popular writers, that we are now acquainted with all, or even with any assignable proportion of the forces at work in the universe, show a limitation of conception that ought to be impossible in an age like this." In a similar strain the world-renowned Von Humboldt said, "A presumptuous skepticism which rejects facts and well-considered opinions without a careful examination of their truth, is, in some respects, more injurious than unquestioned credulity."

I. Some fifty-two years ago, when a preacher of the Ballou-Whittemore kind, rightly called the "death-and-glory system," the Hon. Vincent Kenyon, ex-member of a New York Legislature, urged me to attend with him Mrs. Tamlin's seance in Auburn, N. Y. Hesitating at first on the grounds of clerical respectability, I finally went. It was in the afternoon. The lady's hand was on the table. The raps were very distinct. Thinking of some pre-arranged mechanical apparatus, I requested that these spirits—if spirits they were—rap somewhere besides upon the table. And to my surprise they rapped high upon the walls behind me, then on the ceiling, then my chair, and finally upon my coat collar. Not only did I hear, but I felt the magnetic thrill of the muffled sounds. It startled me, for I knew there was no mechanical make-up about my personage.

Continuing, these spirits, demons, gods, or ghosts, informed me that a cousin of mine, Melissa Peebles, in a Western State, had recently died. They rapped out the causes of her death, the date of it, and the preacher's text at the funeral. This astonished me, as I knew nothing of this relative's illness. Writing to my uncle I soon received a reply confirmatory of nearly everything in detail, as related at this seance. Here was intelligence outside of myself or anyone present. It puzzled but did not convince me. The "toe-joint theory" of the doctors and the devil-theory cry of the priests only deepened the wonder. The sub-conscious, subliminal self, with its miraculous activities, had not then been invented. Was it electricity? Certainly not; for every one conversant with the magnet knows that it cannot charge a table of wood, and, again, electricity is not intelligent. Was it suggestion? The inquiry is irrational, for our thought, our belief, was fixedly against what was spelled out by the rappings; and, further, this information concerning this death was not battery-stored in my subjective or subconscious mind and dug out by these invisible rappers. Interested deeply, but not satisfied, I continued my studies in this widening field of psychism.

II. In the winter of 1858 Prof. I. Stearns hypnotized one E. C. Dunn of Battle Creek, a wild, good-natured, uneducated boy, an ex-employee of a circus. The Professor, through his will, put his subject through all sorts of platform antics from gay to grave; but one evening, when he exclaimed, "All right, all right!" young Dunn lapsed into a tremulous psychic state, eyes closed, and hands and arms quite spasmodic. The Professor had completely lost his grip. He could not rouse him from this somnambulic state. Another will, invisible, and vastly superior, had taken control. The excitement became intense. Mrs. A. A. Whitney, a resident clairvoyant present, said, "I see a spirit by the young man that I think wants to write—others will assist him." Paper and pencil placed before him, and his hand rapidly, automatically wrote bottom upwards and backwards, "I was killed on the Great Western Railroad, near Hamilton, C. W., a few hours ago. I have a wife and two children in Buffalo. (Signed.) John Morgan." "How strange!" was the all-around response.

The next morning newspapers brought word of the accident, and later the number killed, among which was one John Morgan. Young E. C. Dunn (now Dr. Dunn, a wealthy citizen of Rockford, Ill., and a member of the City Council), was from this time on for some fifteen years an unconscious trance medium, controlled weekly and sometimes daily, by spirit Aaron Knight. Now, then, here was a will-power, aided by others

superior to the hypnotist's will. It was intelligent. It described a railroad accident absolutely unknown to any one present. It wrote upside down, the medium's eyes meanwhile being closed. It gave the name and specified family matters in Buffalo, all of which was confirmed later by the journals and by careful personal inquiries. Is there any possible theory except the Spiritualistic that can rationally account for such phenomena?

III. On a voyage across the ocean, conversing one day with the commander upon hypnotism, biology, psychology, mesmerism, and magnetic forces, he stoutly questioned their existence so far as believing that one mind could control another mind. I said, "Captain, there is your cabin boy, whom I think is a fine subject for hypnotic control." Stepping forward, I took him by the left hand, pressing the ulna nerve, and said, "Close your eyes." Making a few passes across his forehead, I exclaimed positively, "Your eyes are shut—shut—you cannot open them." I further said, "Your mouth is closed. You cannot speak." The captain, a little nettled, shouted, "Open your eyes. Speak!"

The subject now of my will could not do it. I continued with this youth till I controlled muscle, sinew, bone, nerve and his mental processes. I went still further; I discovered that I could impress my thought upon his mind and by will-power make him speak my thoughts. Taking him into the saloon one evening, the passengers being present, I said to him, "Atkins, you are not Atkins, but the great Kentucky orator, Henry Clay. Here, your honor, is an immense crowd come to hear you upon the tariff. Take the platform, they are calling, shouting for your views upon the tariff! Please take this rostrum." Up on to the dining-table he stepped, his eyes closed, and I standing behind him, composed a short speech and willed him to speak it, which he did to the astonishment of the passengers, for he was an ignorant lad. Not only did he speak my speech, but to my own surprise he used my gestures. This was but one of the many experiments proving conclusively the transference of thought. Thoughts, remember, are etherialized substances, or polarized points of force born of the spirit.

Suddenly, after a time, I lost my psychic control of this young man. Another controlling intelligence, with a stronger will than mine, took him from my hands. This invisible intelligence purported to be a spirit, who gave his name, and the place where he resided when he died. Later this was proven to be a fact. From this time on for years this young lad was known as a sensitive psychic or medium for the control of spirits. They improved his health, cultivated his intellect, gave through him astonishing

tests, such as describing the dwellers in the spirit-world, giving their names and bringing beautiful messages from them comforting the orphan and the weeping mourner.

IV. The afore-mentioned Aaron Knight entrancing this Dr. Dunn, I once asked him where he was born, how long he lived on the earth, what his condition was upon entering the next life, and how long since he had left the mortal for the immortal? He replied, "Spirits are generally averse to recalling and describing their earthly lives. They seem to us almost like shadows when compared with the higher realities of these celestial spheres." He then said, after some hesitation, "I was born in York, Yorkshire, England, some two hundred years ago. My parents were English churchmen; my brother, James Knight, a distinguished English clergyman." He then described the York minister, the river Ouse, the topography of the country, and other matters connected with the old city of York. These I jotted down, saying to myself, "If I ever cross the Atlantic ocean, I will, if possible, identify this spirit." When appointed U.S. Consul to Asiatic Turkey by General Grant, and reaching Liverpool on my way to Turkey, I went first to London and then direct to York, where I commenced a careful examination for a trace of the Knight family. A full day I ransacked the libraries, but failed to find the names of Aaron Knight, the Rev. James Knight, and others. Then I went to the Will Office, employing the recorder of wills to look for this family. Being unsuccessful in finding it there, I went to another office, where were kept in Latin the old musty records of two or three hundred years ago. Here the official, after a careful search, came across the Knight family, who lived in the city about one hundred and seventy-five years ago. The name of Rev. James Knight was there recorded, the place where he was ordained, with sundry details, as his spirit brother had informed me through Dr. Dunn, the medium. The official copied these old records in Latin and, translating them for me into English, signing his name thereto.

I submit that no telepathy, no "subconscious suggestion," no subconscious, long-buried "subliminal self," no "correlated motor automatism" (whatever this may be), can account for these phenomena. There are churchmen so bigoted that they will not only trump up the "devil," subliminal suggestion, and plura personalities, but they will manufacture astounding miracles to explain away thousands of well-authenticated facts proving the continuity of life and a present intercommunion between the visible and the invisible worlds. Miracles, in the orthodox sense of the word, are absolute impossibilities—and yet wireless telegraphy is as much

of a mystery, if not a miracle, to the multitude, as is spirit communion to the non-students of the finer electro-magnetic forces with their responding vibrations.

V. I knew a young lady, Miss F., moving in that circle known as the "elite," whose father was a distinguished judge upon the bench, and religiously a stern Swedenborgian, who, as an automatic writing sensitive, something like the cultured and talented Mrs. B. F. Underwood, wrote with both hands at the same time—mark, at the same time—on entirely different subjects; and conversing the meanwhile on a variety of other every-day library and household matters. These invisible penmen declared that they were not astral ghosts or "devils damned," but spirits minus their fleshly bodies. Some of them clearly identified themselves. They gave remarkable tests. The Judge so believed; but discouraged their communications because some of them tripped in matters of truth-telling. This should not have been considered so very strange by the Judge, since so many rascally liars die daily. Death is no vicarious sponge that cleans off life's bespotted slate in a moment; nor does it make fools of philosophers, or saints and seers of savages in the twinkling of an eye.

These newly-risen border-land spirits often surprised, if not dazed, that they live, differ among themselves quite as much as do mortals. Hence the necessity of carefully, judicially criticizing and weighing their communications in the scales of moral science, logic and reason.

Referring to this lady again, how would these wild subjective-self, subconscious-self, subliminal-self, sub motor-automatic-self theories account for the phenomena occurring through the daughter of this noted judge? Was she gifted with a triplicate consciousness? Why not to get rid of spirit-converse, make it quadruple; or, say, sextuple?

Consider further that this lady's left hand teachings did not always agree with the right hand teachings, and both were frequently at odds with her own conscious convictions, and also with the New Church dogmas of the Judge.

It matters not how many "subs" may be invented, how many soul-sheathings or complex sub-personalities may be claimed by a little coterie of hair-splitting, pseudo-scientists, the grand truth remains firm as adamant, that in manifestation through the forty-two brain organs, there is but one individuality—but one divine entity—one primal consciousness, which constitutes the central root of all knowledge, whether of man, spirit, angel or seraph.

SAINT INGERSOLL.—CLARENCE S. DARROW AS THE DEVIL'S ADVOCATE.

BY PROF. T. B. WAKEMAN.

THE Freethinkers, Liberals and Secularists of the United States have just closed one of their most successful Annual Congresses at Cincinnati. One of its striking features was an "Ingersoll Memorial Meeting" at the Grand Opera House, which was intended as an Apotheosis, or

at least as a sort of a Secular Canonization, of their great leader. The proceedings, indeed, were quite as regular as an up-to-date trial for sainthood would be in the Romist church.



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The first father (Pater Primus) to open the case for the proposed Saint Ingersoll was his old schoolmate and life-long friend and associate, Dr. S. W. Wetmore, of Buffalo, who from personal experiences of a lifetime brought the proofs of the natural (divine) endowments of the deceased, and of the beneficent and glorious uses he had made of them in the development and defense of the new Secular church of Liberty, Science and Humanity; had he not made the New Era of the New World known to all men, and

brought great multitudes by the miraculous charm of his heart, brain, tongue and pen, to enter that New World, and there to live, ever rejoicing in the joy of Liberty, the light of Truth, and the love of Humanity.

To sustain this claim the venerable father produced a most singular innovation; a new facility in the trial of saint cases to which we reverently but earnestly invite the attention of His Holiness, of Rome, and all future candidates for sainthood; for without it no such trial will hereafter be complete. It seemed like a cross between a brass cannon and the mightiest horn of Gabriel, and it shot words instead of balls. And those words were the actual words and voice of Ingersoll in his natural voice, so that he spoke by and for himself in the very tones by which his great victories had been achieved—for it was a superlative graphophone.

The judges in the body of the house could not restrain their applause; they seemed ready to acclaim him as the second great Secular saint of America, Thomas Paine being always accounted the first. But to make assurance doubly sure, the learned and careful Dr. Foote presiding, called upon the ex-judge, C. B. Waite, the well-known author of "The History of Christianity Up To the Year 200," to sum up and give his opinion. This most learned, expert and experienced judge held that within the ancient church the case for sainthood would be clear; and he asked that within the New Secular church of the New World, America should enroll the name of Ingersoll as a sacred name to be followed with trust and reverence, and to be blessed by all coming generations of men!

Up went the approving shout of the judges, like the acclaim of the angels in the heaven of Milton.

But, alas! America is the land of "glorious uncertainty," not only of the law, but also of the result of an election, the verdict of a jury, the sainthood of the living—and, worst of all, of the dead.

There was an ominous pause, for "The Devil's Advocate" had yet to be made; no sainthood in the old church is possible without that. We learn in Faust how the soul of every human is a prize-fighter's ball buffeted back and forth by God and Devil, in what is called his "life;" and the Devil's interest cannot be known nor extinguished until he has been heard.

He was duly called. He appeared by his Advocate, and when his Advocate's name was announced a murmur of surprise swept through the court, for it was none other than Clarence S. Darrow, Esq., one of the leaders of the Chicago bar. Some said, "He seems like Webster—is he a 'Daniel come to judgment?'" Others said, "No Webster's heart was tough, slow, and at last flabby and dull. The heart of Darrow is tender, gifted with the divine power to feel and to suffer—so that it seems to touch your own, as its pulsings vibrate through a voice gentle and limpid and sweet. It is the voice with which Tolstoi must be read if him you would feel and understand."

The first sentence proved all this, for those who heard are not likely to forget these words: "It is difficult to speak rightly of a man, be he alive or dead. We are much inclined to say worse of the living than they deserve, and when they are dead we are apt to say much better of them than they deserve. Ingersoll was one of the greatest men of his age, but he was not perfect nor free from mistakes."

Gradually he proceeded to develop and specify the imperfections and mistakes which were a bar to sainthood under our new and human dis-

pensation. Never did the Devil select a more dainty, delicious and yet more dangerous advocate; for he had selected not one of his own imps, but an over-sensitive angel, whose tears over the miseries of the world dimmed the clear sight which alone can foresee the means of their removal. He had chosen the sentimental, philosophical anarchist, who by night "runs with the hares" in many a reform meeting, to show them how to escape "the hounds" with which, as a necessity, driven, versatile and crushing lawyer, he himself "hunts by day."

So the Devil will miss again. For this advocate at heart only means to win by compelling this trial, like a purgatory, to explain or to compel to cure the imperfections and correct the mistakes that would otherwise dim, and render ineffective in the future, the halo of the saint who is sure to be. Consider, then, what he says, to wit:

Great and exceptional natural endowments, including the trick and magnetism of oratory, are only so much against him, unless he made the highest and best use of them.

So his declining or pursuing a course which defeated honors and wealth, counts little if he did not reach the highest calling of that course.

3. He did not devote his great gifts of nature to the removal of chattel slavery, like Garrison, nor to the removal of wage slavery like Phillips. His war service was an honorable but not an exceptional service, when compared with others.

5. He prostituted his great powers to glorify the political ambition of Blaine, and then, at the call of the Legislature of New York, he placed the wreath of praise and eulogy upon the pulseless breast of his selfish and heartless rival, Conkling.

6. In the great fight of our age for industrial freedom he was quiet; but such power and influence as he had he gave to the rich as against the poor. The rich were "the good company" he sought and kept.

7. The issue which he undertook to fight was dead. There is now no fight for religious liberty, for we have that; but there is a fight for economic liberty. Orthodoxy is dead and the fight of Ingersoll is finished. Creeds set lightly on men and women, and the power of the clergy is gone. A negative Liberal organization is useless. The Liberal who refuses to recognize the new battle is as much a Sectarian back-number as a Christian.

Thus we condense the speech of an hour, and during it the tongue of many a Liberal rose to the foreteeth for a hiss, but that in a sitting judge would not do, and silence took its place.

Then to the front came the brilliant, the brave, the gifted, the inspired Josephine K. Henry, of Kentucky, and for nearly an hour, with shot red-hot with emotion she riddled the seven breastworks which had been thrown up by the "Advocates Diaboli." Her reply will go into print and so be condensed for the Torch, for it was too great and good to be either emasculated or lost.

Then Mr. C. S. Sparks, of Cincinnati, made a flank march that compelled the enemies' entrenchments to be abandoned as no longer tenable. His address will also go into print.

Finally, when the judges were getting talk-worn and hungry, T. B. Wakeman, of L. U. O., as an advocate of Science and Humanity, was requested to put up seven counter intrenchments to stand as an answer to those thrown up by the objector, and they are these :

1. The great and exceptional natural powers and endowments in a man are, in themselves, the highest and most glorious product of the Infinite Universe. They are admirable, but useful in the highest degree, and the necessary foundation of all that makes for the good and glory of Man.

2. The man who thus endowed declined honors and wealth for some purpose that he deemed of greater worth, thereby lays the foundation of heroism and sacrifice, which is the condition of the use of great natural endowments for human good and progress; and so raises a strong presumption that such use was in fact made of them.

3. No person can generally safely devote his short human life to more than one great reform or social movement. The devotion of Garrison to the abolition of black slavery, and of Phillips to slavery, both black and white, are rightly honored; but their efforts have not yet resulted in successful emancipation of either blacks or whites. The reason why is evident; they, the emancipated, are both so ignorant that they cannot manage for, or trust themselves, or each other. Why this ignorance? Because they are blinded and enslaved by superstition. They know little or nothing of the actual world in which they live. Ingersoll saw the futility of trying to make adult and independent men and women out of mental slaves, either black or white. Until mental emancipation is far progressed, the social and economic emancipation is simply impossible; and the attempts at it will often make matters worse. Ingersoll once said, "If I had a million of dollars to-night to devote to the welfare of my fellow beings, I could not use it sensibly, other than I am doing, by efforts

to break the soul bondage of their stupid superstitions." All reforms must begin there. Emancipate children and you destroy them.

4. He thought that his influence for real and beneficent emancipation would be stronger by acting with the Republican party so as to have some effect on its assumed control of public affairs. In this he differed from many of his best friends; but the result of the last election has convinced many of them that his judgment was wise. In a similar way he regarded as premature the attempt to turn the Liberals into a political party. They would be a small minority which would only make the majority more decided and oppressive. And so in regard to organization; it was impossible to make bones out of gristle. The true method was to work and wait for the results of growth.

5. His eulogy of Blaine, when living; and of Conkling, when dead, at the invitation of the Legislature of New York, was in no sense a "prostitution" of his great powers. Both of them sympathized with him largely in his Liberal views; both of them had rendered great services in the great struggle for the Union and the removal of chattel slavery. They were not mere partisans. The speeches of both, and especially Blaine's book on Events during his career in Congress, plainly shows this. His method of including "reciprocity" as among the treaty-making powers of government was the first introduction of the "Golden Rule" into international economics, and will make his name glorious when the tariff systems are modified or passed away. Death and the magnanimous words of Ingersoll closed their rivalry and healed the bitter feud of their partisans in our greatest state. It was not only a service to his party and state, but to the whole country. The Devil's Advocate lost, and deserved to lose, the sympathy of all fair-minded men and women when he called this service a "prostitution."

6. It is not true that Ingersoll was "quiet" in the great struggle for industrial freedom and sided with the rich against the poor; or that he was a snob in his conduct toward the rich or the poor. Let any one read his "Lay Sermon," in which he quotes King Lear's words on the sufferings of the poor; and his many similar utterances; and then let him hunt in vain to find a vote or a word of his in favor of the rich as against the poor—and then let him say if the one making this charge was not a true "Devil's Advocate?"

Nor was Ingersoll a snob in any sense of the word. He loved the company of culture and power for itself and because thus only could he keep his power and influence for his good, and to do good to and for each

other. But he never had the snob manners of sacrificing his Liberal and poor friends and admirers to curry favor with the orthodox or the rich or powerful. He stood up for them on every occasion; he was as accessible to them as to any, and more so. He advised and fought for many, as he did for poor Reynolds, and then paid his fine. He did not appear as counsel for the Chicago "Anarchists" for the reason then stated that his doing so would, because he was a Liberal, do them far more injury than good. He made money like a prince and spent it like a benefactor, and died comparatively poor.

The Devil was always a liar, and when one holds his brief it is necessary to be very careful about the facts.

7. But all the pleas above made were mere underbrush; we now come to the Objector's big timber. That is, that orthodoxy is dead, and that the fight he fought was no fight, and really of little or no consequence. On the contrary, as stated above, Ingersoll regarded Superstition as the mother of ignorance, the prevalence of which made it practically impossible to realize any other reform or step of progress. That he was right in this the facts and results plainly show. The great masses of the human race are sunk, as it were, dead and buried in superstition, and so they are rendered utterly unable to appreciate anything true, good or noble. A few thousands only in Europe and America are really emancipated. Because it seems so easy for us to see and enjoy Free Thought, it seems that it must be equally easy for others. But of all the emancipations, self-emancipation from Gods, Devils, Spirits and Spooks is the very hardest to achieve; yet not much can be otherwise done practically for mankind until those illusions are brushed away. With them before the eyes no thing can be seen as it really is, and no thing wisely done. This reform must proceed or progress with all others, or they will surely end in disappointment.

Even in Europe and America it is simply childish to think "this fight is over." At the very moment this learned advocate was so proclaiming, thousands of men in Cincinnati were standing in the rain, around a cathedral, "crowded to suffocation," in which a ceremony of fetichistic cannibalism was being performed, of which an ape would never be guilty. The truth is that this fight is little more than begun. Even within our own circle of friends and acquaintances how few can we find who are not more or less afflicted with spookism?

In this darkened world, just touched by the twilight of Truth, Ingersoll raised the banner of Science and Humanity and proclaimed an in-

tellectual fight and war to the finish. To say that he did this against nothing is simply to deny the sun in the sky. To so assert shows that the asserter knows very little of the actual world in which he is living, and utterly discredits his judgment and perspective.

Ingersoll became at once the great leader in this war against the powers of superstition and ignorance—in a word, the powers of darkness.

That he led in this war wisely and well, and with all of the effectiveness of his grand natural endowments is becoming more and more apparent.

1. He was a Hero in the search and application of the Truth.
2. An Emancipator of the human mind and heart by means of the Truth.
3. A Prophet of the Grander Future about to be, by reason of the realization of the Truth.

Mr. Wakeman proceeded to elaborate each of these grounds for real immortality for Ingersoll; and to show that only by organization of Liberals, and their education, could the career of Ingersoll become a continuous living fact, and a greater blessing to mankind than any saint ever placed as yet upon the calendar of any faith, old or new.

It is probable that an "Ingersoll Memorial" will be held at next year's congress of Liberals. Thus the question of his prominence and utility in the world will be settled by organizing Secular unions which will secure not only his name and fame from oblivion, but make his life a continuous power for good.

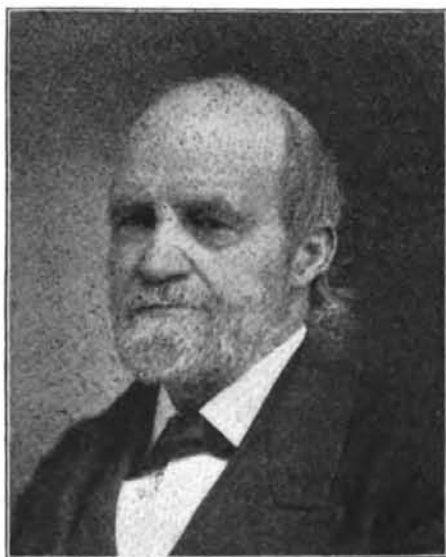
Meanwhile let us require that every library shall contain the Dresden Edition of his works, and that we reduce a copy to our own ownership if possible.—Torch of Reason.

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WAITE'S "HISTORY OF THE CHRISTIAN RELIGION."*

BY ROBERT N. REEVES.

RELIGIONS like nations, though claiming to be guided by Providence, often owe their rise to intrigue, persecution and bloodshed. Edward Gibbon, in his "Decline and Fall of the Roman Empire," written over a hundred years ago, proved conclusively that Christianity owed its



C. B. WAITE.

rapid growth, not to supernatural causes or to any particular grandeur of its doctrines, but to the cruelty and fanaticism of the Roman emperors, Constantine and Theodosius; and to the general decay of intelligence that followed the reign of Julius Caesar.

Gibbon took from the origin of Christianity all those supernatural phases with which former historians were wont to cloud their histories. And for this reason the theologians of his time attacked him so virulently that he finally wrote his famous "vindication," which put Christianity in even a worse light than did the chapters

over which the theologians fought. But since Gibbon's day there has been a great change in religious thought. The theologians are no longer aggressive. They are on the defensive. Muller, Renan, Strauss and other eminent scholars have taken away from the origin of religion in general, and Christianity in particular, all that is supernatural, and have made the study of religion, whether Christian, Buddhist, or Mohammedan, of scientific and historic value.

A book which in this respect deserves much attention is Judge Charles B. Waite's "History of the Christian Religion." It is not a complete history of Christianity nor does it pretend to be such, but so far as I know it is the most complete history, free from bias and superstition, that has been

*History of the Christian Religion to the Year 200. By Judge C. B. Waite. Pp. 556. Price, \$2.25. For sale at the office of the Free Thought Magazine.

written covering the first two centuries of Christian history. It is, as Judge Waite states in the beginning of his book, "an examination into the principal doctrines distinctive of the Christian religion, so far as they were known and taught in the first two centuries."

The amount of labor necessary to produce such a history must be apparent even to the most casual reader of the work. Judge Waite says:

"When Christianity had become partially established by the teachings of Christ, and the preaching of his apostles and disciples, there arose among the Christians of the various churches a necessity for some written testimonies, or records of the life and doctrines of their great master."

It is through these records, these testimonies of apostles, saints and early church historians that Judge Waite has searched, with patience and industry, in order to give to the world his excellent history.

From a careful examination of many authorities, Judge Waite believes that during the first century there were in existence only three gospels—the Gospel of Paul, and of Peter, and the Oracles or Sayings of Christ. These gospels and oracles were the source from which were drawn the three synoptic gospels of the New Testament, which were written long afterward. "There is," says Judge Waite, "no evidence that these early gospels taught the miraculous birth or the resurrection of Christ, or contain any account of his miracles."

Several pages of the history are devoted to the character of John the Baptist, who, as the precursor of Christ, is always an interesting personage whether real or imaginary. As to Christ himself, Judge Waite, like many other scholars, is surprised at the fact that though Christ's miraculous birth, was, according to the New Testament, an event of great importance to all the world, no record is made of it in any writing of the first century. "This event," says he, "does not appear to have been mentioned in heathen, Jewish or Christian history, until more than a hundred years after it is said to have taken place."

The apostles Paul, Peter, John and James, and others who lived during what is known as the apostolic age; and the apostolic fathers—Clement, Ignatius and Polycarp are dwelt upon, and their influence in propogating the doctrines of Christianity, is examined and explained in a clear and lucid manner.

A very interesting and instructive part of Judge Waite's history is that part relating to Appollonius, Simon Magus, Alexander Abronotichus, and a few of the "fathers" who are supposed to have worked miracles for the benefit of the credulous Christians of the second century. It may be well to remark here that the miracles of these early church fathers, are, so

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far as evidence is concerned, far better attested than any of the miracles of Christ or his apostles, and yet there are few, if any, Christians to be found who believe this.

"There is little doubt," says Judge Waite, referring to Apollonius, "that he possessed some extraordinary faculty, which he exercised in such a way as to establish and maintain an influence over his fellowmen, beyond what he could otherwise attain." These words will also apply to the contemporary miracle-workers of Apollonius. Whether or not these men ever worked a miracle must be left to the individual judgment of each reader. History says these men performed miracles and there is no historical evidence to refute this assertion. But the common sense of mankind denies the power of any man to work a miracle, to the extent of opposing the laws of nature, whether that man be Christ, Apollonius, Simon Magus, Saint Patrick, or our infidel friend—the Devil.

Judge Waite closes his chapter on miracles with sound words when he says:

"How can the belief in miracles be of any importance in the Christian system? * * * The changing of one element or substance into another, or even the raising of a person from the dead, cannot make wrong right, or change the truth into falsehood."

If one believes that the gospels of Matthew, Mark, Luke and John were written by those gentlemen it is well to read chapters thirteen to twenty-one of the "History of the Christian Religion." In these chapters the New Testament is made to come in violent contact with such early writings as the "Gospel of the Infancy," the "Acts of Pilate," the "Gospel of Marcion," which do much toward establishing a neat case of plagiarism against the pious compilers of the New Testament. It is perhaps well for the literary reputations of Matthew and his fellow apostles, that the gospels bearing their names were written nearly two centuries after their death.

Judge Waite's "History of the Christian Religion" is not a biased attempt to make out a case against Christianity, nor is it, like most religious histories, an orthodox effort to excuse the mistakes, the absurdities, and the cruelties of the early Christians. It is an impartial examination of all that relates to the origin and history of Christianity during the first two centuries; and the five hundred and more pages that go to make up the work, contain much to fortify the Freethinker in his fight against superstition, and much which, if read with care, would set the theologian right as regards the early history of the religion which he believes is to save mankind.



LITERARY DEPARTMENT.

BLESSED SLEEP.

BY JOSEPH HAIGH.



JOSEPH HAIGH.

O H, Blessed Sleep! Nature's best gift!

The greatest boon to man!
When tired and sick, go to sleep;
For that is Nature's plan.
None of the drugs and medicines
That the physicians keep
Can help the tired and the sick,
Like good refreshing sleep!

When we are tired with hard work,
And sickness is our lot;
For good sound sleep we'd willingly
Give anything we've got.
All of the skill the doctors have,
And all the drugs they keep,
Can not relieve us half so well
As good, refreshing sleep!

Wrapped up in slumber we are free,
From pain and care and strife;
We do not know or care a fig,
Neither for death nor life.
When on our bed we restless lie,
And pains upon us creep;
We'd give the world—if it was ours—
For everlasting sleep!

Eternity may roll away,
And things all go to smash;
For all that we would know or care,
They are nothing but trash.

In fact, we are the same as dead!
 And if we so remain,
 We shall be free from aches and pains,
 Till we awake again.

Annihilation—or new life—
 Need not give any trouble;
 Living again, when we are dead!
 Is a religious bubble.
 Sound sleep and death are the same thing,
 No one knows any odds;
 Life after death is superstition,
 And so are ghosts and gods.

Chebanse, III.

THE TWO MYSTERIES.

BY MARY MAPES DODGE.

WE know not what it meaneth,—this sleep so deep and still;
 The folded hands, the awful calm, the cheek so pale and chill;
 The lids that will not lift again, though we may call and call;
 The strange, white solitude of peace that settles over all.

We know not what it meaneth—this desolate heart-pain—
 This dread to take our daily way, and walk in it again.
 We know not to what other sphere the loved who leave us go;
 Nor why we're left to wonder still; nor why we do not know.

But this we know: our loved and dead, if they should come this day—
 Should come and ask us, "what is life?" not one of us could say.
 Life is a mystery as deep as ever death can be;
 Yet, oh, how sweet it is to us, this life we live and see!

Then might they say—these vanished ones—and blessed is the thought—
 "So death is sweet to us, belov'd, though we may tell you naught;
 We may not tell, to those who live, this mystery of death;
 Ye may not tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent,
 So those who enter death must go as little children sent.
 Nothing is known; but I believe that God is overhead,
 And as life is to the living, so death is to the dead.

INEZ B. CAMPBELL—OBITUARY.

BY F. M. HIBBETS.

THE subject of these lines, Miss Inez B. Campbell, was born near Atwater, Portage County, Ohio, January 27, 1854, and was in the forty-seventh year of her age at the time of her demise, which occurred at her home, at Thonotosassa, Florida, October 13, 1900. She was the only daughter of Alvah W. Campbell, long known to the editor of the *Free Thought Magazine*. Mr. Campbell came of Quaker parentage and training, and grew to manhood possessing and still retaining, in his 78th year, the sterling and inflexible qualities for which those peculiar people are noted, though for more than fifty years he has been a firm believer and steadfast advocate of that philosophy known to-day as Agnosticism. He trained his only and beloved daughter in those moral and social virtues which had been his heritage, leaving her free to investigate and form her religious belief.



INEZ B. CAMPBELL.

In early childhood Miss Campbell evinced a lively interest and aptitude in acquiring an education, and at the youthful age of fourteen possessed the legal authority to instruct in the public schools in her county. Naturally of a social and amiable disposition, she was ever an obedient and dutiful child to the wishes of her parents, growing to womanhood the idolized object of her home. For some years she taught in the public schools in her section, and so punctual, earnest, conscientious and faithful was she in the discharge of her duties that she won the love and respect of her pupils, the esteem and admiration of the parents, and the gratitude of the community, establishing the reputation of a most earnest, thorough and efficient teacher. On the death of her mother, which occurred in 1883, her father left the land of snow and went to the land of sun in search of a more congenial clime. With an only brother several years her junior she went to Cleveland, Ohio, and entered the Spencerian Business College, and in one year mastered what that institution had laid down as a thorough and two years' course, graduating with high honors.

It was here that new and more favorable opportunities were afforded to develop her capacities for higher walks in life, and broader fields of usefulness, objects always uppermost in her mind.

Her mental qualities, high character, attention to detail, energy,

promptness, firmness and executive qualifications did not escape the trained business eye of the faculty and management of that college, and on the completion of her course she was tendered a position of teacher in that institution, a position she accepted and filled with credit to herself for seven years, and to the satisfaction of the management, when she resigned, that she might join her venerated parent and be closer to the dearest object in her world of cares.

While residing in Cleveland she frequently visited the meetings of the Liberal League, and attended all the important liberal lectures, meetings and conventions held in that city, hearing in the meantime many of the greatest liberal lights produced by two continents, from which she gathered much of the material that moulded and fashioned her religious faith. On her arrival in the land of flowers she found her reputation as a teacher had preceded her, and, at the solicitation of some of the leading citizens of Tampa, and the advice of her father, she opened the Hyde Park Private School, which she conducted with marked ability and success for four years, when she retired from the dearest work of her life to be more near her fond parent and assume the duties of household and farm life. Here, as in all her previous life, she brought to bear those abilities and accomplishments that had contributed so much to make her life a success. Flowers and plants were put out and cared for with tender hands, the chickens, ducks and live stock were her pets. Her hands were never idle, the kitchen, the dining-room, the parlor and whole house, from cellar to garret, were carefully looked after and kept in order. She sought at all times to adorn and beautify her home, to make it attractive and pleasant and a heaven on earth. She was an Agnostic in the fullest sense of the word; she knew no life but this, no world but the one about her, and she sought to make the best of both, relying on duty well done here—the best qualification for another life and world should there be such. Her motto was one life and one world at a time, make the best of the present and it can be no barrier to assume the duties and responsibilities of an eternal life, and an eternal world. To her the rights, ceremonies and doctrines of the church were but the hollow mummeries of a distracted pagan priesthood, that had come down to us through long, countless ages of ignorance and superstition. She regarded the so-called Christian system an attempted improved copy of Hindooism. She never concealed or denied her convictions, she never made excuse or apologized for them, she never explained them away or thrust them upon others, or aggressively assailed the views of those who differed from her in opinion. She was at all times plain, modest and unassuming. She was liberal and loved liberty in its broadest sense. She demanded it for herself and readily granted it to all others. The great book of Nature was her divinely inspired book of revelation, and she was never more happy than when she could climb the rugged hills, and from their summits view the beautiful landscapes that skirted their feet. She loved to tread the green banks of the meandering stream and gaze on its placid bosom of clear and sparkling water, to wend

her way through the trackless forest and gaze upon the giant trees with their hanging vines, or gather the fragrant flowers from the still lonely plain. Such were her ideal pastimes and recreations. Her religion was humanity, and whether old or young, rich or poor, white or colored, she had a kindly, cheery word for all she met.

She loved truth above all things, and despised falsehood most. Nothing could induce her to deviate from the truth, but earnest candor characterized all her acts and transactions. She loved the pure, the refined and truly noble, and despised the false, the deceptive, the coarse and vulgar. She admired courage and abominated cowardice. She was quick to commend and compliment a good act and just as quick to condemn and denounce a wrong one. She was fond of poetry, history, biography and good literature, and had accumulated a respectable library bearing on those lines. She took a deep interest in the affairs of the times and closely watched the progress of the great movements of the day. She was planning the addition to her library of a larger collection of the best liberal literature for study in her mature years of life.

Death had no terrors to her; she regarded it a blessing rather than a curse, the inevitable of birth, life and growth. It belonged to the economy of evolution and was in accordance with natural law. She entered life free of the fears of superstitious notions and knew nothing of the trials of giving up preconceived, erroneous notions. She was a Freethinker that thought deeply, freely and fearlessly, and wished to know the truth. She looked upon the so-called institution of Christianity as the most stupendous fake and fraud that ever was imposed upon humanity, and, paradoxical as it may appear, numbered many close and intimate friends among religionists. She never measured men and women by their faith, but by their manly and womanly qualities. She readily discerned character and was not often deceived in the moral worth of those she met, and by her candid, upright and dignified walk impressed those she met with her noble qualities, and endeared them to herself in spite of the intolerant teachings of their creeds toward Agnosticism. She was not understood by all and did not care to be by the bigoted and unworthy. But those who knew her best loved her most, and whether Jew, Catholic or Protestant, they gave her that veneration due the pure in heart, the faithful and truly noble.

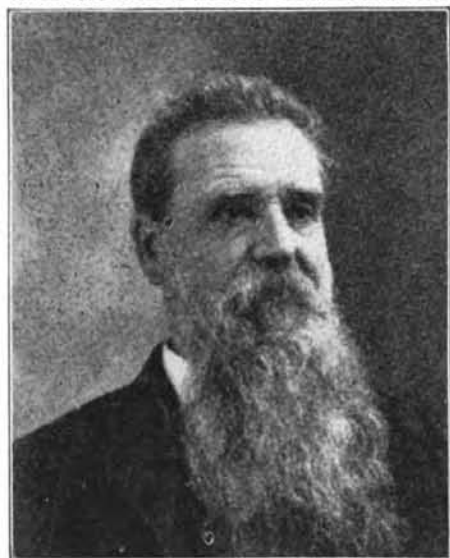
She leaves an aged father and an only brother to mourn her loss, and will be missed by many admiring friends. The liberal cause loses another devoted friend, one that gave great promise of future usefulness, for she was but in the prime of life, in the bloom of mature womanhood, when she calmly and peacefully bade adieu to the sun-kissed shores of time and entered into, what was to her and what is to us—"the great unknown."

Thonotosassa, Florida.

ASTRONOMY.

BY PROF. J. A. GREENHILL.

IT is not to be supposed, nor even taken for granted, that all the facts connected with the phenomena presented in the study of astronomy, are fully and clearly understood by the scientist of to-day, yet it must be admitted that much of what is true and real is known and understood from



PROF. J. A. GREENHILL.

the fact that the times of eclipses of the sun and moon can be, and are, calculated for centuries in the past or future, with unerring exactness. The occultation of stars by the moon is also correctly catalogued for years to come, showing clearly that astronomers are fully acquainted with the laws governing the motion of the heavenly bodies. These laws are inflexible, and based upon what is understood as the Copernican Theory, which teaches that our solar system is composed of the Sun, and all the planets with their satellites and "the comets also" that circle round that great central luminary. That all these bodies are opaque or dark globes, each turning on its axis, and receiving light on its side that is presented to the Sun.

It is true we are not conscious of any motion of the earth, the globe upon which we dwell; neither axial nor orbital; and we cannot even see far enough in the direction of the horizon to make sure of its globular form. But when we look upwards by the aid of the telescope, and see the other worlds, some much larger than ours, others not as large, all globular, and all turning round, no stopping nor turning backward, for the sake of making an occasional long day for murderous purposes, or curing boils, but moving with an exactness beyond the ingenuity of man to imitate. And when we see the contour of the earth, as its shadow steals over the moon at a lunar eclipse, we are justified in saying we know the earth is a globe, or large ball.

But these are not the only evidences we have that we are dwellers on the convex side of a globe. There are many others. For instance: When at the earth's equator, the star Polaris—the north star—appears nearly stationary on the northern horizon, and the star in Orion's belt nearest to Polaris, passes apparently westward directly across the zenith. As we come northward on the globe, Polaris rises from the horizon, and Orion goes south, and by the time we reach the latitude of Chicago, Polaris is 42° above the northern horizon, and the belt star passed 42° south from the

zenith, or 48° above the southern horizon. And were it possible to reach what we could call the north pole of the earth, Polaris would appear directly overhead, and the belt star would appear to circle around in the horizon. From that station no star would appear to either rise or set, but would seem to move, similar objects fixed in the dome of an observatory when the top is being turned to bring the opening in front of the telescope. Or, like holding an umbrella upright overhead, and turning it slowly round by the handle. The zenith would seem stationary. The navigator can tell his latitude at any place on the ocean, from the altitude of Polaris.

Another evidence that we are living on the outside of a sphere is found in the fact that the civil engineer, in making his surveys, finds he has to make an allowance of eight inches convex curvature to a mile. A similar evidence can be obtained by going to a canal where several miles of a straight line can be had. Drive a row of stakes along its bank, at equal distances apart; the tops to be a like distance above the water in the canal. Now it is easy to understand that the line of tops of stakes will coincide with the line of water surface. With an ordinary telescope it will be seen that the contour of tops form a convex line; the water then must be convex on its surface. And as no one disputes the fact that still water always finds its level, the curvature is convex.

Other reasons could be adduced to prove that our earth is a globe, and that we are on its outside in the same sense that we expect to be understood when we see a fly walking on an apple, and say the fly is on the outside of the apple.

These remarks are presented with a view of calling the attention of any of your readers who may have been fortunate, or otherwise, in seeing a pamphlet published in Chicago in 1898 by the Rev. Cyrus R. Teed, called *Cellular Cosmogony*. Which really ought to have been called *Koreshean Nonsense*. Which teaches that we are living on the inner surface of a ball that is eight thousand miles in diameter. Sun, Moon, Stars, Planets and everything else all inside. The shell of the ball is about 100 miles in thickness. To show your readers that I wish to be fair with Mr. Teed, I will quote from pages 166 and 167: "The shell of the earth is the circumference—the limit of the universe. It environs all that exists. Outside of the environ or limit of existence, there is nothing. There is no infinite space. There is nothing on the outside—no heat, cold, light, darkness, temperature, condition, entity, quality of substance—nothing. There couldn't be. * * * There is nothing outside to attract the earth, and hence it can never move out of the only space—place—there is. To do so would be to force the hollow globe into nothing." There you have it. The whole Copernican theory knocked into smithereens, and by a so-called educated gentleman who is certainly no fool, and yet, in face of the fact that if he would come to my observatory on the evening of the coming 27th of November, I would show him the planets Jupiter and Saturn in conjunction, in the southwest, near the horizon, and less than the ap-

parent diameter of the moon apart. On Feb. 14th, 1902, I could show him the planet Venus, as a crescent-shaped body, eight degrees (8°) above the Sun at inferior conjunction. And on Nov. 20th, 1902, I could show him the same planet, full disc, six degrees (6°) above the Sun. All calculations based upon the correctness of the Copernican Theory; and always correct. It may appear unnecessary to be at any trouble to controvert such an absurdity, were it not that the reverend gentleman is undoubtedly playing upon the credulity of his fellows with a view to get as large a following as possible, so as to get of their means whereby he can support himself without having to resort to muscular effort.

Clinton, Iowa.

CHINA AND THE MISSIONARIES.

THAT is a very "large order" that the American missionaries remaining in China have given to their own government and incidentally to the governments of all the allied powers. The order is (1) that "those who are found to have been leaders in this anti-foreign movement be adequately punished," to which there can be no theoretical objection whatever, but only the practical objection that to execute it would apparently be to depopulate the Chinese empire; (2) that the native Christians be indemnified for their losses, which is open to grave objections, both theoretical and practical. As soon as we begin to intervene, not for the protection of foreigners in China, but for the protection of one class of Chinamen against another class, we are transcending the "sphere of influence" which we are entitled to assert without reducing China to the condition of dependence in which the government of these missionaries has all along insisted that it should not, by any act of that government, be reduced. And these two propositions, though the main propositions, by no means exhaust all the wisdom of the missionaries applicable to the situation. They have no hesitation in further demanding that the Chinese civil service shall be reformed "by the abolition of the present literary test of merit" and by "the introduction in its place of branches of Western learning," as well as by the discontinuance of "the worship of Confucius as a compulsory educational rite," and by the placing of all religious beliefs upon the same footing in matters of education. These cheerful missionaries further demand that all Chinamen, irrespective of religious belief, shall be placed upon the same footing in the courts, that all religious tests, such as prevail, for example, in some matters in England, but amiably described by the missionaries as "temple rites, worship and idolatrous rites," shall be discontinued "as conditions of holding civil or military office."

This summary will doubtless satisfy educated readers upon two points. It will show such readers, in the first place, how, in spite of having lived in China for as long, in two cases, as fifty and thirty-six years respectively, these missionaries have carefully guarded themselves against learning anything about China, and are at once as ignorant and as conceited and

intolerant as they were on the first day. It will also explain to any intelligent reader who is able and willing to put himself in the place of a Chinaman how the missionaries have got themselves disliked. It goes further than that. It shows how the scriptural injunction to go forth into all the world and preach the gospel to every creature has been perverted by the very persons who pretend to be acting upon it. It is of the essence of Christianity that its propagators "shall not strive nor cry." Certainly they must not invoke the secular arm to retrieve the results of their own tactlessness. And here are these promulgators of the gospel of peace demanding that their respective governments shall back them up with fleets and armies when they get into the exact scrapes that their ignorance and conceit have invited.

The influence of the missionaries upon secular relations has been un-mixedly bad. Lord Salisbury has frankly said that they were loathed by foreign offices on account of their involving those offices in indefensible controversies. The German government has taken an even more cynical and less flattering view of them in holding that, though a living missionary might be nothing but a national nuisance, a dead missionary, provided he was dead through violence or treachery, might be converted from a national liability to a national asset, and might be "good" for a valuable concession of mining or railways or exclusive trade. But the conclusion of the ordinary observer from this extraordinary deliverance of the missionaries, at once following upon and explaining why they are so loathed in China, must be that they are, by their own perversion of the scriptural injunction, as harmless as serpents and as wise as doves. Their memorial irresistibly recalls the remark of the learned Clarendon about clergymen: "Clergymen, know the least and take the worst measure of human affairs of all mankind that can write and read." Evidently the very worst advice our government can take at this juncture, concerning Chinese affairs, is that of the American missionaries in China.—New York Times.

EDITORIAL DEPARTMENT.

A GREAT REVIVAL.

THE Christian church at the commencement of the twentieth century finds itself in a very dilapidated condition. To use a modern political saying, the Protestant clergymen "do not know where they are at." In our youthful days we worked on the farm and sometimes were engaged in plowing. Occasionally the plowshare would run through an anthill, and the condition of Christians at this time often reminds us of the inhabitants of those anthills after the plowshare had passed through their habitation. The plowshare of Science during the last half century has made havoc with the creeds, so that old-fashioned preaching is entirely out of date and many ministers are looking poverty in the face, for the people are refusing to pay for a defunct religion, founded on superstition. We just read in "Unity" that—

"A Baptist brother is quoted as saying that 'No church can hold its congregation unless it becomes a continuous vaudeville.' Lectures, concerts, theatricals, fairs, something sensational and money-making! A young minister once said to the writer: 'This is a terrible revelation to me. I find that I am a mere racer, put on the track with other ministers. If I cannot outpreach and outdraw the others, I shall lose not only my audience, but my position.'"

Brother Jones, the editor of Unity, advised this young minister to be honest and trust in God and all will be well. The young minister could not see it in that light. "Trust in God" sounds well, but it will not support a wife and a half-dozen children. They need something more substantial.

The Doctors of divinity have come to the conclusion that the church is very sick, and after a protracted diagnosis of the patient, their unanimous decision is that nothing less than a great "revival" will save the church at this time. "A great revival at the commencement of this twentieth century, that shall extend over the whole country," is the prescription that these Doctors of divinity recommend as the only specific that will reach the disease. A hundred thousand dollars is called for from the faithful to set the revival in motion. It is a case of life or death and the appeals of the clergy are meant to be heartrending.

But here comes the trouble that will prove a great stumbling-block in the way of getting up a great revival that we think the clergy have not fully considered. They are much in the condition of the crew of a steam-

boat, just ready for a long voyage, that ascertained at the last moment that there was no coal or wood to feed the furnace, and none to be had for love or money in that section of the country. We fear that the clergy have failed to take into consideration the fact that there is now no fuel to be had necessary to get up an old-fashioned revival. Hell was the great propelling power during the first fifty years of the nineteenth century that produced the great revivals. Hell inspired the preacher, hell brought the "impenitent sinners" to the "mourners' bench;" hell was what inspired the choir in the churches to sing:

"Think, O my soul, the dreadful day,
When this incensed God
Shall rend the sky and burn the sea
And fling his wrath abroad!
What shall the wretch, the sinner, do?
He once defied the Lord!
But he will dread the Thunders now
And sink beneath his word."

A few such hymns sung in the good, old-fashioned, pious way, interspersed with short exhortations of like import, set the ordinary congregation to howling, and brought the "power" to many of weak nerves and weaker minds, and sent many to the madhouse—some for life—but it was all "for the Glory of God." And when manipulated by an expert, "evangelist" filled the churches with converts and the preacher's pocket with silver and gold. In those days hell was a reality, but the climate has changed there during recent years. To illustrate: Twenty-five years ago it was reported that Henry Ward Beecher arose in his pulpit one hot, sultry morning, and after wiping the perspiration from his brow, said, very deliberately: "It is hotter than hell." Then after a pause, he added: "I heard a profane young man observe as I stepped into the vestibule of the church this morning," and then the great preacher took the observation of the profane young man as his text for his discourse. Now, in contrast to what that young man said twenty-five years ago we will state that a few mornings since, when the thermometer had gone down below zero, we heard a "profane young man say" as he came into the office where we were, "It is colder than hell this morning."

To get up a revival without a hell has been proven an impossibility. The Universalist, fifty years ago, made this the most prominent article of their creed, "No Hell," and where did we ever hear of the Universalists having a revival? The Universalist church is fast dying out in this country. There are not half as many Universalist churches now as there were

fifty years ago. The Unitarians ignored hell and that church has never had a revival and is fast disappearing, where it was very popular, in Boston and vicinity, forty years since. And now as all intelligent orthodox ministers admit that the fires of hell have been extinguished, how can the church expect to make a success of getting up an old-fashioned orthodox revival? It cannot be done, at least, in any intelligent community, and we predict that the attempt will result in a perfect failure.

And humanity does not need such a revival, but there is a revival that we are much in need of. It is a revival that shall make its converts more in love with the Truth, more in love with Justice and Honesty, more in favor of equal rights to men and women, more kind to our dumb animals, that shall make us all friends and advocates of peace and enemies of war, that shall make us all decided friends of the cause of Temperance, that shall make us labor earnestly to remove the causes that produce crime and to reform the criminals. We greatly need a revival that shall divest us entirely of all kinds of superstition and make us loyal subjects and students of nature's laws. If the 90,000 clergymen in this country would all join in a united effort for such a revival we would very soon have a heaven here in this world that we would not have to die before we could enjoy it.

MAKE POCKETS UNTO YOURSELVES, AND PUT VALUABLES THEREIN.

THE daily press gave an account a few days since of a young woman, walking in the street with her blind mother, her pocket-book in hand, suddenly robbed by a man who was arrested, and is now paying the penalty of his crime in jail. If the woman had had a pocket, and her purse in it, she might still be enjoying her money, and the man his liberty. Going to see a friend off to Europe not long ago, I saw a young woman hurrying to the vessel, her train in one hand, her umbrella and handkerchief in the other, and her purse held in her teeth! Ever and anon we hear of these valuables snatched from their possessors, for which men and boys are arrested and punished. In view of this result, the pocket is more than a question of fashion; it becomes one of morals. It is wonderful what dangers women will endure and inflict on others at the behests of fashion. If they choose to suffer the accidents that befall themselves, that is one thing; but to endanger the safety of others in crowded places is quite another. A young girl not long since, trying to get into a car, encumbered with train, pocket-book, umbrella, card-case and bundle, having an un-

certain hold, was by a sudden jerk thrown to the ground, and all her possessions scattered in the mud. She was seriously injured and in consequence walked on crutches for six months.

Perhaps the authorities of the church might do something to rouse the religious sensibilities of the women in this direction. The Apostles and Prophets in Bible times did not think it beneath their dignity to give women some directions as to their toilets, and an appeal in our day might not be in vain. The discipline of the church requires all women to cover their heads when they enter the cathedrals. Paul advised them not to braid the hair, nor wear gaudy apparel, but to modestly cover their faces with veils. Many of the books in the New Testament have special directions in regard to the dress of women, and Isaiah was quite strenuous as to most of the ornaments dear to their hearts. In the third chapter, sixteenth verse, he says, "Because the daughters of Zion are haughty and walk mincing as they go, making a tinkling with their feet,"

"Therefore the Lord will smite the crown of the head of the daughters of Zion."

"In that day the Lord will take away the tinkling ornaments about their feet, and their cauls, and their round tires like the moon,"

"The chains and the bracelets and the mufflers,"

"The head bands and the tablets and the earrings,"

"The rings and nose-jewels, and the mantles and the wimples and the crisping pins,"

"The glasses and the hoods and the veils."

If it was thought worth while to put all these directions in the Bible, why would it not be as well to have some provisions in regard to this matter in the Canon and Civil laws, and men in high places give some directions to our daughters in this line?

A student in one of our city colleges not long since, going to the blackboard, left her purse, containing five dollars, on her desk. When she returned it was gone. The President called his pupils together and stated the case, reproaching them for the deed, saying, "But if the owner will cut off the part of her dress that trails on the floor, and make a generous pocket in which to keep her purse, she will save her weak companions from further temptation, and herself from greater losses." E. C. S.

"THE RIDDLE OF THE UNIVERSE"—AGNOSTICISM.

WE cannot reason from time to eternity, nor from space to infinitude. All logical deduction is from general to particular. We study particulars for the purpose of classification, and having established a system of classification, we use it for the extension of science. But all classification and all correct reasoning and hence all science is within the bounds of space and time. All else is speculation.

We can form no definite idea of eternity of time or infinity of space. Hence any proposition containing either of those terms can only in some way disclose the limitations of the logical faculty itself. It cannot extend the knowledge of any thing coming within the range of that faculty.

We can form no conception of a beginning; neither can we form any conception of eternal existence. We can say of the latter that it is much more probable—we might almost say infinitely more probable—than the former; but we cannot say we know it, because knowledge cannot be asserted of that which cannot be proved and of which we can form no conception. If we could assert of any thing that it has existed from all eternity, then we could assert that it exists at the present time. But because any thing exists now, or because it has existed for any definite period, however long, we cannot say that therefore it has existed from all eternity. We may think it extremely probable; there may be a very strong presumption; but it cannot be proved by any logical process.

These principles lie at the basis of the system of thought called agnosticism; and they furnish for that system a full and complete justification.

The agnostic does know at least the ground upon which he stands; he knows that his system is based upon the limitations of human thought. He is therefore not to be driven from his position by the side-thrusts or even the open attacks of those bolder spirits who think they have measured the universe and laid bare its secrets, and are therefore qualified to tell others how much they must claim to know, under penalty of being charged with hypocrisy.

There is much good sense in a remark made in some one of his writings by the celebrated eclectic philosopher, Cousin; that there could not, properly speaking, be any such person as an atheist, because every one admits that there is a governing or controlling power in the universe—that while one considers it a being and calls it God, another considers it a principle and calls it nature, while they both mean the same thing. But

Cousin was a deist, or theist. An atheist, using the same argument, could say with equal propriety that there could not, properly speaking, be any such person as a theist. Still, though the argument is capable of being thus used as a two-edged sword, there is a good deal in it when used either way; and if we could all take a thus broad view of the matter, we could afford to be indifferent about terms. Because the term deist and theist imply a belief in more than a principle—in a being—those who are not prepared to adopt that belief have called themselves, some agnostics, others atheists. But sometimes those who have called themselves atheists have preferred, after more matured thought, to be called agnostics; as witness that sturdy fighter and clear thinker, George Jacob Holyoake.

The difference between the agnostic and the atheist is this: the agnostic says he does not know whether the controlling power of the universe is anything more than a mere principle or not. The atheist says he knows it is not. But how does he obtain this negative knowledge, which enables him to sit in judgment over the agnostic?

What does Haeckel, the great German scientist, say as to "The Riddle of the Universe?" He says:

"We grant at once that the innermost character of nature is just as little understood by us as it was by Anaximander and Empedocles twenty-four hundred years ago, by Spinoza and Newton two hundred years ago, and by Kant and Goethe one hundred years ago. We must even grant that this essence of substance becomes more mysterious and enigmatic the deeper we penetrate into the knowledge of its attributes, matter and energy, and the more thoroughly we study its countless phenomenal forms and their evolution. We do not know the 'thing in itself' that lies behind these knowable phenomena. But why trouble about this enigmatic 'thing in itself' when we have no means of investigating it, when we do not even clearly know whether it exists or not?"

This is the very essence of agnosticism.

But if the nature of substance cannot be known—if we must stop before we reach the limit of final causation, what then has been accomplished toward the solution of the riddle of the universe? Let the answer be given in Professor Haeckel's own words:

"From the gloomy problem of substance we have evolved the clear law of substance. The monism of the cosmos which we establish thereon proclaims the absolute dominion of 'the great eternal iron laws' throughout the universe. It thus shatters, at the same time, the three central dogmas of the dualistic philosophy—the personality of God, the immortality of the soul and the freedom of the will."—[The Riddle of the Universe, by Ernst Haeckel; translated by Joseph McCabe. Harper Bros., 1900; pp. 380 and 381.]

It will be noticed that so far as the existence or nonexistence of a Deity is concerned, Haeckel only asserts that the monism of the cosmos has shattered the personality of God (and he spells the word with a capital letter). But the personality of God had been shattered before "The Riddle of the Universe" was written. How many thinkers have believed in the personality of God, for the last twenty years? So far from committing himself to absolute atheism, Haeckel says:

"In a thoroughly logical mind, applying the highest principles with equal force in the entire field of the cosmos—in both organic and inorganic nature, the antithetical positions of theism and pantheism, vitalism and mechanism, approach until they touch each other."—[Riddle of the Universe, p. 382.

Probably it was a thought akin to that of Cousin which prompted Haeckel to say that in a thoroughly logical mind, taking an entire view of the cosmos, the antithetical positions of theism and pantheism approach until they touch each other.

In the writings of Haeckel, freethinkers might well meet each other on common ground. He certainly represents the most advanced school of thinkers.

As an agnostic, I would say, therefore, to my brother and sister agnostics, including those who prefer to be called atheists:

Before proceeding to cultivate antagonisms and to measure swords preparatory to a warfare among ourselves—before calling names and indulging in opprobrious epithets and disparaging imputations and insinuations—before accusing of cowardice and equivocation those who have always been outspoken and who have braved public opinion for a lifetime, let us first endeavor to find out whether, after all, we do really differ; and if so, how much, and wherein.

C. B. W.

ALL SORTS.

—If you can do no more, send us this month one new subscriber.

—The Magazine never was doing as well as it is now. Keep the ball rolling.

—Send for sample copies of this Magazine, if you can use them to advantage.

—The reader's attention is called to

our new advertisement entitled "Books for Thinkers." All for 30 cents.

—Reader, how do you like our frontispiece in this number? Some say it is worth the price of a year's subscription.

—If all the friends of the Magazine will make a little special effort, the subscription list can be doubled within the next sixty days.

—New clubs of subscribers are coming in now very fast, of five or more, for 75 cents. Reader, can't you send us one from your town?

—Rev. J. P. Bland, of Boston, writes in a private letter: "The Free Thought Magazine is excellent in both matter and form, and exceedingly moderate in price."

—Neighbor—You know that half-starved donkey I bought a year ago for \$5? I sold him this morning for \$70.

Uncle Allen Sparks—That's the greatest profit on an animal of that kind since Balaam.—Chicago Tribune.

—Mr. Holyoake writes to us: "The article I posted you was written as a further answer to Mrs. Garrison. Use it in any form you please, as I shall not be able to reply to her 'Distinguished Dodgers' paper for the present." The article referred to appears on another page of this number of this Magazine.

—Mrs. Theo Carlile Campbell, daughter of Richard Carlile, and the author of "The Battle of the Press," writes from Los Angeles, Cal., where she is now stopping for her health: "My friends here are delighted with the Free Thought Magazine, and will, I know, be faithful subscribers from this on."

—"Geordie," said the motherly old soul, "aren't you afraid to be so far from home at as late an hour as this?"

"Afraid of what?"

"Of kidnapers."

"Naw!" exclaimed Geordie. "I'm a good little boy, and the Lord will take care of me. 'Sides," he added, contemptuously, "my papa hain't got any money."—Chicago Tribune.

—H. A. Streeter, of Sparta, Wis., writes in a private letter: "The article in the January Magazine entitled 'Revelation Under the Microscope of Evolution' is worth one year's subscription." We think Mr. Streeter is right,

and we hope many of our friends will send for one dollar's worth of the beautiful pamphlet, in which it is published, to circulate among intelligent orthodox people.

—Memphis, Tenn., Nov. 17.—Bishop T. A. Tanner, presiding officer of the African Methodist conference here, today turned down the young men recommended for preachers by the committee on education. They were asked to give the date of the flood. Eight were dumb and one answered: "The Galveston flood took place this year."

The correct answer would have been this: The Bible flood that you refer to never took place.

—Dr. James H. Crane, of Beachwood, Ill., one of the most able and worthy Freethinkers in this country, writes in a private letter:

I read with sorrow Darrow's remarks at the Congress, and with gratification yours in reply. The good we do is to be incorporated in the woof of time, and thus is humanity advanced. Ingersoll's life work has illuminated man's horizon like the rising of the sun. Words cannot add to or detract from his clear insight and dauntless courage.

"—Was the sermon to y'r liking, Pat?" inquired an Irish priest. "Throth, y'r Riverence, it was a grand sermon intirely," said Pat, with genuine admiration. "What seemed to take hold of ye?" the priest inquired. "Well, now as ye are for axin' me, begorra, I'll tell ye. What tuk houl't of me most was y'r Riverence's parseverence—the way ye wint over the same thing agin and agin and agin. Sich parseverence I niver did see in anny man, before nor since!"—Cornhill.

—Toronto, Ont., Jan. 9.—(Special).—A firm here has made a large sum of money by a sharp advertising dodge. They advertised: "On receipt of \$1 we will send, securely sealed, a beautifully bound book of 400 pages, full of good things. Every sport should have one. The most wonderful book ever written,

French and English translation. Prohibited in some countries. Write at once." The detective department, scenting the circulation of improper literature, sent \$1 and received a 15-cent Bible. They have not interfered with the sale.

—Just as we go to press, we learn of the death of our Liberal friend, Mr. John Leitch of Mazomanie, Wis., who had been a subscriber to the Torch and a supporter of the L. U. O. for several years. We are not informed as to the particulars of his death and the news came to us through the Judge of Dane County, who informs us that Mr. Leitch leaves one thousand dollars to the L. U. O. by his will.—Torch of Reason.

We much regret to learn of the death of Mr. Leitch, for he has been for many years an active and most worthy advocate of Free Thought. We shall have more to say of him in the March Magazine.

—Pittsburg, Pa., Dec. 14.—There is great excitement in the little borough of Verona over the drilling of two oil wells in the cemetery of St. Joseph's Roman Catholic Church. Some time ago oil was discovered in the vicinity. Every piece of vacant ground was leased. There is a debt on the church and the pastor, Rev. Father John Krogaman, suggested leasing part of the cemetery. The wells are away from graves, but this did not satisfy those who thought the pounding of the drill through the earth would disturb the peaceful rest of their ancestors. If the wells produce oil the pastor expects to get enough money to pay off the church debt.

How foolish! The debt on the church must be paid. What matters it if the graves in the cemetery have to be disturbed. The priests care nothing for bodies; it is souls they are looking after.

—Cleveland, O., Dec. 15.—Rev. E. L. Waldrop, a national deputy of the Knights and Ladies of Security, a secret order, recently sued his wife for divorce. To-day in her answer she made sensational charges against him, alleging that

he had been a burglar and had committed criminal acts. When he married in 1885 he was pastor of the Church of Christ at Yale, Mich. Mrs. Waldrop declares in her petition that he was expelled for embezzling funds; also that he served a sentence of ninety days in Detroit for larceny and that he induced her to write copies of insurance applications in the Ben Hur order which were forgeries.

The Rev. Waldrop often repeated in his exhortations this verse of an orthodox hymn:

"Jesus, my God, thy blood alone
Hath power sufficient to atone;
Thy blood can make me white as snow,
No Jewish type can cleanse me so."

—Rev. Ernest H. Crosby says in a sermon against war:

A great movement against war has been going on in England during the past two years. I find among its leaders Frederick Harrison, the positivist; Herbert Spencer, the agnostic, and John Morley, the atheist, but the whole bench of bishops has been on the side of bloodshed. In France the Church has given its unanimous support to the military conspiracy against Dreyfus, and left it to the free-thinking Zola to show "what Jesus would do." In Germany and Russia the Church is the mainstay of military despotism. Is it true that things are so very different in this country? We have seen a great campaign conducted against war here since 1898. Has not the vastly preponderating influence in the Church been exerted against peace, with only here and there a lonely voice in its favor? Has a single religious newspaper opposed warfare?

And, notwithstanding all this, Mr. Crosby looks to Christianity for help in his advocacy of peace. He forgets that Jesus said: "I came not to bring peace, but a sword." And this is about the only thing that the Nazarene said that the Christian church has fully adopted.

—One John Rusk, of Chicago, seems to be overjoyed that Brother Hull, of "The Light of Truth," is, as our Chris-

tian friends say, "getting religion." He writes:

When we saw your new-born reverence for faith, love, sympathy, prayer, holiness, righteousness and altruism, we felt, though you did not say it, that you had been touched by a heavenly power. "They took knowledge of them that they had been with Jesus." Your step in the new direction was necessary. It was bound to come. I know you will lose friends. The kingdom of God always means that. But you will gain many more. We shall follow you with prayer and helpfulness and with affectionate regard.

We had not noticed that our esteemed contemporary, "The Light of Truth," was going back to orthodoxy—to "the kingdom of God," whatever that may be. By doing so, Mr. Rusk predicts that he will gain many more friends than he will lose. If that is what Brother Hull is after—"friends"—he better go over entirely to the orthodox church. We judge Mr. Rusk is entirely mistaken in his diagnosis of Brother Hull's intentions. We hope so.

—Charles Clark Millard, of Fort Dodge, Kan., sends us the following, which we refer to Brother Tenney:

In the December number of the Magazine, and in the leading article by Daniel K. Tenney, there is a paragraph "on the conservation of energy," in which there are grave errors, which I believe should not be allowed to pass unnoticed. It is there stated that the conservation of energy "implies that the universe is both the product and embodiment of intelligent force." Also that invisible force is converted into visible matter, and "visible matter is in turn converted into invisible force." If Bro. Tenney wishes his conclusion to stand forth as a fact, or even a probable fact, he should not burden his arguments with such unwarranted assumptions. The conservation of energy carries no implication with it that that force is intelligent. The great scientists who have discovered and established the fact have not found such an implication. Herbert Spencer specially disclaims it and substitutes the expres-

sion, "Persistence of force." Invisible force is not converted into visible matter; and of course matter is not converted into visible or invisible force. In all the changes of the universe matter only changes form and still remains matter. And in all transformations of forces force remains force. (See Herbert Spencer in "First Principles.") I do not object to the conclusion the writer intends to reach, but insist that he should put no bad stuff in the foundation upon which he builds.

—Amos Carpenter, M. D., of Star, Wis., recently passed away. He had been for many years a subscriber to this magazine, and from our correspondence with him we learned he was a very intelligent man and an earnest, honest searcher after the Truth, and that he had the courage of his convictions. An orthodox preacher who officiated at his funeral, Rev. John Ford, said of him:

Dr. Carpenter was a public-spirited man, manifesting great interest in his fellow townspeople, among whom he filled positions of honor and trust, and was an enthusiastic advocate for the cause of temperance.

By continuous study and successful treatment in his profession he won the confidence and esteem of a wide circle of acquaintances from which he will be sadly missed. As they cherish the memory of his many commendable qualities with the one regret that he had imbibed infidel theories in early life.

And these "infidel theories," doubtless, that he "had imbibed" were what, more than anything else, made him the honorable man that he was. If he had "hidden his light under a bushel," to use a Biblical expression, and pretended to be what he was not—lived a hypocrite—these Christian friends would not have had these "regrets." Dr. Carpenter was an honor to Free Thought, and humanity was bettered by the life he lived. Peace to his ashes.

—Allie Lindsay, "Medium" President of the National Anti-Christian Spiritualist Order, whose address in 6407

Rhodes avenue, Chicago, Ill., sends us the following communication, and says: "I think you are like the rest of the Liberal publishers, and will not grant me space for this communication." President Lindsay is mistaken. Her "spiritual guides" have misinformed her this time, for here is the wonderful communication:

A message to humanity—quotation from inspirational talk, given April 15, year of truth 2 (olden time 1899).

Out of our research has been obtained the truth that no God exists; and this important truth we bring to men of earth. Rejected though it be, and for years by many, nevertheless it is truth, and in the end all men shall know 'tis truth. This knowledge that we bring you, O people of earth, and of the lower realms in spirit life, shall demolish Christianity. In its place white-robed Truth shall reign, and intellect be classed as the redeemer of mankind. That wide-sweeping, outreaching, aspiring tendency of mind, which climbs the heights in search of all that is to be known, and banishes fear, wholly banishes fear, will lead mankind to know all truths. Eons of time await each mind, and Truth abides ever with Time. And no man shall stay groveling ever in the slime of putrid filth put forth in book and classed as holy and as truth.—A Lincoln.

That settles the God question. "Old Abe" ought to know what he is talking about, but after all it may be one of his jokes.

—Some startling figures have been given to the daily papers recently concerning the contribution of suffering and life sacrifice which has been made through the horse markets of the United States to the Boer war. An English agent is reported to have shipped fifty thousand head of horses and mules from Kansas City. Only the best animals are accepted. They have been shipped directly to Cape Town and other English African ports in British transports from New Orleans. The cost per head in Africa reaches about three hundred and sixty dollars and owing to the severe climatic changes six weeks is the average length

of life of the animal after arriving, while thirty-two out of every thousand die on shipboard. About forty days of travel agony measures the distance from Kansas City to South Africa. One hundred thousand head of horses and mules represent the total shipment from the United States, and still there is call for more. Let others rejoice over the commercial advantage to the breeders of horses and mules. We cannot but think of the mute agony, the measureless suffering that war visits upon these harmless servants of man, our defenseless fellow beings.—Unity.

England and this country are claimed to be pre-eminently Christian, but where can we find a "heathen" country whose inhabitants are so cruel to our dumb animal relations. We sometimes regret that the old orthodox hell has been abolished. It ought to have been kept for the people who are so cruel to these "harmless servants of man." Ingersoll said he would not take the hand of a man he knew to be guilty of vivisection, but Ingersoll was an infidel who had never been "born again."

—We clip the following from the Chicago Tribune of Jan. 12:

The controversy between the Catholic Church and the government of France is rapidly nearing a crisis. The present cabinet is bitterly hostile to the Catholic associations for two reasons. First, because the Socialists hate the church, and the ministry depends on the Socialists; and, second, because the Catholic associations uphold the Nationalists and Royalists, who seek to overthrow the government.

* * * * *

How many people are there who know the meaning of the word "concordat"? And yet it is one which is likely to be seen frequently in print during the year which has just commenced and to figure repeatedly in the cable dispatches of Europe, so that a few notes on the subject may prove timely.

Briefly speaking, a concordat is an agreement between the Pope, as representing the Roman Catholic Church, and a temporal government with reference to the rights of the church within the terri-

tory of the latter. At one time the powers of the Papacy were great. They comprised the right of absolving subjects from their oaths of allegiance to their sovereign and of collecting immense revenues. This naturally resulted in a condition of affairs which could be settled only by means of an agreement between the Pontiff and the sovereign whereby the rights and prerogatives of each were clearly defined. These agreements were given the name of "concordat," and it is the one which has existed since 1801—that is to say, for just 100 years—between France and the Papacy, which is now in danger of being abrogated. The responsibility for its denunciation will rest with the French government, and it will form one of the principal features of a war to the knife between the Papacy and the republic, which will have the effect of shaking the latter to its foundations.

—J. C. Bell, of Greenville, Ohio, sends us the following communication:

Owing to the fact that Bro. Green is so modest, I take it upon myself to make an appeal to liberals everywhere, and to prove that I mean business I enclose 75c herewith, for which I expect the Free Thought Magazine to be sent one year to Rev. J. S. Rutledge, Glenville, Ohio. However, on this point Bro. Green must use his own judgment. My object is simply this: to spread liberalism. Many liberals are more able to donate money than I am for the spreading of liberal literature, and to my mind no field is so fruitful as the ministry. I wish I were able to subscribe for a hundred or more. Were liberals only half as enthusiastic about what they know as our Christian friends are about what they believe we could rationalize the world in twenty-five years. The time is ripe, the harvest is plenty, but, lo, the harvesters are few. I have neither fear nor hope only such as is natural regarding what may or may not be beyond this life; on the threshold of my fortieth year, after much thought and investigation, I have come to a conclusion which I do not believe will be materially altered through the coming years; that is, one world at a time is all that man can take care of and do it justice. I have learned to love my fellow beings

more than I love Gods or Saviors. I have a thousandfold more veneration or reverence for facts than I have for so-called miracles. I utterly despise superstition, the fostering of which brings so much want and misery in its wake. I would use my energy to make man happier and wiser by having him accept that which is rational; love is rational, harmony is rational, charity, patience and duty are rational, and it is only rational that we cultivate these characteristics. Unless we work and work hard another wave of superstition will sweep this land, seeds of crime and wrong doing will find lodgment and future generations, your children and mine, will have to suffer the consequences. I appeal to liberals everywhere to lend a hand, put your shoulder to the wheel and crush out the curse of the ages—superstition.

—Wichita, Kan., Jan. 5.—There is now lying in the county jail at Sedgwick County a woman, Mrs. Carrie Nation, president of the W. C. T. U. of Barber County, charged with willful destruction of property, belonging to a "jointkeeper" of this city. * * *

Wichita is the home city of Gov. W. E. Stanley, who has been a Methodist Sunday school teacher for 27 years and who, like our "Methodist President," Mr. McKinley, prides himself upon his reputation for "godliness."—The New Voice.

The "Voice" informs us that this Methodist Mayor of Wichita refused to enforce the law against liquor selling, and so Mrs. Carrie Nation has taken it into her own hands. Mrs. Nation's way of suppressing the liquor traffic may not be the best one, but we now remember three precedents that would seem to justify her in the light of history.

The first one is found in Matthew xxi., 12, and reads as follows:

And Jesus went into the temple of God and cast out all them that sold and bought in the temple and overthrew the tables of the money changers and the seats of them that sold doves.

The second precedent took place in Boston harbor in 1774, when a mob of Boston citizens, disguised as Indians,

threw a cargo of tea into Boston harbor.

The third case was that of Captain John Brown, who on Oct. 2, 1859, with a few anti-slavery friends, started a war at Harper's Ferry that was "heard around the world," for which he was hung Dec. 2, 1859, but it is said his "soul (still) goes marching on."

The leaders in these three noted violations of law were, at the time they were perpetrated, all considered great criminals and condemned by public opinion, but now they are all honored

as saviors, patriots and martyrs. The crime against which Mrs. Nation, by her unlawful acts, protested is much greater than was the crime in any of the three cases cited above, so that, in the light of history, it is very likely that in the near future, when the people become civilized sufficient to realize fully the evils of the rum traffic, this bold and daring woman may be fully justified in her act of destroying property and shocking public sentiment. Anarchy in one age often becomes patriotism in a subsequent age.



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This pamphlet gives the reader, in a condensed form, the best statement of the personal characteristics of the distinguished Free Thinker, that has ever been published.

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FREE THOUGHT MAGAZINE

MARCH, 1901.

IS SPIRITUALISM TRUE?

BY REV. J. P. BLAND, B. D.

IS Spiritualism true? The writer has believed so, fain now would so believe, and give his all to see its truth as firmly fixed as gravitation's law, or made as palpable to sense as is the blooming of a cherished flower. But is it? Let us examine!



REV. J. P. BLAND.

Spiritualism is that belief which holds that man is a spirit and has a body, and holds further that this spirit not only survives its body's death, but that it also has the power to return here and demonstrate to us its continued existence. But in saying that man is a spirit and has a body, in saying that what it calls man's spirit is anything other than a bodily product, spiritualism, traverses the whole domain of our present biological teaching on this matter; this teaching being fairly stated by one who recently said, "To the modern school of science the soul (or spirit) is but the outcome of cerebral forces." In fact, that is the substance of the statements of every eminent living biologist and psychologist on this matter, as the following cita-

tions respectively from Spencer, Haeckel, Huxley, Mandsley and Ribot, will partly serve to show. "Mental states result from nervous actions," . . . and "no idea of feeling arises, save as the result of some physical force expended in producing it." "The spirit and mind of man are but forces which are inseparably connected with the material substance of our bodies." "There is every reason to believe that consciousness is a func-

tion of nervous matter, when that nervous matter has attained a certain degree of organization." "The brain has and performs the functions that we call memory, reason, and imagination, without extraneous metaphysical help." "Psychically considered, man is simply the sum total of his consciousness, this consciousness represents merely the sum total of his brain's molecular movements, and is merely their resultant." And so one might cite practically the whole present biological and psychological world on this question, and to the same effect; namely, that spiritualism errs in assuming the existence in man's body of a separable and conscious spirit, and that which it deems to be such is simply and solely a product of his physical organism. Indeed, it is just as much and as surely so as is the gastric juice produced by his stomach, the bile secreted by his liver, or the carbonic acid thrown off by his lungs; and to assert that this consciousness produced by his nervous system is the man himself, is fundamentally no more defensible than would be a like assertion with regard to any of his other bodily products.

Spiritualism's primal assumption, then, which is that of the duality of our nature, of the existence within man of a separable and conscious spirit, is entirely negated by the paramount scientific teachings of our day, in so far as they in any way bear upon the subject; Professor Goldwin Smith, among others, having given notable statement to this fact, and in the following words, "Science has put an end to the traditional belief in the soul (or spirit) as a being separate from the body. Soul and body we now know are indivisible from each other, man's nature being one." The grounds, too, upon which this conclusion rests, are easy to comprehend, seemingly impossible to subvert, and are these:

First, that mental manifestations are not known to exist apart from nervous matter.

Next, that the nature of these mental manifestations invariably depends upon that of the nervous development of the creatures manifesting them and concomitantly varies with it; there existing a universality of relationship between the relative size and complexity of the nervous systems of living creatures on the one hand, and the amount and variety of mental experiences that are possible to them on the other. So that just as evidently as there has been a continuous line of bodily evolution from moneron to man, so, too, and as its correlative, has there been an equally continuous mental one from polyp to Plato and from simian to St. Paul.

Lastly, this view of the physical origin of all psychical experiences, is strongly corroborated by the fact that whatever affects the nervous tissues

of living creatures—such as severing their nerve fibres, bringing undue pressure on their nervous centers, removing a part of their brain substance, or varying either the quantity or quality of its blood-supply—affects also, and that proportionately, the sentiency or spirit which the action of these nervous tissues manifestly produces. Indeed, since science has succeeded in localizing our cerebral functions, the fact of the production of consciousness solely by the brain's organic action, has apparently been raised to the point of positive demonstration, as one may see by turning to what has been written on this point by Ferrier, Weismann, Foster and others.

But not only does science thus directly contravene spiritualism's primal assumption, but indirectly also and by implication, it traverses this assumption just as clearly and as fatally. Take, for example, the now established fact of our purely animal origin. Now what does that fact imply? Well, if man has genetically come from the lower creatures, then it would naturally seem to follow that if he has a separable spirit dwelling within his body, then must these lower creatures also have separable spirits dwelling within theirs; and if this spirit supposedly dwelling within the human organism can survive the organism's death, then, too, must a like destiny await the spirits living in the sub-human species from simian to snail. For as Mr. Clodd—speaking purely from the scientific standpoint—has reminded us: "The science of comparative psychology declares that the evidence of his (man's) immortality, is neither stronger nor weaker than the evidence of the immortality of the lower animals." How, also, about heredity? Huxley truly tells us that: "This character—this moral and intellectual essence of a man—does veritably pass from one fleshly tabernacle to another, does really transmigrate from one generation to another." And he clearly means—with the whole scientific world—that this character passes over and transmigrates, not as a spirit or immaterial entity of any kind whatever, but simply as a power which is naturally inherent in our physiological substance; Spencer's phrasing of this fact being that "character results from inherited structure," and Ribot's that "psychological heredity depends on physiological." Now these are scientific objections to the spiritualist's faith that such but rarely grapple with, and objections that no possible grappling can apparently wholly down.

Then, too, there are still other objection on this matter that are suggested by our common sense. Thus, if man has a separable and conscious spirit living within his body, it is certainly very strange that this

supposedly conscious and separable spirit should have no direct and immediate knowledge of the body in which it assumedly dwells. That it should not be able to perceive in what part of the body it resides, whether in its blood, brain, heart or lungs; and, though supposedly consciously living right there, yet should find it impossible to discern any of its surrounding bodily organs or parts; and, stranger still, it yet would be, if in men's bodies intelligent spirits had for ages dwelt, and yet had never perceived that the blood within them circulated, that their hearts were but as muscular pumps, their lungs but air cells, and their brains producers of their thoughts. While strangest of the whole is this, that in men's bodies there should spirits be, who, blind as stone to their own physical structure and immediate organic surroundings; yet should have the power to enter into and immediately perceive, the physical structure and organic states of others.

Spiritualism's primal assumption, then, the assumption that there lives in man's body a distinct and separable conscious something which it calls his spirit, appearing to be alike rejected by our present science and our common sense; it now remains to test this faith by its results, by what it has done or failed to do, during the now full fifty years of its more pronounced existence.

Now the writer most distinctly remembers spiritualism's earlier days, the promises and the prophecies of this then new and always beautiful faith. Remembers the thrill of high supernal ecstasy which once moved not a few, when first assured that the spirits of their dead were on their every side, and eager to make known their loving presence. Then, too, this then new-found faith gave promise of communion with our world's departed best, possibly even with all that was great and glorious in the countless worlds about us; and the youth of to-day can but faintly conceive the rapture which once made glow the souls of those who in these things believed. Rapture roused by pondering on the master-minds, the profound and priceless knowledge, the riches of enstored wisdom, the boundless treasures of lofty thought and holy emotion that all about us waiting lay, and which we had but just learned how to draw upon. Well, the intervening years have come and gone, and in them all the great departed have constantly been professedly in evidence; Moses and Jesus, Socrates and Plato, Cicero and Aurelius, Shakspeare and Goethe, Paine and Parker, and with what result? With this! That the whole of these high-sounding and so-called spirit communications have not enriched our literature by a single permanent line, increased our knowledge by one

great and important fact, nor enlarged our wisdom by so much as an iota; while the salutariness of their total moral and other influences upon us, stands fairly open to most serious question.

Then, too, some half a century ago, it seemed as if spiritualism's spirits might be led to very materially minister to our welfare. For they were represented as cognizant of our earthly doings, as having the power through matter and space to readily see and swiftly pass, and as being more than willing to become our ministering servants. In fact, to detect for our detectives, diagnose for our doctors, prospect for our miners, scout for our soldiers; and to literally flood the earth with the post-earthly discoveries and inventions of the Newtons, Harveys, Stephensons and Fultons that had passed on before. Well, all these things, once so freely promised and so fully expected, have proved nigh delusive as a dream; and nearly the whole of this once seemingly fertile field is now but a barren waste, rich chiefly in snares and pitfalls for the unwary.

Spiritualism, then, when weighed in the balances of our present knowledge, seems to be nigh fatally wanting. Indeed, it now to not a few appears, as part of that bright sea of faith whose healing waters long since reached their full, and whose melancholy and retreating roar now pains the mind and aches the heart of those they once did bless. Some fifty years ago this beauteous faith seemed born as if to live, and nigh as long ago did Spencer clearly sound the first ominous knell of its possible fate; while now, and in the dominant philosophy of our day, it seems destined to find its grave. A philosophy which presents to us the nebula at one end of our knowledge and man's organism at the other, with an unbroken series of correlative transformations spanning the between, and with both sub-human and human consciousness as but incidents in the process. One which offers to us the faintest possible hope that man's conscious relationship to the universe can exceed the span of his earthly life, and whose strongest implication on this matter certainly is, that after life's fitful fever for us passed. "The rest is silence."

LIBERTY.

BY PROF. CHAS. G. BROWN.

Liberty is the passion and prayer of all men's souls.—Thomas Carlyle.
 Whoso looketh into the perfect law of liberty, and continueth therein,
 he being not a forgetful hearer, but a doer of the work, this man shall
 be blessed in his doing.—James 1, 25.



CHARLES G. BROWN.

I N this passage, from the Epistle of James, is stated in clear terms the fundamental truth that liberty is conditioned upon law, which law is a perfect law; and we are asked to look into this "perfect law of liberty"—to discover, I take it, its principles, to investigate its nature, to prove it in all its bearings, and, having discovered its principles and assured ourselves of its perfection, "to continue therein"—to make it a guiding rule and principle of life. We are assured that the man who does this will be blessed in the doing.

"Liberty," says Carlyle, "is the passion and prayer of all men's souls." "It is the deep commandment, dimmer or clearer, of our whole being to be free." "Freedom is the one purport, wisely aimed at or unwisely, of all men's struggles, toilings and sufferings in the earth."

This absorbing passion of the soul to be free, has, in all ages, inspired man's noblest words and grandest deeds. To the brave soul that has once known what it is to be free, vassalage is even more terrible than death. The words of our own patriot, Patrick Henry, "Give me liberty or give me death," will go ringing down the ages, because they give fullest expression to the intensity of this sublime passion of our being.

The heroic death of the three hundred Spartans at Thermopylae in defense of their liberty; the gallant struggle for freedom of the old patriot Dumnorix, with sword in hand resisting capture, by the soldiers of Caesar, to the death, and shouting, "I am a free man; I belong to a free state;" the desperate stand made by Cronje and his four thousand Boer patriots, against the lyddite shells of the army of forty thousand invading

Britons, are but random illustrations of heroic deeds, inspired by the same sublime passion of our being to be free.

But, notwithstanding the absorbing nature of this universal instinct of the soul for freedom, the idea that freedom rests upon any other principle than superior physical force seems to have been but dimly, if at all, comprehended.

It was left for the eighteenth century, and the New World, to reach the broad conception of a fellowship in freedom, of a natural, inherent and inalienable right, of the weakest as well as the strongest, to life, liberty and the pursuit of happiness, and to comprehend that freedom that does not include all and each in its terms, is not freedom, but slavery.

The ancients could fight with desperate energy for their own liberties, only in the moment of victory to make all, who fell under their power, slaves.

Our forefathers came to this country to escape persecution and find a place where they could worship according to their own religious convictions, and at once proceeded to persecute all who sought the same privilege.

It was a grand stride in the progress of the world when men came to change the conditions of freedom from superior physical force to inalienable moral right. The attainment to this broad conception of liberty marks the grandest epoch in the history of the world.

It dethroned the king and enthroned the people. It was the death-blow to chattel slavery. It broke the back of religious intolerance and persecution, relegating the dungeon, the rack, and the fagot, let us hope, forever.

Those who now scoff at the brave, grand and true Declaration of American Independence, which embodies the broad principle of equal, inalienable right to social, industrial, political, intellectual and spiritual freedom, in order to subjugate a liberty-craving people, are doing all in their power to turn back the progress of the nineteenth century into the feudalism of the fourteenth.

Do the citizens of our own Republic receive the full measure of this perfect law of liberty? Is the spirit and letter of the law realized in anything like its perfection? Does each man's liberty end only where other men's liberties begin? Does the laborer receive the full fruits of his toil, or does he now pay tribute to the possessor of wealth as he once paid tribute to the possessor of a fortress? The laborer produces wealth. The capitalist may not produce any, but can and does absorb much.

Of course I shall be met with the claim that great wealth is the result of superior intellectual foresight and ability, and as it is impossible to regulate brains, it is, per consequence, impossible to regulate wealth. But the claim might be made with equal force with respect to superior physical strength or ability.

During the Feudal ages the one who could wield a battleax with the greatest skill or force, or who possessed a strong castle, made serfs of his weaker or less fortunate fellows, and lived off the fruits of their toil, considering it but a rightful recognition of his superiority and worth.

Now intellectual acumen and foresight in business affairs has come to be substituted for physical prowess with the battleax, and accumulated wealth takes the place of the Feudal castle; and their possessors continue to collect tribute off of the toil, and make serfs of the persons of their weaker or less gifted fellows, as truly as did their Feudal ancestors.

In the light of the perfect law of liberty, how can the stronger, whether physically or mentally, exact service or tribute from the weaker?

Let me quote a passage from Ruskin, which seems to answer this question perfectly. He is talking about the "Goddess of Getting-on." He says: "Your ideal of human life, then, is, I think, that it should be passed in a pleasant, undulating world, with iron and coal everywhere underneath it. On each pleasant bank of this world is to be a beautiful mansion, with two wings; and stables, and coach houses; a moderately-sized park; a large garden and hothouses; and pleasant carriage drives through the shrubberies. In this mansion are to live the favored votaries of the Goddess.

"At the bottom of the bank is to be the mill; not less than a quarter of a mile long with a steam engine at each end and two in the middle, and a chimney three hundred feet high. In the mill are to be eight hundred to a thousand workers constantly employed, who never drink, never strike, always go to church on Sundays, and always express themselves in respectful language.

"Is not this," he says, "broadly and in the main features, the kind of thing you propose to yourselves? It is very pretty, indeed, seen from above; not at all pretty seen from below. You observe while to one family this deity is, indeed, the Goddess of Getting-on, to a thousand families she is the Goddess of not Getting-on. 'Nay,' you say, 'they have all their choice.' Yes, so have everyone in a lottery, but there must always be the same number of blanks.

"'Oh! but in a lottery it is not skill and intelligence that take the lead,

but blind chance.' What, then, do you think the old practice, that they should take who have the power, and they should keep who can, is less iniquitous when the power has become power of brain instead of fists? And that, though we may not take advantage of a child's or a woman's weakness, we may of a man's foolishness?

"'Nay, but finally, work must be done, and someone must be at the top, someone at the bottom.'

"Granted, my friends. Work must always be, and captains of work must always be . . . but I beg you to observe, that there is a wide difference between captains or governors of work, and taking the profits of it. . . . Because you are king of a nation it does not follow that you are to gather, for yourself, all the wealth of that nation; neither because you are king of a small part of the nation, and lord over the means of its maintenance—over field, or mill, or mine—are you to take all the proceeds of that piece of the foundation of national existence for yourself?

"You will tell me I need not preach against these things, for I cannot mend them. No, good friends, I cannot; but you can and you will; or someone else can and will. Do you think these phenomena are to stay always in their present power or aspect? All history shows, on the contrary, that to be exactly the thing they never can do. Change must come; but it is ours to determine whether change of growth or change of death. Shall the Parthenon be in ruins on its rock, and Bolton Prior in its meadow, but these mills of yours be the consummation of the buildings of the earth, and their wheels be as the wheels of eternity?

"Think you that men may come and men may go, but—mills go on forever?"

This is an English picture, drawn by an English pen, but it illustrates the principle we have under consideration, that great wealth, or the accumulation of great wealth off the products of other men's labor, is not in accord with the spirit of the perfect law of liberty, but, on the contrary, is in accord with the spirit of the perfect law of selfishness and greed.

Carlyle, speaking upon this same subject in his "History of the French Revolution," says: "Aristocracy of Feudal Parchment has passed away with a mighty rushing; and now, by a natural course, we arrive at Aristocracy of the Money-bag. . . . Apparently a still baser sort of Aristocracy. An infinitely baser. The basest yet known. . . . The heavens cease not their bounty, they send us generous hearts into every generation, but what generous heart can pretend to itself, or be hoodwinked into believing, that loyalty to the money-bag is a noble loyalty? Mammon,

cries the generous heart out of all ages, and countries, is the basest of known gods, even of known devils."

The exactions of a selfish and unrighteous greed produced anarchy in France. Similar causes are producing it in this country, but what we have experienced is but the premonitory warning of the upheaval that will come, if the spirit of the perfect law of equal, inalienable, moral right to enjoy the full fruits of one's own labor is not more sedulously observed.

"Meanwhile," as Carlyle has said, "we will hate anarchy as death, which it is, but the things worse than anarchy shall be hated more."

The things worse than anarchy are the conditions that produce anarchy, the putting of property, before the law, of higher consideration than life; unequal and unjust taxation; the raising of public revenue by tariff upon articles of necessity, by which the poor man is made to contribute equally with the man of millions; speculation in food products, producing thereby fictitious values; placing the money supply of the country under the control of banking corporations, whereby financial crises may be produced at will; fostering of monopolies, which, by virtue of the monopoly, may fix not only the price of raw material, but also of the finished product and of labor; the control of labor-saving machinery by which means wealth reaps the profits of increased production, and laborers are turned out of employ to suffer and starve.

I do not say that all who accumulate wealth are prompted by purely selfish motives. I am aware that men of energy, the bent of whose minds runs in the direction of traffic and money-getting, often find themselves in possession of wealth (which will go on rolling itself up by absorbing the profits of labor) before they are hardly aware of the fact. Indeed, they can hardly exercise their energies under existing institutions (which, however, have in a great measure been shaped and moulded by the wealth of the country to produce this very tendency) without accumulating fortunes. But one thing is certain, that men who find themselves in possession of great wealth need not use it to further endanger the liberties of the people, but by using it to improve our institutions, and remove this vicious tendency toward the centralization of wealth, they may promote the liberties of the people. Wealth is power; and great wealth by right use may become a mighty force for the upbuilding of political, social, industrial and intellectual freedom.

Spiritual freedom, being the freedom of the intellect exercised in the direction of morals and the religion of Humanity, is but a phase of intellectual freedom.

Intellectual freedom is freedom to think, freedom to use one's reason in all matters, religious as well as secular, freedom to investigate, freedom to hold opinions, freedom to believe or disbelieve, freedom to grow, to develop, to unfold.

Intellectual freedom consists in not being a slave to one's lusts, to one's passions, to one's appetites, to one's habits; in not being a slave to selfishness, to greed, to envy, hatred or ingratitude; in not being a slave to ignorance, prejudice, superstition and fear, or anything that subjects the higher powers to its service, or lives and grows by tribute levied upon the higher powers.

That mind only is free, which is as free to do good to others, as to receive good from others.

That mind only is free, which has escaped from all the old ruts of thought and belief, which run forever in the same direction, and from which there is no turning.

That mind only is free which will not ostracize his neighbor because he thinks differently upon questions of theology, but will extend the hand of fellowship alike to all who labor for truth, righteousness and love.

That mind only is free, which is free to go where reason leads the way, and free to refuse to venture where reason cannot go.

That mind only is free which is free to entertain truth, however humble its garb, and as free to reject error though it be clothed in purple.

That mind only is free which is free to recognize true merit and worth in whatever sect, party or cast it may chance to be found.

I well remember my first impressions of Thomas Paine. I had always heard him spoken of as Tom Paine, the Infidel, and I considered him the embodiment of everything bad and wicked. I looked upon him as a man who had spent his life in rebellion against God, and an effort to destroy Christianity (which represented everything good and true), and damn the souls of men. I don't know that I had been told so, but I had gained that impression by his name always being accompanied by that word Infidel, and the shudder with which it was spoken. I was a slave to prejudice born of ignorance, and it took me a long time to realize that Thomas Paine was one of the noblest, bravest and grandest men the world has ever produced; that he labored to establish freedom, and the "Rights of Man" upon two continents, risking everything in its cause; that mankind was his brother, the world his country, and to do good his religion; that his greatest crime consisted in being too brave and too true to stultify his reason and bow at the sacrilegious shrine of a Deified Book.

It is a sublime moment when a man rises up in his manhood and resolves by all that is in him that he will be free. Then comes that peace and satisfaction which comes only when a man has done a brave and noble act. Then wander deep melodies through his soul. Then is he conscious for the first time of "the perfect law of liberty," which is, thenceforth, his pillar of cloud by day, and pillar of fire by night. Thenceforth he can face the universe with an open brow and clear eye. He no longer fears the torments of a hell, for he has the kingdom of heaven in his soul.

When all men shall have reached this sunlit, fire-radiant mount of freedom, then shall have been established throughout the whole earth that kingdom for which some pray, and we labor.

THE EARTH NOT BORN OF THE SUN—IT HEATS ITSELF.

CHAPTER IV.

BY DANIEL K. TENNEY.

Celestial Bodies Operate as Dynamos—Sun, Light and Heat Secured by the Interchange of Electro-Magnetic Currents—Was the Universe Ever a Chaos?

Light and Heat the Product of Electro-Magnetic Energy—Confirmatory of the eternity of the earth, as here presented, and further discrediting its nebulous origin, let us inquire into the source of its natural light and heat. In my opinion, natural heat and light come to us on a stupendous scale, just about as the artificial article does on a smaller scale, through the retarding coil of our incandescent lamps. In other words, there are interchanging currents of magnetic and electrical energy, between the sun and all the planets of the solar system, and between the earth and the stars as well. By the direct and refracting course of these currents, retarded by the atmosphere of the earth, the sun and planets, or perhaps by friction with atoms in the atmosphere, natural heat and light are developed to us and to them, and in no other way. This theory is consistent with every known fact in science. It is inconsistent only with some scientific speculations.

On this subject Prof. Crossland says:

"If we suppose the sun and fixed stars to be gigantic fountains of magnetic influence, acting upon our globe and its atmosphere, and likewise upon all the other planets, the phenomena of the universe would then become susceptible to the grandest and simplest interpretations."

Prof. Heysinger says:

"It is an absolute certainty, that electrical currents of enormous

quantity and high potential, are constantly passing between the earth and the sun, and that these currents have so free a passage, far more free than through any metallic circles that we know of, that they pass over this enormous distance absolutely without appreciable resistance. Each of the planetary bodies, large or small, takes its proportionate part in the generation of electricity, according to its volume, mass and motion."

Aristotle, the father of science, declared even in his day:

"All terrestrial phenomena, every conceivable form of force, must be referable to the impulse of the motions of the heavenly spheres."

Dr. Rogers, an eminent scholar and philosopher, says:

"Brilliant and dazzling though the sun really appears, its brightness, like its heat, is but seeming. The same process which develops sun heat also develops sun light. It is now well known that light diminishes in the direction of the sun, in the same ratio as heat diminishes. Captain Abney, of the Royal Society of London, found, upon measurement, that at the elevation of simply one and one-half miles, the light of the atmosphere was only from one-tenth to one-twentieth as great as that at the surface of the earth. At a little over three miles, the sun appears no brighter than the moon, and at four miles, the sun's rays are no longer capable of producing the rainbow colors of the solar spectrum. The yellow only is seen, and that without lines. Brilliancy is not a quality inherent in the sun. Its dazzling brilliancy, so far from being located in the sun itself, is actually confined to the earth's very surface. Electricity is the sole power or agency through which all inter or retroactions take place between the starry hosts. The earth is a vast magnet, and the atmosphere is more magnetic than any known substance, except iron, nickel and cobalt. We may no longer claim that the vast power of the sun resides in itself alone, that heat and light proceed forth from it in all directions and to all distances, as from a great center. The law of the conservation of force stands as a demonstration, that neither power nor influence can go out from the sun in any direction, through the instrumentality of force inherent in itself."

Dr. Miner, in his "Cosmic Evolution," in a general discussion of the nebular theory and that of the source of our natural light and heat, makes many pertinent remarks. I cite some scattering but exceedingly apt quotations:

"In all this, there is no waste of energy, no force of incandescence, to light other globes. No radiation of heat, into cold, dark, unrequiting space, as evidence of decaying suns or burnt-out worlds. * * * The power that appears upon the earth as sunlight, is awakened within the earth's atmosphere, and, like the power of gravity, gives back to the sun as much as it receives. * * * A high state of temperature at the surface of the sun could have no possible effect upon the planets, in shedding upon them light or heat. * * * As well might water flow up the sides of mountains, or stones and rocks be lifted into space, as the

mists of the ocean are lifted, as that the light and heat of the sun should be radiated millions of miles across free space, to the planets. * * * The sun and planets are vast magnets revolving in a sea of electro-magnetic force. * * * Sensation is as delicate between sun and planets as between lovers at their bridal altar. * * * The light of the sun is confined to his own sphere of radiance. So is the light of the earth evolved at the base of its incumbent atmosphere, where the gravital sun currents and earth currents meet under the disturbance of the non-conducting atmosphere."

Judge Allen, an astronomer of repute, in his "Solar Light and Heat," says:

"The swift axial rotation of the planets opposite to the excited globe of the sun, by inducing the continual circulation of electric currents about each one of them, converts them all into powerful electro-magnets. Thus we have a solar system with a vast electro-magnet and one hundred and fifty electro-magnets revolving around it, each rotating on its own axis. These act and react on each other unceasingly and with intense power, developing the phenomena of solar light and heat. * * * Discoveries of similar elementary substances in our sun and other similar suns render it not improbable that all the solar systems are constituted like our own, with similar molecules and similar inhabitants. * * * If the mere movement of one disk near another develops light, and if the rotation of one cylinder opposite another excites a dazzling light, we may consider that the swift revolution of more than one hundred and fifty great globes about the sun, seven hundred times greater than them all, are similarly employed for the conversion of their mechanical force into the light and heat of sunshine. * * * The great central orb may have an unvarying temperate clime, exempt from extremes of summer heat or winter cold, with no nights of gloom. It may be a bright and cheerful dwelling place, with sunny landscapes, a paradise of perennial verdure and ever-blooming flowers."

Last of all comes Prof. John Trowbridge, of Harvard University, in his book entitled, "What Is Electricity?" and distinctly adopts the electro-magnetic theory of light and heat. His concluding words are:

"We have already strong grounds for believing that we live in a medium which contains to and fro, or periodic, movements to us from the sun, and that these movements are electro-magnetic, and that all the transformations of light and heat, and indeed the phenomena of life, are due to the electrical energy which comes to us across the vacuum which exists between us and the sun."

The Earth and the Sun Vast Dynamos.—That the earth is a vast magnet polarized in space, and that all the other orbs are likewise, is practically conceded by the scientific world. No less is it admitted, that there is sympathy and interaction between the electro-magnetic currents of each

and all the others, of opposite polarity, and especially between the earth and the sun. The forces animating the universe must at all times be in equilibrium. Heat, light and electricity are known to be different expressions of the same force and convertible into one another. Such being the case, and it being thus easy to see that electric currents proceeding from the sun, under appropriate conditions, can be converted into our heat and light, and that we can actually convert them into heat and light ourselves by machinery, why should we longer entertain the ancient notion that these cheering forces are ejected from an igneous orb, many millions of miles distant, to be wafted in waves of ether through indefinite cold and darkness, before they can show their true colors here?

Currents Interplay Between Orbs of Opposite Polarity.—The electro-magnetic theory of heat and light does not imply that between each orb of the heavens and every other there is an interplay of such currents. Only between those of proper responsive polarity does it occur. The moon, for instance, only shows its full face to us once a month. If between it and the earth an interchanging electro-magnetic current prevailed, the full face would, when above the horizon, be visible every clear night. The same might be said of other celestial bodies. Between the sun and the moon a circuit of interchange undoubtedly exists. This causes the moon to appear luminous only on the side toward the sun. Only so much of that side as faces the earth appears luminous to us. Astronomers and physicists tell us that light, proceeding from the sun, cannot develop, as such, except in contact with atmosphere, and; if the earth possessed no atmosphere, neither heat nor light would be here developed. This is undoubtedly true, whether the light and heat proceed as such, wafted upon undulatory waves of ether or as consequences of electro-magnetic currents. But many astronomers tell us also that the moon has no atmosphere. Are they not mistaken? If the moon were merely the rusty, lifeless waste which it is said to be, and without atmosphere, it could reflect no light to us. It is true we cannot see the moon's atmosphere, nor any clouds within it, because, perhaps, it is without material moisture. Neither can we see our own atmosphere, but, being filled with moisture, we can see the clouds when that moisture concentrates into them. Electro-magnetic currents are engendered between bodies in rapid revolution. The moon revolves on its axis only once a month. This slow motion, may be, is also influential in preventing an interflow of the requisite heat and light producing energy between moon

and earth. Improved telescopes, now in process, will likely soon make us wiser than we are about the peculiarities of our alleged satellite.

Analogous to Artificial Electric Currents.—Let it be remembered that the earth revolves on its axis at the rate of twenty-four thousand miles a day, moves in its orbit at the speed of one thousand miles a minute, and, besides, that the earth, together with the whole solar system, move through space at the rate of seven hundred thousand miles every day, or two hundred and twenty-five million miles every year. Think of these bewildering velocities! Every orb in the heavens moves with speed somewhat similar to this. To what useful end are they thus whirling in space? Electricity is evolved by the rapid movement of material bodies in the presence of, but not in contact with, others. Thus are engendered from our atmosphere, at the ordinary supply stations, the currents which supply the arc and incandescent lights through our cities, and heat and power for various purposes, even to the fusing of iron and steel. Now the heavenly bodies are magnetic globes, known to be such, circling with velocities inconceivably greater than any machines devised by man. They not only do, but must, engender vast currents of electrical energy which outflow to their fellows, each in proportion to attracting mass, and these currents must interact and reciprocate between all bodies of proper polarity. They can move only in circuits. Such currents are conceded to be thus interacting. They are capable, by retardation and refraction, of producing our natural light and heat. Why deny them the achievement and attribute it to something else, which we now see cannot and does not accomplish it? For no other reason, than because somebody said so a hundred years ago or more, when even wise men were too ignorant to know any better. We have never seen the body of the sun or of any of the planets. It is their gaseous envelope, their luminous atmosphere only, that is perceptible. In my belief, there is no demonstrated fact or just inference indicating that any one of them is not as fit an abode for health and happiness, as this little sky speck which we so much enjoy and for whose warmth and illumination we were formerly told all the others were placed in the sky above us.

Myriads of Celestial Bodies.—An eminent writer on astronomy, estimates that seventy-seven million suns are visible from the earth by means of the improved modern telescope. Allowing to each of these the same number of worlds that revolve about our sun, it is calculated that ten billion planetary worlds exist within the range of telescopic vis-

ion. All these are but infinitesimal specks among the universal multitude.

Was the Universe Ever a Chaos?—When, upon a clear night, we view the firmament above us, studded with countless thousands of star worlds, of such vast magnitude and at such inconceivable distances as we know them to be, most of them many billions of miles away, and reflect that all these are but scattering grains upon the threshold of the sky, revealed by the modern telescope, and that even those thus revealed are as nothing to the infinite and invisible realms beyond, must we conclude that the earth and all these worlds and suns and systems, were at one time “without form and void?” I think not. When science tells us we must adopt such a conclusion, we will. Science has never said that we must. It never will. Nothing is demonstrated to justify any other opinion than that the earth and all the other orbs of heaven have from eternity existed, substantially as they are revealed to our vision to-day. Pursue the inquiry as we will, this must be the conclusion at last.

The sun appears bright and hot to us because the electro-magnetic currents returning to it from other orbs, and those as well which proceed from it to them, engender light and heat in its atmosphere. For the same reason the stars look bright to us and the earth to them. There is no permanent expenditure of energy. All is conserved by retroaction. These currents do not play where there is nothing to attract and interchange with them. There is no waste. The sun is not going to cool off. The earth will not cease to be the happy abiding place of man. There is no universal ice-house approaching. No spent planets. Nothing but independent orbs, each in business on its own account. Evolution toward the good, full of life and hope, discontented to-day, happy to-morrow.

Such is the sun. Such is the earth. Such the planets. Such the state of man. Doubt it who will. It is supported by the logic of all actual knowledge. Of proof to the contrary there is none. So “let the sea roar and the fullness thereof, the world and they that dwell therein, let the floods clap their hands, let the hills be joyful together, sing, rejoice and be glad.”

The Cooling Universe Theory a Dream.—The ideas here embodied are supported, so far as known, by the logic of all actual knowledge. Of proof to the contrary there seems none. Yet the schools, the colleges, universities, and well-nigh all current literature, continue to inculcate the fallacies of the nebular theory; to insist upon an incandescent sun as the progenitor of all the orbs of our system; that it furnishes light and

heat, ready-made, sliding down to us on a toboggan of ether; that the universe has forever been growing cold, and that ultimately life will be impossible anywhere within its boundless space. Is it not about time that the scientists, the schools, and the great writers—all eminent and excellent men—should reconsider the subject, ascertain the truth in the light of modern knowledge, and proclaim it fearlessly to those who depend upon them for facts on obscure subjects?

GEORGE JACOB HOLYOAKE AND FAMILY.



MISS GREENING. MR. G. J. HOLYOAKE. MRS. HOLYOAKE. MRS E. O. GREENING,

LITERARY DEPARTMENT.

KNOWLEDGE.

BY MRS. C. K. SMITH.



MRS. C. K. SMITH.

THIS is the scientific age,
Which may be read on Nature's
page

So plain that he who runs may read,
No one need ignorance to plead;

'Tis time to leave all fallacies,
Time Truth to own for what it is;
Too long we've groped by merely
guessing,
Now we must know and get the blessing—

The blessing of the Truth bestowed,
Throw off the old, pernicious load,
And waken to the light of Truth,
Which alone will renew our youth.

Truth also now can be applied
To all that is to earth allied;

Philosophizing has gone by,
Behind must all but knowledge lie!

San Diego, California.

AGNOSTICISM—A CRITICISM.

I HAVE read with much interest the discussion between Mrs. Marie Harrold Garrison and our esteemed and respected English brother, George Jacob Holyoake, published in late numbers of the Magazine. As it is a battle between intellectual giants, it would, perhaps, be more proper for laymen to keep out, but I cannot help but express the opinion that our worthy English brother, and professed agnostic, is doing his great ability, and keenness of perception, a great injustice by expressing a doubt as to whether there is, or is not, a God, and claiming to have "Suspended Judgment" on the question. Mr. Holyoake may honestly try to deceive himself, but he cannot deceive his friends, and admirers, into the belief that he does not know. His learning, and ability, are too

great to convince us that he does not know, even to a mathematical certainty. For instance, he cannot "Suspend Judgment" as to the revolutions of the earth, or the circulation of the blood, although he never actually saw it revolve, or circulate. We know that he knows twice 2 make 4. We know that he knows that the square described on the base of a right angled triangle is equal to the sum of the squares described on the two sides, and he needs no measurement to verify his knowledge. We know he knows there is no such thing as a vacuum, or nothing, anywhere in the universe, hence he knows that the universe has no limits, and having no limits, it can have no center, hence, there can be no central source, or what is commonly denominated God, for the very idea is a mathematical absurdity.

All these things we know our English brother knows, and knowing them his mind could not by any possibility suspend judgment upon these questions. Upon almost the same line of reasoning, we know that our friend knows there is no such thing as a future existence in the theological sense. Mrs. Garrison may be too severe in designating him, with others, as "Distinguished Dodgers." For my own part, I should say, there yet lingered with our friend some faint traces of the old superstitions, which he has been unable to eliminate, and these remaining specks will blur his otherwise clear vision until he is able to rub them off with the chamois skin of pure reason.—Charles Kent Tenney.

A DEFENSE OF ATHEISM.

BY C. O. WILDER.

IN the late November number of the Free Thought Magazine, George Jacob Holyoake, in his "Defense of Agnosticism," makes a startling, and, to my mind, an unfair charge, when he speaks of the "preposterous presumption of the * * * Athist," for if modern Atheism, that is to say, Monism, be a preposterous presumption, it must follow that all concepts formed by abstraction from the unchangeable character of long observed events, become "preposterous presumptions" when extended beyond immediate experience. This would mean, if true, and if consistently adhered to, that the hands of knowledge be turned backward upon the dial of civilization until they reached far back into the morning of mental evolution, and leave us there, destitute of all means of advancement. But, happily, this principle is believed applicable, possibly even, by the Agnostic, to one subject only: the question of supernatural existence.

Few, if any, sound, intelligent men would hesitate to avow their belief, perhaps to the point of abstract certainty, that death is the inevitable result of life and the reason for or rather the necessity of this conviction is the invariability of experience.

Every form and specie of animal life, with which man is acquainted, passes through its predestined corporeal life cycle, dies, and disappears

from animate existence, is it then to be with fear of censure or danger of the epithet, preposterous, that we cross the boundary of past experience and apply with a degree of surety the invariable result of our observations to the present and future?

Would it not be *reductio ad absurdum* to say we "neither believe nor disbelieve" in the eternity of present corporeal life? Yet the belief that death is the sure and final result of all life, both present and to come, rests upon no better but precisely the same kind and quality of evidence as does Atheism, or the belief in the supremacy of nature. Both are alike supported by the invariability of our observation and experience. Every phenomenon yet touched by science has been traced, without exception, back to a blind, unconscious cause. Everywhere do we find matter acting by the sheer necessity of its own potential existence. Nowhere has been found the faintest trace of an external conscious power that controls the seventy or eighty elements which compose the known universe. Thus the conclusion: if invariable experience warrants the belief, bordering upon certainty, that all life is mortal life, invariable experience, equally as well, warrants positive Atheism according to the modern meaning given to that word in the monistic philosophy so ably set forth by two of the most luminous of German nineteenth century minds, Prof. Ludwig Buchner and Prof. Ernest Haeckel.

But what shall we say of the Agnostic who, says Holyoake, "neither believes nor disbelieves in a supreme existence," yet unhesitatingly strikes blow after blow at all forms of established supernaturalism?

Agnosticism implies a doubt of the potency of nature and the possibility of the supernatural. Now, if the invariability of experience be insufficient and serves not as the criterion for the logical establishment of abstract certainty, therefore, leaving the possibility of the supernatural, which rests entirely upon presumption, without a shadow of evidence for its support, by what criterion of certainty does the Agnostic deny that this superior power has not, in the past, manifested itself in the form of a Phoenix, a Centaur, or even a Zoroaster, a Buddha, or a Christ?

To assume that the stories of supernatural attainment regarding these characters are so many myths and fables is to either deny the existence of the supernatural altogether or to profess some knowledge of the condition and *modus operandi* of this prepotent power.

Now, inasmuch as the Agnostic fails to recognize the supremacy of nature and acknowledges he does not even know the supernatural to exist, and, therefore, could, of course, know nothing of its *modus operandi*, his position in attacking superstition, demolishing miracles, and destroying the cherished fables of the Christians, becomes, to him, a dangerous and inconsistent one. The Atheist is far more consistent. He never attacks, never destroys, never denies any system of philosophy until he knows or at least believes by virtue of copious and invariable testimony, that the system which he seeks to destroy is absolutely false.

Wilmington, Vermont.

ONE LITTLE YANKEE SOLDIER.—A SPIRIT LIKENESS.

BY HELEN H. GARDENER.

"V ELL, I must say dot dis world vas purty schmall, already," remarked the German ex-Confederate soldier. "I found dot out by your war. I vas ust nineteen years old, und I had two sthrong hands and two good legs, and a stout heart ven I landed in New Orleans in



HELEN H. GARDENER.

1861, und how vas I to know dot you vas fixing up to fight mit yoursellufs, already? I hadn't heard about dot in Germany. Vell, no sooner vas I landed dan, snap! and dey conscripted me onto de Confederate army und I vas in for a fight allright, but I didn't know what it vas all about, und I wasn't caring none too much needer.

"Most of de Confederates vas fixed up purty poor, but ve vas a crack regiment, and although I vas conscripted most of de odders vas de schwells of New Orleans, and de business men presented us mit fine uniforrums and guns and blankets fit for a lady and all dot. Vell, ve ust drilled and drilled and drilled till ve vas about perfectionated. I liked dot no end.

"Vell, dey aind no use in tellin' all dese odder things ust pecause I vant to tell you why I said de world is purty schmall, already.

"I vas a private first off, but after Shiloh I got put on de General's staff and made a Captain out of. De reason about dot is needer here nor dare ust now. I'll tell you dot some odder time. But dis I vas going to tell you happened at Corinth ust after Shiloh, so I vas Captain und could do a liddle bossin' myselluf, already; dot vas how I could do dis dot I am going to tell you about.

"Ve had a purty schmart scrap mit de Yankees und vas retreating de best vay dot ve could through de tangled woods ven all of a sudden ve come upon a sight I aind forgit yet, already. It vas a liddle Yankee soldier not more dan fifteen or sixteen years old und as purty as a girl with his big blue eyes and yellow hair. At first I thought he would make a nice prisoner and I vent sthraid for him. He vas sittin' as bolt upright as you are ad dis minute and sthairing mit his big blue eyes like as he vas about scared to death. I thought first off dot it vas us he vas lookin' ad und I didn't wonder he vas scared, but ven I got close up to him I saw what vas de matter. One of his legs vas layin' about ten feet away from him where a shell had carried it and he vas sthairin' athraid ad it mit both

of his purty blue eyes as wild as de horrors could make dem. Eider de shock or else de loss of blood had finished him and he vas as sthone dead as a nail.

"Vell, I saw some purty bad odder things in dot war, but noddin dot vas worse dan dis one in one vay or anodder.

"I halted about twenty of de boys and I made dem take turns carrying dot liddle Yankee soldier and his leg off mit us. De boys didn't like dot, but I vas de new Captain so—it vas all right.

"Vell, a liddle farder back ve halted for de night und I had him buried, after I took out of his pocket a picture of himselluf und one of his mother, and some odder liddle things. I knew it vas his mother because she looked exactly like him only older. De same big blue eyes and soft yellow hair and round chin and all dot.

"Vell, somehow I couldn't get dot boy off my mind so ve buried him right under a big pine tree und I cut a long smooth place on de tree und cut de date and de letters of de name on de back of de picture on dot tree. De name vas Herbert Stevenson und de picture had been taken in Springfield, Ill.

"Vell, after de war vas good und over I tried my luck in Memphis und Nashville, but I didn't strike noddin good until I got to Chicago. First off there I worked for a big photograph gallery and made enough money py und py to start me a liddle one. I had learned dot trade purty good in de fadderland—tricks and all.

"Vell, after a while I vas ust making money hand over fist mit my liddle photograph gallery and dot day I vas going to tell you about I'd had a great time.

"One woman came mit a pair of de cutest liddle twins und she must had 'em taken togedder. Vell, I could have got peautiful pictures of one py himselluf but you couldn't no kind a way keep both of dem twins quiet at de same time. If de near one schmiled de off one would cry and if de off one kept still de near one would ust up and flop itselluf over onto its liddle stomach. But noddin would do but I must take 'em both togedder und so ve kept ad it about half de day till all of us vas plum wore to a bone.

"Before dey vas fairly gone a country man came in und he vas worse dan de twins. He fixed himselluf all right and I told him to wait a minute und I ust turned my back to take my watch out, und de cap off de camera, like ve used to do, und as I put it on again and turned to tell him it vas all right he vas sthandin' mit his hands on both his knees right up close to me a lookin' into de camera to see how it looked himselluf!

Vell, dare had been a fine old gentelman in three or four times in de morning while I vas working mit de twins and I had told him to come again at three o'clock sharp und he got in ust after I began mit dot country jake so when I turned around and saw de old fool sthairin' into de camera it made me so mad I couldn't laugh—but dot is needer here nor dare. I fixed him up again and watched him so he couldn't do noddin to spoil de picture—except ust to look like himselluf cut out of wood—und

so when I told him I vas done he said he knew it already pecause he 'felt it when it took.'

"I saw de old gentleman who had stood near de door schmile and his face looked kinda natural to me already, but I knew I didn't know him, so I didn't think much about dot.

"Vell, as soon as ve got rid of de country man de gentleman told me he wanted me to help him keep his wife from goin' crazy. He told me a long story about his only son goin' to de war and never being heard of no more und dot his wife vas gittin' kind a gone like in de head over it. He said if she could be made to pelieve dot de boy was still alive she'd be all right.

"'Now,' says he, 'I've been told dot you can make anodder person's face appear on a picture mit de sitter, und if you can, I want to bring my wife here und you make de face of dis boy come on de picture right peside hers und——'

"He had handed me an old photograph and I reckon I must a acted as crazy as a loon myselluf, for I didn't hear any of de rest dot he said und purty soon he stopped and watched me like he vas scared.

"Vell, I told him if he'd bring his wife next day I'd do ust what he wanted and den I went to work and fixed a plate ready to do dot trick. I spent half dot night looking over my old war papers and things for a liddle package. Next day I made the picture of de pale, thin wife, who did not look much like de old photograph I had in my inside pocket, but yet I vas mighty sure it was de same face, for in de same wrapper vas de duplicate of de picture of de boy whose face vas to appear peside hers on de new plate.

"I had learnt my trade all right in de fadderland and how to do several tricks already, und dis trick was not difficult. Her picture vas sthrong und good und his, mit his soldier's cap und cape, came peside hers vague und dim but plain enough to tell who it vas, already. De old gentleman was delighted und his wife cried and sobbed when she saw it and kissed it and schmiled and said it helped her to live an wait.

"Vell, I didn't feel so mean after dot and I waited for a chance to tell de old gentleman about de lad buried under be big pine tree near Corinth.

"It vasn't long before I told him de whole story—only I didn't tell him how I first saw de boy's scared face and dot his leg vas ten feet away. What vas de use to tell him dot already? I gave him de pictures I had and de odder liddle things I took from de boy and told him how to find de tree by Corinth.

"Vell, don't you know dot he vent and found it? Und dot vas what made me say dot dis is a schmall world, already, because I, a young German conscript in de Confederacy, should find and burry dot boy, and years after, dot boy's fadder should find me and need me to do a trick dot showed me dot boy's picture and—oh, vell, you see for yourselluf what a schmall liddle world it is!

"It vas a purty schnide trick, already, but I never felt mean about

dot needer, because dot dear old lady vas made so happy py it. She got sthrong and brave und said she 'knew now dot she would see Herbert again,' and so I never regretted dot fraud.

"Ve never told dot boy's mother how ve got his face peside hers and she always pelieved dot he vas standin' peside her de day I took her picture!

"Her husband said it saved her mind if not her life, and so—oh, vell, if dot vas de meanest trick I ever played—but dot vas needer here nor dare, and de world won't grow any bigger if I tell dose odder kind of frauds on myselluf, so I keep sthill on dose, already!"

502 West 142d Street, New York.

"WHAT SHALL I DO TO BE SAVED?"

BY J. C. BELL.

FOR countless eons this question has puzzled the minds of mankind, it has been asked in every land and in every age, and all manner of schemes for salvation beyond the pale of this life have been devised. The endeavor to solve this simple problem—simple when viewed from a rational standpoint—by belief in the supernatural, faith in the unknown, prayers, forms and ceremonies and those things which are the least simple and easy to carry to a successful and harmonious conclusion, has resulted in untold bloodshed and horror, angry disputes and unworthy hatred; it has been the direct cause of severing the most sacred ties which should bind in love and sympathy husband and wife, father and son, mother and daughter, brother and sister, and man and man; it has cast its dark and baleful influence like an angry shadow over the human race; it has shut out the light from many happy homes, and banished many millions to utter despair; uncounted thousands of human beings have been sacrificed to this monstrous and fiendish folly; poor dumb brutes



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by the million have been robbed of life in a vain effort to reach a solution of the problem; at times the wheels of progress have nearly ceased their turning and the minds of men reached almost a total eclipse; all because man tries to work out the problem from without himself and away from earth, where, except for his own stupidity, ignorance and folly, all might be bright and happy. When man learns to accept nature and its laws in

all its glories, taking a firm hold upon a real substance, leaving go of the shadows and vapors, doing his best to make the most of his opportunities in one world at a time, then the true spirit of "Peace on earth, good will towards man" will cease to be a theory and the human race will be supremely happy. The question should be put thus: What I must do to be saved? As I look back over the history of the world, my own life and that of others, I am surprised that any one should hesitate, speculate or be puzzled. Being no longer in doubt myself and feeling a freedom such as I have never before known while in the church, I venture to briefly answer the question in a simple manner. This I will proceed to do after making a few observations.

1st. What was, before our consciousness, and what will be after it ceases to exist on the earthly plane is one of nature's unsolved mysteries, and speculation on this subject, while so many important questions which affect the welfare of mankind are yet unsolved, is worse than useless.

2d. Since the earliest dawn of history, many so-called gods and saviors have been worshipped, and the question which, if any, are the true ones, is no nearer solution than at the beginning, so I reject all of them and will devote my energy to the well-being of my fellow-men.

3d. With so many systems of religion, so many "gods," so many "revelations," and numerous crucified "saviors," it would be so difficult, in case any were the true ones, to make a correct choice, that as a whole I am compelled to reject all of them, and my sympathies are with those who, though mistaken, are striving to do right.

4th. Whether man was made from dust and created in the image of his maker, or evolved from lower forms of life; whether the earth was created out of nothing, formed from chaos or always existed, being controlled by the laws of evolution, are questions the solution of which would add little to man's happiness; therefore discussions on these subjects should be deferred until the world is wiser and happier. I incline strongly to the evolution theory, but have not the most remote idea that my "salvation" is imperilled by this belief or that my morals are materially affected because I happen to believe that which to me appears to be the most reasonable and by all odds the more natural as between "creation" and "evolution."

5th. There are yet so many facts in nature to be discovered, so many but slightly developed, where the possibilities for adding to man's happiness and comfort are so great, that to devote time to abstract questions or questions concerning what may or may not be beyond the portal of death, seems to be sinful and can only be excused because of ignorance on the part of those who make it necessary.

6th. It is the duty of all mankind to cultivate the highest, the noblest and purest in nature, which the experience of untold ages has taught, brings most peace, most happiness and most comfort, doing their best and then leaving the matter with God, nature, or perhaps unknown and yet unconceived forces of which man does not yet dream.

A few things I must do to be saved, the doing of which will no doubt save me according to my deserts.

1st. I must always love my fellowman, aid and comfort him when sorrow and grief visit him, share in his joys and aid in making his journey through life as easy and pleasant as possible, helping to bear the burden of those who are weaker than myself and encourage those who are weary of life and its struggles.

2d. I must become familiar with nature's wonderful storehouse so I can properly choose from that which will, if properly made use of, benefit me, and be able to reject that which is harmful if its virtues are unknown.

3d. I must endeavor to gain such knowledge and employ it so intelligently that it will make me a useful member of society and give me self-confidence.

4th. I must know that within myself I have the will power, when properly developed, to withstand the temptations of life and overcome them.

5th. I must be moderate in all things and as a duty to my fellowman, my family or those dependent upon me, cultivate health and cheerfulness.

6th. I must cultivate a love for the beauties of nature, the sunshine, the shadow, the grass and the flowers, the songs of the birds and those things which tend to make life happy and enjoyable; and if we but knew it there is beauty in everything and everywhere.

7th. I must become possessed of the knowledge that, "There is but one true, real and happy life for rational beings; only one life worth living, in this world or any other, past, present or to come, and that is neither more nor less than a good life; a life of good feelings, good thoughts, good words and good deeds."

8th. I must, in order to be saved, be true to my own conscience—my higher and better self—and then it will be as Shakespeare says: "To thine own self be true and it must follow as the night the day, thou canst not then be false to any man."

9th. I must know that salvation, or to be saved, means, simply, the absence of remorse, regret or sorrow for things I myself may do, or for what others may do, and that I am not only responsible for my own actions but to quite an extent for those of others, and for the best interests of myself as well as others to be guided by the most practical teachings of those who have gone before; this includes Buddha, Christ, Confucius and hundreds more.

10th. With the slight knowledge I may have and that which it is my duty to obtain, I must so live,

"That when my summons comes to join
The innumerable caravan that moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
I go not like the quarry slave at night,

Scourged to his dungeon, but sustained and soothed
 By an unfaltering trust, approach my grave
 Like one who wraps the drapery of his couch
 About him, and lies down to pleasant dreams."

Finally, I have made an honest effort to solve the problem of life and death, and have come to the conclusion that to follow along lines which are known will bring most happiness to mankind, and this is why I advise others to shake off superstition and depend upon knowledge of nature's laws to solve our questions, even this one: "What shall I do to be saved?" To do the best I can for others and myself, then stand a fair and just trial either before God or man.

Glenville, Ohio.

IMPORTANT SYNONYMS.

BY DR. P. A. ZARING.

WE are sometimes astonished at controversies between persons of the same belief, over the shades of meaning of synonymous terms. There are persons who investigate principles with all possible care, and delve deep into the most profound thoughts, without paying due attention to the particular words which express these thoughts exactly. Words which have similar though slightly different meanings may be used during a whole life time without being carefully studied. The thoughts which such words express might be sifted over and over, and every day words used to express these thoughts, while these familiar words may express thoughts slightly different to other people.



P. A. ZARING, M. D.

The study of words is the one study which comprehends all other studies. I believe that every thought that has ever been produced in the human mind has been expressed by some word or words, and if it were possible for some one mind to master all of the words of all languages, then that one mind would have digested all of the thoughts of all people. With every word comes a thought, and to comprehend all of the shades of meaning of any word it is necessary to investigate all of the phases of the thought which that word expresses. And the person who has learned the most words has had the most thoughts.

We think in words. We cannot think without words. From the

moment we wake in the morning till we go to sleep at night we are constantly thinking, but in our minds every thought is expressed in words. It is absurd to say, "I know, but I can not tell it." "I can think as well as others, but I haven't the language to express my thoughts." Yet we often hear such sayings. It is not possible to have thoughts without language, for we think in words. A deaf mute has some ideas which may be called thoughts, which pass through his mind in pictures. Brutes think of the objects themselves, and are supposed to retain in their memories images of objects. But man thinks in words.

Then the difference between the intelligence of man and that of the beast is language. The difference between the savage and the civilized man is the difference of their languages. The difference between the illiterate and the educated man is the difference of their languages. Then the study of all studies is language. And the pretty part of this study is synonyms. I say the pretty part, I might say the beautiful part. For it is the mastery of synonyms that makes the orator and the poet.

Often a seeming difference of opinion will arise between persons of similar intelligence, integrity, and opportunities, over the meaning of a familiar word, when if it were referred to an authorized standard, there could be no possible dispute. I believe that such a controversy is up now between Mr. Holyoake and Mrs. Garrison. I cannot see any material difference between the beliefs of those two. The dispute seems to be over the meaning of the word "Atheism."

Webster defines Atheism as "a disbelief or denial of the existence of a God, or Supreme Being." Now, what is a God, or Supreme Being? What has always been the meaning of such terms? What do you mean by it? When you pronounce the word God there is in your mind the image of a human being of the masculine gender, of about a certain stature, complexion, etc. And such have always been the gods of those who believed in them. Such were Osiris, Jove, Buddha, Jehovah and all others. To such a one the orthodox attribute the creation of the universe.

Do you believe that such a Being exists in reality, or that he exists only in the imagination? If you do not believe that such a Being, such a personality, exists, then every Christian, every Buddhist, every Moslem, every Jew, and, perhaps, every lexicographer, would call you Atheist. Usage determines the meaning of words. Lexicographers adopt meanings in general use. And while an individual may have the right to coin new words to suit his convenience, he can not have a right to use old words with meanings contradictory to general usage and established authority. So, however much odium may have attached to the term Atheism in the past, I frankly say that I am an Atheist.

When a Pantheist professes to believe in God and then makes God synonymous with nature, I would call that dodging. For the two are not synonymous, and never were. Every Atheist recognizes nature as much as does the Pantheist or Deist. What, then, is the difference?

Those who doubt the existence of God are skeptics. Those who

recognize that such a Being may exist, but can not say with Job, "I know that my Redeemer liveth * * * and in my flesh shall I see God," are Agnostics. But those who do not believe in the existence of God, according to the correct meaning of the term, are atheists. Thus far let us all agree. And thus far is far enough. Thus far the meaning of the word Atheism extends and no farther. The Atheist does not, and need not, undertake to explain how matter came into existence. It is the part of the Atheist to dethrone God; but when this is done the Atheist is under no obligation to install some other person or thing in his place.

But while we are under no obligation to do so, we feel inclined to, nevertheless. We substitute Evolution for the Creator, Law for the Supreme Ruler, human Reason for the Deliverer, but as to the First Cause we are, in reality, all Agnostic, and some of us are honest enough to confess it.

Webster defines Atheism and then quotes R. Hall as saying, "Atheism is a ferocious system, that leaves nothing above us to excite awe, nor around us to awaken tenderness." The term Atheism, like the more common term Infidel, seems repugnant to many persons who would be equally loath to being called Orthodox. Many Liberals regard Atheism as a dangerous system, because within itself it possesses no restraining influence. But persons who are sufficiently evolved to discard superstition entirely, seem to have little or no need of the restraining influences of religion. It is a fact that Infidels are the most moral people in the world. If there is nothing above us to excite awe, there is much to challenge the admiration, and that is better. And there is as much around the Atheist to awaken tenderness as there is around the Christian who endorses the brutalizing doctrine of infinite punishment, as the history of Christianity will attest.

Tampico, Indiana.

HUXLEY ON THE LIMITS OF KNOWLEDGE.

THE "Life and Letters of Huxley," who first used the word "Agnosticism" to express his own mental attitude and that of the great modern school of thinkers who agree with him, contains one striking statement of his position. To Charles Kingsley, the novelist and Broad-Church clergyman, who had won his heart by sympathy in the death of his son, he wrote as follows on May 22, 1863 (we quote from an extract in the New York Evening Post):

"I don't know whether Matter is anything distinct from Force. I don't know that atoms are anything but pure myths. Cogito, ergo sum is to my mind a ridiculous piece of bad logic, all I can say at any time being 'Cogito.' The Latin form I hold to be preferable to the English 'I think,' because the latter asserts the existence of an Ego—about which the bundle of phenomena at present addressing you knows nothing. In fact, if I am pushed, metaphysical speculation lands me exactly where your friend Raphael was when his bitch pupped. In other words, I be-

lieve in Hamilton, Mansell, and Herbert Spencer, so long as they are destructive, and I laugh at their beards as soon as they try to spin their own cobwebs.

"Is this basis of ignorance broad enough for you? If you, theologian, can find as firm footing as I, man of science, do on this foundation of minus nought—there will be nought to fear for our ever diverging.

"For you see I am quite as ready to admit your doctrine that souls secrete bodies as I am the opposite one that bodies secrete souls—simply because I deny the possibility of obtaining any evidence as to the truth and falsehood of either hypothesis. My fundamental axiom of speculative philosophy is that materialism and spiritualism are opposite poles of the same absurdity—the absurdity of imagining that we know anything about either spirit or matter.

"Cabanis and Berkeley (I speak of them simply as types of schools) are both asses, the only difference being that one is a black donkey and the other a white one.

"This universe is, I conceive, like to a great game being played out, and we poor mortals are allowed to take a hand. By great good fortune the wiser among us have made out some few of the rules of the game, as at present played. We call them 'Laws of Nature,' and honor them because we find that if we obey them we win something for our pains. The cards are our theories and hypotheses, the tricks our experimental verifications. But what sane man would endeavor to solve this problem; given the rules of a game and the winnings, to find whether the cards are made of pasteboard or gold-leaf? Yet the problem of the metaphysicians is to my mind no saner."—*The Literary Digest*.

PREHISTORIC RELIGION.

BY CARL BURELL.

RELIGION is one of the elements that has played a very important part in the development of the human race; but so complexed and complicated have been its varied and often entirely opposite influences, that it is, as all acknowledge, one of the most difficult problems of sociology to define what religion really is—how and from what sources it has been evolved, how and why that, at one stage of development, it lifts up the race and at another it degrades it, why and how it sometimes stands synonymous with law and custom, and at other times opposes all known law and custom; how it is at times ethically identical with moral and spiritual purity and nobility but at others is inseparable from greed, oppression and all manner of licentiousness; how at times it seems to be a spiritual faculty—something sublimated, exalted, ethereal, but at other times the most gross and material of all human philosophies.

And what seems the greatest problem of all, how this faculty of the human mind, which has grown up and evolved itself, like all other faculties, in accordance with the natural laws of evolution, is, in most cases, founded on some mythical violation of natural laws, and as a practical philosophy usually opposes many of the most common laws of human nature.

To attempt to give any adequate answer to such questions as these would be an unforgiveable presumption on my part; but I would like to call your attention to some fugitive data which I have roughly synthesized, and it at least may cause you to think more deeply on this subject than you ever have before.

Now, here is a parable that will illustrate the idea as it looks to me. We see a beautiful butterfly on a rare and beautiful flower, and we admire each, and we stand in awe of the laws that have evolved such beautiful things. When we study we find how both flower and butterfly were once colorless or commonplace green, how color as it developed in the flower attracted the butterfly, so that the highest colored flowers were most surely fertilized and thus reproduced their kind. Then how, as the color-taste evolved with the butterfly he (or she) would choose the most gaily colored mate, how flower and butterfly acted and reacted on each other till we have what we see to-day.

But some day we find the larvae—the worm from the egg of this butterfly—eating away and destroying the very plant that had the beautiful flowers, and we shudder at the vile, hideous creature and its awful devastation.

Here we have, as it were, Progress and Religion evolving side by side, acting and reacting on each other. Progress moves along material lines as the plant and flower grow from material soil. Religion, like the butterfly, seems to defy natural laws, and soars aloft on gilded wings—at

times a thing of joy and beauty—the old Greek symbol for the soul, you remember, was the butterfly.

But the butterfly is not always a butterfly and does not always fly about in the glorious sunshine; it is at times a worm which crawls on the ground and destroys the very same beautiful things that, as a butterfly, it had helped to evolve.

So Religion, that has given some of the highest, purest and best impulses to the human mind, and may be has done more than all else to raise man above the animal plane, becomes at times the very opposite, a dead weight on the human mind, to crush out all aspiration, all ambition, all love of truth and purity, all possible spirituality.

And in the study of Prehistoric Religion we find that it always was that way from the vaguest hints of the most ancient mounds and tumuli up through all of its evolutions to the present day. There is nowhere to begin. No first cause to be found. The dog's worship of his master, the cat's love for her mistress, the attachment of a horse to his owner, are all elements that play a part in the evolution of Religion.

Some would have it that Religion is solely the product of fear, others would say love, others and including among them no less authority than the late Grant Allen, author of "The Evolution of the Idea of God," would have it that ancestor worship was the beginning of it all. And other noted scholars have many other opinions and theories as to the origin and development of Religion. Doubtless they are all right and at the same time all wrong; each of these elements, and probably a thousand others, did have a part, but only a part, in this evolution.

All known human tribes are religious in some way or other, and the unknown tribes and peoples that have passed away, leaving but little trace of their existence, were unquestionably quite the same. To a peaceful tribe, with but few enemies, love and devotion might be a first cause in the growth and origin of their religion. In an oppressed tribe, with many enemies, it would be fear. In one tribe it would be Nature's phenomena personified, in another it would be their ancestors, and so on through the list; yet, in all cases, all these other elements would come in later to work out the problem that man should become a religious animal.

The late Daniel G. Brintan, to whom I am most indebted for the data which I here use, who was the best known authority on this subject, insists that all tribes and peoples of the human race began at very nearly the same place and in very nearly the same way, and that the course of evolution was almost identical in all cases, making due and reasonable allowance for the difference of environment.

All peoples have at times personified Nature and natural objects, like the earth, sun, moon, stars, and the more immediate objects, trees, rocks, lakes, rivers, mountains, forests, and plains.

All peoples have at times regarded the winds, rains, earthquakes, tidal

waves, volcanoes and thunder storms as manifestations of some sentient power or personal being.

All tribes have had a touch of the fetich worship, and even to-day many a child will almost worship some queer plaything, caress it when pleased and beat it when angry—for with children, and even with older people, these ancient traits will at times become strongly manifested in their words and actions. There is scarcely a typical Puritan child in New England but at times has a fear of witches, or something of that kind, and in many old French and German families the weir-wolf element will crop out and children will grow cold with fear as they feel an invisible phantom wolf creep out of the nowhere to spring upon them. All primitive tribes had phases of ancestor worship, usually combined with the preservation of the skull or some particular bone or bones of the dead ancestor. And to-day the same idea is really embodied in the Catholic theory of relics of the saints, and the miraculous power attributed to them. While all forms of funeral services and modes of burial (except the purely sanitary disposal by informal cremation) are but relics of some form of ancestor worship. The world, as a whole, moves; and only in some formulated creed is there any standstill or retrograde.

The old cannibalistic custom of eating the dead still survives in a few rare cases in isolated tribes, and from this upward through all the thousand phases to the beautiful burial service of the Catholic churches and the elaborate crematory rites of the Parsees are to be found examples somewhere in the world to-day.

The work of archaeologists goes to show that the extinct tribes and races were all traveling the same path at different stages, from leaving the body to decay in the sun and rain, and then preserving the bones as talismans, to the elaborate services of the Aztecs, which were some like the Catholic burial service of to-day.

With no outside influences, Religion soon becomes a custom and as such crystallized into dogmas and laws, and then and there all progress ceases and stagnation sets in, soon followed by the retrograde movement.

If the religious instincts of the tribe have become more natural to them than their natural human impulses, then the tribe goes down, and to-day we see a good example of this in Spain.

If, on the other hand, the natural impulses and ambitions of the tribe are the strongest, they will throw off or outgrow their stagnant religion and advance toward civilization, at which time a new religion is adopted or the old one breaks clear of its written dogma and changes to meet the growing requirements of the people. Human nature as a whole evolves slowly. The Mound Builders had approached the same problems that we approach to-day.

In one of the probably oldest written documents extant, the Book of Job, the writer asks, "If a man die shall he live again?" and to-day we stand and look for the last time at the cold, silent face of one we loved, and we ask the same question—but no one answers us any more than they

did Job. This vague reaching out for immortality is as old and maybe older than the human race.

There always was and always will be something mysterious and unintelligible about Death which Religion has always tried but ever failed to explain.

The human mother weeping over the dead form of her first born is only a little removed from the poor monkey mother holding her dead babe to her breasts, not being able to know why it will not nurse.

We may be created "a little lower than the angels," but we really are but little higher than our fellow-animals who have so many of our faculties we know not where to draw the line.

Even as Freethinkers we cannot boast so very much; the first dog who dared to disobey his master, and the cat who won't come to her mistress when she calls, have the embryo elements that go to make up Free Thought.

We have outgrown some of the cruder prehistoric religions, but we need to go much farther; we are as yet only doing what the cat or dog might do. Let us do more. It is not enough to outgrow the fear of God or servile reverence to some sacred custom, we should think deeper and go a step farther. If the idea of God, as given us, is not lovable, it is not enough that we should cease to love it, we should hate it.

We forget that when any creed, form, law, or custom ceases to mean anything for good, it becomes a thing of evil.

So long as God and Religion are just and pure, we should show reverence, obedience and love; but when justice is forgotten, purity lost, and honor but a tradition, we should dare to stand by these ethical principles and demand that they be reinstated or that the ancient dogma be done away with to give place for something better.

If the putrid skull of a dead ancestor did make a primitive savage a better man, so good so far, and I would not take it away from him. But now we know that such a skull would not make a man any better to-day, we should do away with it, for sanitary reasons if for no other.

So with any creed, custom, or law. So long as it means helpfulness for good, keep it; but when it no longer means anything it should be left behind and something better found to take its place.

As Freethinkers we do not wish or demand the destruction of the churches, or the abolition of all religious creeds and sentiments. What we do demand is that the churches give us something that has a real meaning here and now.

The religion of the mound builders may have been, and probably was, as good a religion as they could have had at their stage of development, but it would be inadequate and meaningless to us now.

We do not know the slightest meaning of the symbols of their mounds and earth works; and yet they have quite as much practical meaning to the uneducated observer, as do the creeds of the churches to nine-

tenths of their members to-day. And yet a professed belief in these creeds is still made obligatory to members of said churches.

I would gladly work with any church for the good of the community, to help the helpless, teach the ignorant and do what we can to make each other's lives better, happier and of more use to the world. But I cannot subscribe to dogmas that are absolutely false or wholly meaningless.

I believe in no miracle except "the great miracle that goes on in silence about me," and in no creed except that of love and sympathy of each human being for all other fellow-creatures.

This is miracle and creed enough for the world to-day.

Let us bid our Prehistoric Religions good-by, using the past only as a lesson, but living to-day as to-day should be lived, trusting that the good we do to our fellows to-day they will do to others to-morrow, and that the freedom we would give to our fellows to-day they will give in even greater abundance to our brothers in the future.

COSMIC ORIGIN.

BY ALFRED RIX.

IN reading the profoundly able article of Prof. Ames in your January number, I think I see very clearly one or two instances where he might have carried his course of reasoning a step or two forward.

Under the subhead of "Origin of the Universe," he says that neither of the three named origins is supposable.

If he means that the material universe, as now presented to us, is to be regarded as directly self-existent, I agree with him that it is not conceivable. But he and all must admit that the whole system of evolution has taken place from something simpler than matter—that matter is the product of prior evolution. The real question is, from what has matter been evolved? It cannot be considered as having been evolved from itself in any form. Matter in the form of atoms, or in any other form, has all the primary qualities of globular matter and no others; and it is just as inconceivable that an atom is self-existent as a world. This forces us to assume that the ultimates of matter are non-material.

Now, do we find in nature anything which is at the same time non-material and capable of being a constituent of matter? We do. All the primary properties of matter are not only, in themselves, non-material, but are actually found in matter and in all its forms, for the very definition of primary matter is that which has all those properties in the absence of which, or any one of which, it could not be matter of any kind. These properties are weight, or gravity, extension, inertia, etc., etc. We need not enter upon any course of reasoning to show that the properties of matter are its constituents, for they are actually found in it and nothing else. The old definition of matter, that it is substance with inhering quali-

ties, is false. The substance is matter made up by the union of its qualities.

It is not the purpose of this article to consider cosmic origin in detail, but to offer a few general suggestions with the hope that such men as Prof. Ames may enlarge upon them. Nevertheless, a few illustrations will be added.

These properties of matter are potencies, and are self-existent.

The most prominent one is general space.

To name space as a property of matter may seem, on first thought, to be even absurd. But a little reflection will cure the trouble. Space is the room for matter and its movements. Without it matter could not exist or move. So that, if we deny it to be a constituent of matter, it is certainly a condition to it.

Extensibility—expansibility—lies wholly in space—they are synonyms of it.

Now, whence comes space? Or, in other words, whence come extension and mobility? Space is self-existent.

Will Prof. Ames say that the idea of space, as self-existent, is unthinkable?

On the contrary, he will say that it is more easy and natural to regard it as self-existent than to conceive that God is so, because we know it exists, but do not know that God does.

Again, it is in like manner easy to conceive all the axioms, truths and relations of pure mathematics are self-existent. God never made them nor can he destroy them. Can he annihilate the truths of the multiplication table? Make ten times ten five hundred?

If God's potency is self-existent and his potency is the origin of natural potency, logically self-existence is the origin of natural potency. But it is as easy to suppose natural potency to be directly self-existent as to suppose it to be indirectly self-existent through God. Taking this view all difficulty disappears and natural self-existent potency presents itself as the natural and adequate cosmic origin—that from which all phenomena are evolved, including matter.

San Francisco, January 9, 1901.

FORCE, MATTER AND INTELLIGENCE.

Editor Free Thought Magazine:

YOUR correspondent, Mr. Charles Clark Millard, criticises the statements recently made by me in the Free Thought Magazine, that the conservation of energy "implies that the universe is both the product and embodiment of intelligent force," and that "invisible force is converted into visible matter, and visible matter is, in turn, converted into visible force." These statements he pronounces "unwarrantable assertions." They were not made in a strictly technical sense, but it seems evident that one of us is mistaken. I think it is the other fellow.

To my mind the process of evolution, whereby all earthly things are

shown to have been from eternity undergoing continuous modification and improvement, from lower to higher forms, clearly indicates that the forces of nature are endowed with infinite intelligence, and are even its highest criterion. By this, I do not mean that strictly divine intelligence, which is said to have created the universe in six days, got tired and quit. Nor do I mean that supreme intelligence which vacillates and modifies its conduct, when devoutly importuned to do so. Is it possible that in all the evolutionary achievements which we can plainly trace, from monad to man, no intelligence is indicated? It seems to me there is even more wisdom disclosed in nature than I myself possess. Of course, I do not wish this confession to leak out.

What we mainly know about natural forces indicates that they are proceeding, in lines of least resistance and in perfect order, to accomplish certain modifications in earthly affairs, and that they will certainly succeed. This principle seems to apply equally in organic, inorganic, mental, social and political evolution. Power is converted into phenomena, and phenomena into power. This is the way it looks to me. If Herbert Spencer, as suggested by Brother Millard, is of a different opinion, that is his affair. I have earnestly studied many of his books, and those of other thoughtful authorities on this subject. No two of them are really of the same opinion. Spencer is careful, candid, wise, and generally sound, but being an Englishman, is liable to error. With Americans it is different.

As to the interchangeability of force and matter, I had supposed that to be an elementary principle. All organized earthly things are said to be largely the product of invisible force proceeding from the sun to the earth and engendering the development of those things. Inorganic matter is said to be similarly produced. If this is true, we certainly give back to the sun as much as we receive. Otherwise, considering the great age of the earth, it would have long since exchanged places with the sun, in point of magnitude. The vivifying currents, between the sun and planets, proceed in reciprocal, interchanging circuits. It is claimed by scientists that our vast beds of coal are the product of sunshine. The invisible force of sun currents is embodied within them. A lump of coal is not a lump of invisible force, but a lump of visible matter. Burn it and the matter is reconverted into force. Force and matter are universal and concurrent. They are partners in the business. They frequently intermingle, but neither is ever lost.

So, I cannot see that I have been guilty of any "unwarrantable assertions." When all those evolutionary modifications were occurring in the past, I was on this little planet myself. First, as an invisible force, hunting for an appropriate monad to fall in love with. At length I found it. We united and grew up together. It occurs to me that there must have been an atom or two of intelligence accompanying that grand transformation, else how could I now have so large a supply on hand that I can afford to disburse it to your readers, in the twentieth century, with-

out diminishing the supply. My memory of the details of the long tramp from invisible force to bipedal matter is somewhat vague. It occurred quite a while ago. Otherwise I would conclude with an affidavit which would settle the whole matter. You have probably noticed that not very many affidavits are found, even in Spencer's wonderful books. Maybe there was no notary handy.

D. K. Tenney.

Madison, Wisconsin.

A WISE DOG.

—On one of the most pleasant side streets of Cleveland live two dogs—a large, dignified hound and a saucy, small fox terrier. The two are the best of friends, and the big dog is always watching over the little one and doing his best to keep the pert fellow out of a fight. But the other day his watchfulness failed. Another terrier came and yelled defiance at the hound's comrade and when the big dog arrived upon the scene it was to behold a frantic, tumbling, snapping heap, of which his favorite was part, says the Cleveland Plaindealer.

He seemed to consider the state of things, then gave a sigh of patient dignity and began to walk around the combatants, keeping a critical eye on the struggle and evidently acting the

part of umpire. His favorite was getting the worst of it, but he did not interfere. Maybe he thought the punishment of defeat was better than any he could bestow. He watched silently till all at once his friend gave a yelp of real pain and trouble. Then suddenly the big dog awoke. With a bound he was beside the other two. With one tap of his paw he sent the victor over into the dust, grabbed his favorite in his mouth as a cat grabs her kitten, and made off to his own back yard.

During the next hour he licked, scolded and fondled the repentant terrier. And now the two are more devoted than ever, though the little dog seems more meek and decidedly more obedient than of yore.—The Western Sportsman.

EDITORIAL DEPARTMENT.

MARILLA M. RICKER.

MARILLA M. RICKER, whose portrait is the frontispiece of this number of this Magazine, is one of the "new women" who are making their mark in the world—one of the many thoughtful women who have outgrown orthodox Christianity and have the courage to boldly attack that medieval superstition that is the greatest obstruction to the advancement of Humanity. The "Boston Sunday Post" says of her:

"She calls herself a heathen, yet in her heart she is the opposite, for her nature is kindly, and her charities many; nevertheless she is a disciple of Ingersoll. She is vice president of the National Legislative League, the object of which is to obtain for women equality, municipal and industrial rights through action by the National Congress and the State Legislatures.

"Mrs. Ricker is one of the best known women lawyers in the land. She is the first woman who ever attempted to vote in this country—that was in 1870, when she fortified herself by preparing a constitutional argument for the selectmen of her town (Dover, N. H.), which closed with these words: 'So long as women are hanged under the laws, they should have a voice in making them.'

"Mrs. Ricker was brought up on a New Hampshire farm, was trained to teach the young 'idea how to shoot,' graduating from Colby Academy and beginning this work at sixteen. In 1862 she married, and became a widow in 1868, acquiring a large property from her husband. Her only brother was killed in the Civil War.

"Left a widow at twenty-eight, and with means, she concluded to travel, and did, going to Germany and France, where she remained two years, and acquired the languages. She, too, has traveled over her own country, and is about to start for California to spend some months.

"In 1890 she applied for admission to the New Hampshire bar and was admitted—the first and almost the only woman to enter. Her fight against the directors of the Dover National Bank and her success in that suit is a matter of history. It proved her to be a woman of great acumen and persistency. She had a personal interest, too, being a stockholder, but her chief aim was to show up the real culprits."

The work that Mrs. Ricker is now engaged in, and has been for some time, is furnishing Ingersoll's works to the public libraries of this country. She writes to us in relation to that work:

I have known Robert G. Ingersoll many years, have read his writings carefully, and I came to the conclusion that he had written the best Bible I ever read, and also that he was as good a God as ever lived, from

Confucius to Christ, so concluded I would put his works in the libraries of my own State, New Hampshire. I at once offered them to the libraries of Dover, Farmington, Rochester, Alton, New Durham, Milton and Jaffrey. Dover and Alton accepted the books, Farmington and Rochester declined to accept them, and wrote me giving their reasons why. New Durham, Milton and Jaffrey took no notice of the offer, but Frank Cobscook, of New Durham, a Freethinker, called the matter up at the town meeting, and a lively discussion followed, but the trustees declined to accept the books. Soon after H. G. Sawyer, of Sanbornville, asked to have a set of Ingersoll's works sent to their library, which was done. I then offered the books to Laconia, Andover and the prison library at Concord. Andover and Concord accepted them; Laconia made it a subject of prayer, leastwise I heard so; if so, the Lord must have been out or, not wishing to be mixed up in the affair, declined to answer; at any rate I've heard nothing from them. I then offered the books to the library at Sandown, and they were accepted. Charles S. Miles, of Effingham, asked to have the books sent to their library, which was at once done. I then offered the books to Manchester, Meredith, Greenville and Peterboro. The Manchester trustees wrote me that Ingersoll's works were in their library; Meredith declined to accept them; Greenville and Peterboro accepted them. I want to say right here that the first free public library ever established in the world was in the little town of Peterboro, in 1833. She is the "mother of the free public library system." Peterboro has another claim to distinction in connection with its library, inasmuch as it was the first place to adopt, in 1834, the policy of keeping its library open on Sunday, which has been continued up to the present time. In my opinion New Hampshire is the best State in the Union, and Peterboro the banner town. Last week I offered Ingersoll's complete works to the President of Dartmouth College, at Hanover, N. H. I herewith send you my letter to the President:

President Tucker: Dear Sir—An edition of the complete works of Robert G. Ingersoll has recently come from the press. There are twelve volumes in all. They are printed in large, clear type and handsomely bound. These books are filled with noble sentiments and are models of utterance. No man, living or dead, in my opinion has spoken such thrilling words on life, liberty and love, on home, happiness and humanity; no man has left to the world such beautiful word pictures as these volumes contain. I believe that every young person in the country should read the works of Ingersoll. They ought to know that America has produced this master of the English language. I am aware that in the books are opinions on religious questions that many do not accept, but they are the honest opinions of a great man, perhaps the greatest man who has ever lived on this continent. Are not such opinions worthy to be read? No one can read these books without being intellectually larger, broader and deeper than before. It is not necessary to agree with all that Ingersoll said in order to be benefited by reading his works. No man was more promi-

nently before the public for a quarter of a century. In all that time he set the world a splendid example of silence. He did not once defend himself. He lived to serve truth, to serve his fellowmen, and how well he did this is manifested in the incomparable lectures, speeches, addresses and tributes contained in his published works. I admired the man living. I honor him dead, and I want his countrymen to know how great and good a man he was. The only way for young people to get a correct idea of what the great Ingersoll said, is to read his works for themselves. To enable the students in Dartmouth College to have this opportunity I hereby offer you for your college the complete works of Ingersoll. I shall be pleased to forward them to you upon your acceptance of the same. Yours respectfully, Marilla M. Ricker.

In four days I received a reply from President Tucker accepting the books.

Within a few weeks I've had letters from many States requesting me to send Ingersoll's works to different libraries—one from the great library in St. Louis, Mo., showing that the "world do move," and that people are tired of reading the old Bible and want to read the Ingersoll Bible! It seems to me that any intelligent community would much prefer to read Ingersoll's Prose Poems than to read Daniel and the goats with three horns, or the astronomy of Joshua, or of Noah and the flood; of the geology of Moses, and of Cain and his wife. I should think they would be tired of hearing about the patriarchs and prophets, and be glad to read something truthful and interesting.

In another letter to us she states her views on various subjects as follows:

I am inclined to think that Josh Billings was right when he said that a man who had nothing to do for himself always went to bed tired; and man includes woman usually, especially so when there are pains and penalties concerned, if He, doesn't mean She also, how could a woman be postmaster, and if he doesn't embrace her how could a woman be punished for treason, arson, theft or murder, for the criminal statutes say that he shall be punished and he shall be hanged, but not a word about her. Still, I've heard many women sentenced to long terms of imprisonment at hard labor, and we all know that women are hanged under our laws, consequently I've always thought that she should have a voice in making them. No woman was ever known to escape a criminal statute because its language ignored her sex. I have always contended for one rule for all, without fear or favor, so thirty years ago I materialized before the selectmen in my own little city of Dover, New Hampshire, and asked to have my name put upon the "check list," telling them I was a law-abiding, tax-paying citizen, and I wished to vote. We now have four States where women have full suffrage, municipal suffrage in one, and school suffrage in many others, and the good work is still going on. So I concluded a few years ago to pay my respects to the church. I found that the canon law was much worse for women than the common or statute law. Many

of the laws were made in accordance with the teachings of the Bible, "Thou shalt not suffer a witch to live." "Let your women keep silence in the churches, for it is not permitted unto them to speak; they are commanded to be under obedience, as also saith the law." I failed to find anything in the Bible or in any church that was complimentary or even fair to women; on the contrary, I found much that was degrading, and I can say, without fear of successful contradiction, that no priest or parson was ever instrumental in making a law favorable to woman, and it seemed to me time that the women of this country should think for themselves.

Mrs. Ricker is now engaged in the practice of law in Dover, New Hampshire, has a large and lucrative practice, and at the time we are writing these lines is in California settling up a big estate for her client. Now every little city "shyster" who makes most of his living by "black-mailing" some one, and calls it practicing law, can vote, can run political conventions, but we will not allow such women as Mrs. Stanton, Miss Anthony, Mrs. Ricker, Miss Wixon, Mrs. Garrison, Mrs. Henry, Miss Gardener and hundreds like them, to cast a vote. This disfranchisement has been largely brought about, as Mrs. Ricker says, by the teachings of the Bible, and the church, but nevertheless the women are the principal supporters of the church; but we predict before the close of the twentieth century the women will get their eyes open, and then the preachers will have to get up their own donation parties, make their embroidered morning gowns and slippers, or go without them.

THE INALIENABLE RIGHTS OF SCHOOLGIRLS.

THE first necessity for the preservation of good health, is a constant supply of pure air in all our waking and sleeping hours; 2,000 cubic feet each hour is necessary for every human being; this is the minimum for scientific ventilation.

With this necessity in mind, see how inadequate is the supply vouchsafed us, in our fashionable receptions and dinners, schoolhouses, theaters, churches, and public conveyances. If we calculate the number of cubic feet in the various apartments where we spend our lives, we shall see that we breathe the same air many times in one hour. Every exhalation of the breath is laden with carbonic acid gas, and five-eighths of the impurities of the system are thrown off through the skin. What, then, must be the atmosphere of an apartment, when ten people, more or less, have been confined any length of time? Imagine a schoolhouse with one hundred children, in a succession of badly-aired rooms six hours in the day, and then contrast the air they get with what they need; this

would be a more valuable sum in arithmetic than any yet laid down by the mathematicians.

Horace Mann, the only member of the Board of Education in Massachusetts, in his day, who appreciated the importance of a generous supply of pure air in the public schools, well said, "Seeing that the atmosphere is forty miles deep all around the globe, it is a useless piece of economy to breathe it more than once; if we had to trundle it in wheelbarrows to fill our houses, there might be some sense in such parsimony, but we are niggards of air, of which we have so much, and prodigals of health, of which we have so little."

Though we have schools in many localities bearing the name of Horace Mann, yet on entering you encounter the fetid atmosphere, growing worse and worse as you enter the recitation rooms where the innocents, with flushed cheeks and aching heads, are puzzling their brains over imaginary problems, that have no application whatever to every-day life.

I was once, many years ago, invited to listen to a lecture on ventilation, in Cornell University, by a distinguished professor; the room was crowded, and the atmosphere when I entered was already unbearable, not a door or window left open. At the close I was introduced to the professor; thanking him for his lecture, I said, "I should have enjoyed it much more if there had been some open windows, through which the carbonic acid gas, against whose evil influences you warned us, could have escaped." I am happy to say I left him blushing. Another teacher, lecturing on ventilation, once complained to me that my daughter had been very impertinent. With surprise I asked, "What did she say?" She replied, "Stepping on her chair, she pulled down the window, and said, 'Pray let us have some pure air; with sixteen scholars in this little room, we must have breathed the air twenty times over already; isn't it a good thing, Miss P., to use knowledge as fast as we get it?'" "Why," said I, "I am more proud of her than ever, to think she uses so readily the knowledge she acquires; your class is equally indebted to you for the lecture and to my daughter for its prompt application!"

It is a pity that in all our colleges and schools there is not some bright pupil in every class to demand her inalienable God-given rights to 2,000 cubic feet of air every hour.

E. C. S.

COMPLIMENTARY TO MRS. GARRISON.

MRS. HARROLD GARRISON must be gratified at the controversy she has occasioned by the article in the *Free Thought Magazine*, to which I replied. This led to my writing a further article on "Misconceptions of Agnosticism," which you have published. This has led Mr. Charles Watts, whose name is well known to your readers, to take up Mrs. Garrison's part. This again has led to my writing to reply to him in the "*Freethinker*," entitled, "Agnosticism Higher than Atheism." I now send it to you for insertion in your *Magazine*, as it is part of my answer to Mrs. Garrison's article, the title of which I avoid repeating, and to which I should not think of replying to, it is so repugnant in its meaning, were it not written by a lady, one of whose good faith and fairness of intention I know and whose abilities I admire. If your readers take interest in the subject, they have to thank Mrs. Garrison for it. I intend to write you a further paper in answer to her, which may end my part in the controversy.

G. J. H.

EDITORIAL NOTE.

We fully agree with Mr. Holyoake that Mrs. Garrison, by her article in the *Free Thought Magazine* of last August, entitled "Weeds and Agnostics," has brought out a discussion that should gratify her. It has extended to the Liberal papers of two continents, and has been engaged in by some of the ablest writers in the *Free Thought* ranks. But so far as this *Magazine* is concerned, we have decided to close the discussion of the question, that Mrs. Garrison so ably introduced, at least for the present, with this number of the *Magazine*, notwithstanding we have a number of articles on hand on the same subject and more being written. In our humble opinion Agnostics and Atheists are not far apart—they only see the subject from different standpoints, and are each equally honest. The Atheist thinks he knows there is no God or no future life, and the Agnostic is pretty sure the Atheist is right, but is not prepared to swear he is. He leaves the question open for the present. The fact is, that Freethinkers, if honest thinkers, will not be of entirely the same opinion on any subject. The real question that divides the Liberals and Christians can be stated in these few words: The Liberals believe that four and four make eight, always has and always will; that there is no God that can make it otherwise. The orthodox, or Christians, believe in a God who could make four and four nine, or any other number that he chose. In other words, Liberals believe in Nature, whose laws are unchangeable and eternal, Christians believe in the supernatural, that can be changed by the dictation of their God, at his pleasure.

COLONEL C. SELDON SMART.

COLONEL C. SELDON SMART, the husband of Helen H. Gardener, passed away on the 11th of January. We never met him, or knew him personally, but he had a reputation that any one might be proud of—that of being an honest, intelligent, worthy man, in all the relations of life. His religion was the Religion of Humanity, and the god he worshipped was Helen H. Gardener, his brilliant, literary little wife. Here is a short obituary notice of him that we clip from "The Woman's Journal:"

"Perhaps to no one would the significant phrase, 'Knight of the New Chivalry,' apply better than to Colonel C. Seldon Smart, Helen Gardener's husband, of whom the sad news comes that he is dead. Whoever has seen the brilliant little woman with eyes and cheeks burning with that electric fire which makes her books so vital and so compelling, standing as one may say, under the wing of her giant husband, whose joy and delight it was to protect her and further her work in every possible way, will realize what a loss his death will be to Helen Gardener. May she who is thus bereft take to heart the poet's message of comfort:

"Have we not left
That grand impulse to every great endeavor
Which swathes the broken heart by partings cleft.
Hope, skyward, burns its beacon light, forever
Beckoning us on toward the truth; this have we left
Who are bereft."

President Wakeman, of the Liberal University, says of Col. Smart, in the Torch of Reason:

"Wherever there are Liberals or those who love Liberty, Science and Humanity, the name of Helen H. Gardener, the authoress, has largely become a household word. But it was not so generally known that back of that *nom de plume* there was a devoted, sympathetic and encouraging husband, Col. C. Seldon Smart. He passed into subjective life, after a long and patiently borne illness, on the 11th inst. To the editor of the Torch he has been known for many years as one of the stanch and steady supporters, not only of his wife's Liberal career, but of all good and solid Liberal words and works. Many are there who will feel that a touch of sunshine has left the earth now that this partner in that home can be seen no more!"

We know that Miss Gardener will pardon us for publishing the following from a private letter:

"My husband was a king among men, both in look and deed—over

6 feet 2 inches in height, firmly built and with a fine mind, cultivated, courteous and always above all else my devoted lover. Not two weeks before he died he heard an invitation extended to me to 'dedicate' a town hall in British Columbia. He asked dryly, 'Am I included in that invitation, because I can't spare her that long?' He often said: 'I'd rather go to hell with my precious little wife than to heaven with all the rest of the world.'

"Perhaps you wish to know that my husband was cremated and that the only service was one of music, classical music, including his favorite 'Traumeri,' which I also wish to be the service for me at my funeral. I wish you would, through the Magazine, thank the Liberals for the hundreds of sympathizing letters sent me. I cannot reply to them, but they give me great comfort in my affliction."

DONATION DAY—APRIL 12, 1901.—NO. 3.

OUR readers will remember that, following a custom that the ministers have religiously observed "since the memory of man runneth not to the contrary," as the law books say, we, two years ago, and again a year ago, appointed April 12 our "Donation day," and invited each of our good friends on that day or some day very near it to donate such sum as they were inclined to give for the benefit of this Magazine. Each request was quite generally complied with, and we realized quite a sum of money, which greatly assisted us through the dull season of those years. And as we were educated as a lawyer to follow precedents (when they were advantageous to our cause), as we said last year, we have concluded to make April 12 our annual donation day, so long as this Magazine requires financial assistance.

To quote from our previous proclamations:

"Every publisher understands that it is during the summer months that the receipts fall behind, and that the expense of publishing a periodical is just the same as during the winter, when most of the receipts come in."

Now we desire to provide for those dark days, when the expenses are pretty sure to be more than the receipts. And we earnestly request each one of our friends to help us to a small amount for that purpose.

If each person who reads this article, who really desires to see the Free Thought Magazine prosper, will send something, however small, the total sum realized will be quite large, and we shall not be obliged to

call for further financial aid until April 12, the second year of the twentieth century, 1902. To quote again from our previous manifesto:

"Please mark at the head of the letter in which you send your contribution: 'For Donation Day.' In the May Magazine we will duly acknowledge all the receipts that are sent in these 'Donation Day' letters. For once, friends, startle the postoffice letter carrier with the number of letters he has to deliver to the office of the Free Thought Magazine. And as we are confident nearly every one of our subscribers will willingly respond to this call, we will thank you each and all in advance for your valuable assistance. Before you forget it, mark down in your diary at the date of April 12, 'The Free Thought Magazine Donation Day.'"

There is no need of your waiting until April 12 before you send in your donation. You had better do it immediately, after reading this notice, marking at the head of your letter: "For Donation Day," and we will give you due credit. The smallest amounts will be thankfully received. But send something.

BOOK REVIEW.

DEATH DEFEATED; OR, HOW TO KEEP YOUNG. By J. M. Peebles, M. D., M. A., Ph. D. Battle Creek, Mich. The Temple of Health Publishing Co. Pp. 219; price, \$1.00.

Dr. Peebles is a living example of the doctrines he teaches in this book. At the age of 80 he is as young in appearance as most men at 50. This work, that costs but \$1.00, if carefully, not prayerfully, read, and the contents mentally digested, will save any person many dollars of doctor bills and greatly increase his happiness in this world, and extend the years of his life. It is not written in the language that most medical books are, that cannot be understood by laymen, but in language that is clear and explicit, that can be fully comprehended by anyone. There are twenty-four chapters in this book, and not a chapter but is full of good common sense, that is valuable to Humanity. There is more practical good sense, and valuable instruction in it than is to be found in both the Old and New Testaments. It can be had at the office of the Free Thought Magazine.

DAWN-THOUGHT ON THE RECONCILIATION. By J. W. Lloyd, with portrait of author as the frontispiece. Mangus Press, Wellesley Hills, Mass. Pp. 197.

The author declares this to be a "volume of pantheistic impressions," whatever they may be.

The Truth Seeker says of this book that it is: "Printed in old style antique type, rubricated, with portrait of the author, J. William Lloyd's latest book, 'Dawn-Thought,' is a thing of beauty. It is a volume of Pantheistic impressions. The circular accompanying the copy received at the Truth Seeker office says it is also 'an inspired treatise that, with insight and solution, touches all the questions of life, love, soul, and society; a prose poem, simple enough for a child to enjoy, deep enough to make a philosopher think; the most generous theory, the gladdest gospel; the largest creed, a book of life; a religion of growth and the overlook—freedom and optimism.'" This is evidently a book that cannot be skimmed through, but must be read in an orderly manner and with due attention. It is published in three styles—de luxe, plain, and paper—at \$1.25, \$1, and 50 cents respectively, by the author at Westfield, N. J.

EVOLUTION—AN EXPOSITION OF CHRISTIAN DOGMAS AND PAGAN MYTHS. By P. J. Cooley. Peter Eckler, Publisher. Pp. 82. Price, 25 cents.

The title fully states the character of this book. The author seems to have fully digested his subjects, mentally, before he put it in print. It is a good book to read, a good book for reference, and a splendid missionary book, for it is an orthodox eye-opener. Every Freethinker should possess a copy.

ALL SORTS.

—Donation day, April 12, 1901.

—"Spiritualism. No. III.," by Dr. J. M. Peebles, will appear in the April Magazine.

—We earnestly request every friend of this magazine to read our editorial entitled, "Donation Day—April 12, 1901, No. 3," and immediately thereafter let us hear from them.

—Dusky Parson—Why, Ephraim, I'm s'prised to see yo' stealin' chickings; an' on de Sabbaf, too!

• Boy—Hub! Sunday's jes' ez good ez any odder day. I ain't supustitious.

—Missionary (to cannibal)—Brother, I have come to save you.

Cannibal—You're just in time, old man. There's been a famine on the island for a month.—Chicago American.

—The Parson—Learn to be content, my good man. The little mouths are

never sent without food to feed them.

The Laborer (father of ten)—Ah, parson, but the mouths are sent to my home and the food to yours.—Chicago Record.

—"The earth not born of the sun—it heats itself," by Daniel K. Tenney, that has been running through the last four numbers of this magazine, has been put into a pamphlet of forty pages and is now for sale at this office. Price 25 cents.

—Judge Parish B. Ladd will furnish the first or leading article for the April Magazine, entitled "Early Morn of Elam Chaldea—What Their Ancient Writings Tell Us." The article is one of the most valuable that has ever appeared in this magazine and will occupy some twelve pages.

—The last words of a man who was hanged in Canada the other day were, "Good-by, gentlemen. I hope you will

all learn to pray, so that you can meet me in heaven." It never occurred to the magnificent egotist that perhaps the gentlemen would like to go to heaven for some other purpose.—Puck.

—Mr. C. R. Burtis of Michigan is so pleased with our success in raising the five thousand dollars called for that, instead of sending us the one thousand dollars offered, he has sent us \$1,700, and ten dollars for the Ingersoll Chair. Mr. Burtis is certainly a Liberal in every sense of the word.—Torch of Reason.

—"Do you expect to have a pair of samples of every living creature in that ark?" asked one of the jeering spectators.

"From A to Izzard!" emphatically responded Noah. "Ah, that reminds me," he added. "The zebra!"

And he instantly dispatched a corps of hunters to South Africa.—Chicago Tribune.

—The book reviewer of the Outlook, in noticing Ellery Sedgwick's biography of Thomas Paine, says this of his best-known works:

"Reading 'The Age of Reason' to-day in the light of the discussion of another century of the freest and most searching examination and thought, there seems to be nothing in the work to call out the tremendous onslaught which followed its publication."

—Elder Keepalong—But, you know, deacon, nobody is required to believe now that creation was begun and finished in six literal days.

Deacon Ironside—That's what the book says, and I'm not going back on the book. You'll be wanting me to believe next that Peter walked on ice instead of water, and that he began to sink because the ice broke.

(Resumes his saw-filing, and the conversation stops.)—Chicago Tribune.

—J. E. Hosmer, who has resigned the office of president of the Liberal Uni-

versity, and the Editorship of the Torch of Reason, and been succeeded in each office by T. B. Wakeman, has purchased the "Silverton Appeal" and will hereafter be the editor of that journal. President Hosmer is entitled to the gratitude of every Free Thinker in America for the good work he accomplished in establishing the first university in this country that is entirely free from Christianity.

—The doctrine of infallibility has hated, has persecuted, has kindled fires, has turned the thumb-screw, has manipulated the rack, has invented all tortures, has driven believers into the wilderness, has cast them over the edge of precipices, has pursued them with the sword, has watered the streets of the Old World with blood, has lighted up the darkness of the ages with fires that would seem to have been kindled from the lower regions. This has been the result of infallible revelations.—Rev. M. J. Savage.

—On reading the following in the Chicago Tribune of Feb. 6 we were impressed with the idea that Mrs. Nation, the saloon smasher, may be a relative of Charles C. Moore, the editor of the Blue Grass Blade:

Mrs. Nation's maiden name was Moore. She was born in Kentucky, and was a schoolmate in her girlhood of United States Senator Blackburn. Her mother, it is said, died in an insane asylum, her delusion being that she was Queen Victoria. At their home in western Kansas the Nations have been prominent for ten years in the fight on saloons, and Mrs. Nation raided her first "joint" as long ago as 1891. Mrs. Nation is a physician.

How is it, Brother Moore?

—Rockford, Ill., Jan. 4.—A council of delegates from seventy-five churches of the Rock River Baptist Association at Rochelle yesterday deposed from the ministry Rev. E. H. Baker, pastor of the church of that denomination there.

It is charged that he left his congregation to do evangelistic work elsewhere, taking with him a woman to play the or-

gau. He was found guilty of flagrant indiscretions and conduct unbecoming a Christian minister.—Chicago American.

We very much doubt that Brother Baker was "guilty of flagrant indiscretions and conduct unbecoming a Christian minister." As a lawyer we demur to that charge on the ground that it is too indefinite and ambiguous.

—I bring you the stately matron named Christendom, returning, bedraggled, besmirched and dishonored, from pirate raids in Kiao-Chow, Manchuria, South Africa and the Philippines, with her soul full of meanness, her pocket full of boodle and her mouth full of pious hypocries. Give her soap and towel, but hide the looking glass.

The above Watch Night Greeting of the old century to the new century by Mark Twain, like all of the writings of this joking philosopher, would be very funny were it not burdened with so much solemn truth, and would be very sad were it not relieved by the buoyancy of a better ideal, the hopefulness of a higher standard.—Unity.

—Missionaries look upon the heathen's regard for all sentient life as proof of his ignorance. If they succeed in converting them to the Christian religion, the consequence will be that it will cause many whose hands are now free from the stains of blood, to degenerate into butchers and flesh-eaters; it will harden their hearts, so that they will in time be able to find pleasure in the pastime of the Christian sportsman, who shoots the living things just for fun; it will cause them to defile their cities with slaughter houses—those dens of hell, from which flows a river of blood, the air about which is filled with cries and odors foul, and the ghastly sights within would make the heathen tremble with horror.—Myra E. Withee, in *Our Fellow Creatures*.

—In the *Atlantic Monthly* for February, Prof. John Fiske has an article entitled, "Reminiscences of Huxley." Speaking of Huxley's belief in relig-

ious matters, Prof. Fiske has this to say:

With regard to the belief in an immortal soul his position was avowedly agnostic, with perhaps just the slightest tacit though reluctant leaning toward the negative. This slight bias was apparently due to two causes. First, it is practically beyond the power of science to adduce evidence in support of the soul's survival of the body, since the whole question lies beyond the bounds of our terrestrial experience. He felt as if the lack of evidence seemed to afford some sort of *prima facie* ground for a negative verdict. In the second place, his intellectual honesty bred in him a great dread of self-deception.

—"Free Society," formerly published in San Francisco, has been removed to Chicago, and is now published at 515 Carroll avenue. It is an ably conducted journal of eight pages, published weekly at \$1.00 a year, that advocates the doctrine of anarchy, and it accepts the definition of anarchy given by the *Century* dictionary, which is as follows:

Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.

Although it advocates the most radical doctrines, it does so in an extremely clean and conservative manner that can but elicit the admiration of its intelligent opponents. Its motto is "Liberty, not Bread, Will Free Mankind."

—When we read the following, a part of the path that King Edward VII. took when sworn into office, we were glad that we were not a subject of Great Britain:

Lord Chancellor—Will you to the utmost of your power maintain the laws of God, the true profession of the gospel and the Protestant Reformed religion established by law, and will you maintain and preserve inviolably the settlement of the United Church of England and Ireland and the doctrine, worship, discipline and government thereof as by law estab-

lished with England and Ireland and the territories thereunto belonging, and will you preserve unto the bishops and clergy of England and Ireland and to the churches there committed to their charge all such rights and privileges as by law do or shall appertain to them or any of them?

The King—All this I promise to do.

—I can think of nothing more coolly diabolical than a legal execution. One can conceive of a murder done in the heat of passion or in a spasm of fear, or for avarice, when that faculty is abnormally developed. But I cannot comprehend how respectable, educated and enlightened men can deliberately plot and plan for the life of a man who never injured them, through weeks and months; who can calmly go on with preparations for killing their fellow man, for days and days; who can lead him up to the spot, feel his pulse, watch his looks and every action, scientifically study his symptoms, and ghoul-like peer at him until the last faint convulsive heart throb has ceased! Then go home to the bosom of their families, eat a good dinner, and sit in slippers ease before the fires, gratified with life and its comforts!—Lizzie M. Homer, in Free Society.

—We cannot see how any Free Thinker can object to such a church as the following:

The Independent Religious Society was organized last night at a banquet given by members of M. M. Mangasarian's congregation, who have been meeting for several months in the Grand Opera House. The society will number in the beginning about 500 members. The average attendance at the meetings is 1,700. The society is to be entirely independent of creed or doctrine. Each member subscribes only to an expression of loyalty to his own convictions.

The following expression of purpose was adopted:

"Recognizing the right of private judgment, the sacredness of the individual conviction and the moral obligation to be faithful to one's best thought, we require

no assent to any theological or philosophical doctrine as a condition for fellowship, but cordially welcome all who desire to promote the religion of truth, righteousness, joy and freedom."

Mr. Mangasarian will begin a course of four lectures on "Four Great Americans" at the first meeting of the organized society next Sunday morning. These lectures are on Benjamin Franklin, Abraham Lincoln, George Washington and Thomas Jefferson.

—Never since the world began has a book met with such a tempest and storm of obloquy, abuse and ridicule as did this book of Darwin's. The religious world was aghast. Here was flat and outright denial of revelation. Here was blasphemy. Here was the degradation of man, making him akin to the lower orders of life on the earth. And the witty paragraphists of the newspapers have found in the supposed monkey-origin of the race an infinite fund for ridicule, from that day to this, developing many varieties of wit and exposing the fact either that they were too ignorant to know what they were talking about or else that they were willing to accept the charge of ignorance because it gave them an opportunity to appear smart.

Never, I say, has any book been so abused as this; but it rapidly made its way among the competent, the minds of those who had been seeking for some light on the origin and nature of man, until to-day there is not a thinker on the face of the earth who is aware of the facts who dares to question the substantial truth of the great discovery which Darwin made.—Rev. M. J. Savage.

—Alarmed by the spirit of skepticism which is said to be growing among university students, President Harper and other members of the faculty of the University of Chicago will hold a series of religious conferences at Chapel Hall.—Chicago Tribune.

The only way to stop the spread of skepticism among the students of the

university is to close that institution. President Harper should know by this time that the more he educates, the more he develops the minds of his students, the less regard will they have for the superstitions that go to make up the Christian religion. We understand, however, that President Harper is somewhat of a skeptic himself and perhaps he wishes only to demonstrate to his students what foolish men his more orthodox friends are.

—The late Queen Victoria naturally belonged to the Church of England. But she was not a fanatic. A London paper, speaking of her broad-mindedness, said:

While it is a noteworthy fact that she has never contributed to any foreign missionary society, her occasional attendance at the Crathie Presbyterian Church, which she helped to build, gave offense to the high church papers, one of which characterized her broad, religious spirit, thus exemplified, as "deadly schism" and "unconstitutional."

—Mrs. Sarah Higginbotham, when sending us a large club from her town, North Lawrence, Ohio, says: "Our friend, John Johnson, is dead, and was buried on the 18th of December. He requested that his funeral be conducted according to the Free Thought burial service and his request was respected. Mr. Geltz of Massillon conducted the services, which were attended by a large number of people. Mr. Johnson was a man highly respected in this community for his many sterling qualities."

—A soldier is allowed to "change his religion," as it is termed, if he can convince his commanding officer that he has good reasons. On one occasion a man intimated his desire to "change his religion." "Now," said the colonel, "you want to change your religion. What are your reasons? Have you conscientious convictions in regard to the matter?" The man intimated that he had. "And," continued the colonel, "to

what denomination do you wish to be transferred?" Said the ease-seeking Tommy, "I disremember the name, sir; but it's them as parades for church half an hour later than the others."—*Quiver*.

—Coloma, Mich., Dec. 19.—The death of Harold Mosher, the 8-year-old son of Mr. and Mrs. Charles Mosher, who was found dead in his bed at an early hour Sunday morning after a long illness with typhoid fever, and the death of Mosher himself yesterday, absolutely without medical attendance, has excited great indignation. Mr. and Mrs. Mosher are members of the Sacred Seven, or Carterite sect, which does not believe in the administering of medicine. Since the disease broke out in the household it is said that Mr. and Mrs. Mosher, while themselves suffering from the fever, were baptized in the icy waters of Lake Michigan.—*Chicago Record*.

This reminds us of the old saying, "that the fools are not all dead," but according to the above account the number is decreasing in Coloma, Mich.

—Berlin, Jan. 15.—A letter from St. Petersburg gives the details of the instructions sent by the Holy Synod to every Russian bishop for the purpose of securing the full effect of Count Tolstoi's excommunication. These instructions forbid priests from officiating at his obsequies or solemnizing requiem masses for the repose of his soul. They also forbid the interment of the body in consecrated ground.—*Chicago Tribune*.

It is gratifying to know that it is not in the power of the "Holy Synod" to do Count Tolstoi the least mite of harm. Such instructions only show what this branch of the Christian Church would do to all heretics if it had the power, but, thanks to Free Thought and science, its fangs have been extracted and its power for harm greatly reduced. Such exhibitions of vengeance should teach Free Thinkers that they still have a great work to do,

and such work will be needed so long as there is a vestige of Christianity left in the world.

—A gentleman recently sold his villa just outside Paris to move into a flat within the city walls. On leaving the country he parted with his Danish boarhound, too big an animal for a Paris flat, to a gamekeeper of the district. The new owner found the cost of keeping so big a dog too great. He decided to be rid of him. With this idea he took the dog out in a boat to the middle of the neighboring Marne, tied a stone to his neck and pushed him over. But the stone came untied, and the Dane swam after the boat. The gamekeeper struck the poor dog with an oar, so that the water was dyed with blood; but still the Dane swam after the boat. Enraged at this persistency, the gamekeeper rose and swung his oar to strike the Dane again, so violently this time that he overbalanced and fell into the water. The gamekeeper could not swim, and must have drowned, had not the noble Dane come to the rescue and held him up till he managed to clamber into the boat again. A revulsion of feeling took place. The gamekeeper bound up the wound in the dog's head, and he now says that death alone shall part him from his hound.—*Le Temps*.

—Philadelphia, Pa., Jan. 27.—Wu Ting Fang, China's minister plenipotentiary to the United States, replied to his critics to-day in the course of a lecture on "Confucius and Mencius," delivered before the Society of Ethical Culture at Horticultural Hall.

Minister Wu said in part: "I find the address on Confucianism I delivered last month at Carnegie Hall in New York has attracted a great deal of attention. I take this opportunity to say a few words about it by way of explanation.

"I am inclined to think the reason some clergymen took offense at what

I said in my address on Confucianism is that I took the liberty of instituting a comparison between Confucianism and Christianity, which they supposed was done to the disparagement of the latter. There was certainly no intention on my part to make an attack upon Christianity. Surely, it is no discredit to say that Christianity is too high and elevated for frail humanity, and that all Christians are not acting up to its tenets, just as it is no disgrace to acknowledge that the Confucianists in China do not live up to the teachings of Confucius.

"It seems strange some clergymen should resent any attempt to compare Christianity with any other system of belief while they themselves do not scruple to attack other religions. In other words, they do just what they do not want others to do."

—When Elizabeth Cady Stanton's father, Daniel Cady, was practicing law in Johnstown, N. Y., the little Elizabeth liked to creep into his office and listen to his talks with his clients. At that time the property laws were most unjust to women, and the more the little girl in the corner heard her father expounding them, the more she was convinced that until they were abolished no woman could securely own anything. This kept her awake at night.

One day an old Scotchwoman, whose savings were in question, came into the office to consult Mr. Cady, and as he explained the law she grew more and more distressed to find that she could not retain and control what in simple justice was her own. As she passed out to the street, little Elizabeth slipped up to her, put her hand on her arm and said:

"Mrs. Campbell, don't feel bad any more. I've fixed it all for you. Everything you own is yours now. I've gone through all my father's law books and cut out everything that says a woman cannot have anything of her own. Don't

be unhappy, because there are no more of those awful laws."

This was seventy-five years ago, and Elizabeth Cady Stanton has been "cutting out laws" ever since with rigid impartiality. She has found occasionally that mutilating law books does not repeal laws, but the general effect of her interference has been salutary.—The Youth's Companion.

—A Presbyterian parson in this city has a boy of an inquisitive mind and great physical energy. For purposes of identification we can call the parson Dr. Simpkins and the boy John. The approach of Christmas had been of deep interest to the youngster, and his mind had been so absorbed with the expected visit of Santa Claus that he had scarcely been able to think or talk about anything else. He became so anxious that he asked his father to pray to Santa Claus to bring him certain gifts that he particularly desired, and he "prayed without ceasing" himself. Dr. and Mrs. Simpkins were so much concerned over the boy's anxiety that, after serious discussion, they concluded that it was their duty to explain to him the myth of Santa Claus. The father did so as delicately as possible, and then read the story of the birth of the Savior to divert the child's mind from his disappointment. When he had finished the beautiful tale of the manger and the star and the wise men of the east, the boy sat silent for a moment and then said:

"Papa, you say there is no Santa Claus; that the only Santa Claus is a myth that we read about in books? How about Jesus?"

A similar inquiry was made by another boy under similar circumstances, the little son of a prominent official. His mother thought he had reached the age when she could safely dissolve the illusion, and on Christmas morning she explained that Santa Claus was only another name for an affectionate father and mother. The boy was bewildered, and, looking up into her face, inquired, anxiously:

"Is Jesus a fake, too?"

We knew a case similar to the above ones, with the exception that the father of the boy was not a Christian, and the son had learned from him to use a little profanity when excited. In this

case when the parents had explained the mystery about Santa Claus the profane boy replied: "And I suppose what you have been telling me about Jesus is another of your damned lies." And the boy was about right.

—Captain Hebard, whose obituary notice we publish below from a Colorado journal, had been for many years an earnest Free Thinker and a special friend of this magazine. The following notice shows how he was estimated at his home:

Captain William Hebard, aged 72 years, died suddenly at St. Francis hospital this morning at 10 o'clock. Funeral services will be held at the undertaking parlors of Hallett, & Baker on Sunday afternoon at 2 o'clock. The Masonic fraternity of the city will have charge of the interment. Veterans of G. A. R. Post No. 22, of which deceased was a member, will attend the funeral.

Captain Hebard was very well known in this city, having lived here since 1888. He was tyler of all the Masonic bodies of the city, and in acting as such he acquired a large acquaintanceship. Very little is known of his life before coming here, as he was never known to talk of his family or his early history, even to his dearest friends. It is known, however, that he was born in Connecticut, and that on Sept. 4, 1861, he enlisted as a private in Company K, First Illinois cavalry. Upon the expiration of his time of enlistment in that regiment he re-enlisted in Company H, Seventeenth Illinois cavalry, in which company he rose to the rank of captain. He resigned from the army on Dec. 9, 1864.

Captain Hebard leaves no living relatives so far as is known, and he was never married. He was a man who possessed in a great degree the faculty of making warm friends wherever he went, and his death, although not entirely unexpected, comes as a great shock to those in this city who had known him and loved him. Especially among the Masons, an order to which he had long belonged, is his loss felt and the funeral cortege will be followed by all the different branches of this fraternity in the city. Post 22, G. A. R., will act as escort for the remains.

It is doubtful if the people of this city ever knew a more genial or sunny disposition than that reflected by "Dad" Hebard or "Grandpa" Hebard, both of which titles were frequently applied to him as expressive of the affection felt for him. He was always active and seemed always to be in excellent health. Many who did not know his name, often saw "Dad" Hebard's kindly face and whitened hair, and were impressed by his genial conduct. "Dad" Hebard was not a "Village Preacher," as Goldsmith pictured, but the two characters had many points in common, and the deceased was revered by the young—loved by the old.

—W. H. Keer of Dubuque, Kan., writes the following letter, which appears in the *Clasfin Clarion*, Kan.:

Editor *Clarion*—It has been called to my attention that a number of Christians have affirmed that the death of my son Albert, by lightning last harvest, was God's punishment for my belief in his non-existence. In justice to myself and family I deem it my duty to make a public defense of my position, for which I assume all responsibility.

It is deplorable that people will accuse the God they love of such wickedness, and more deplorable that they will worship a being whom they believe guilty of such atrociousness. No wonder more and more people every year are beginning to question the existence of such a being.

If God is just, why should he murder the innocent to punish the guilty? If God is all-powerful, could he not prove his existence in a more humane way? If God is all-wise, did he not know I would never believe he murdered my child? Did he not know that if I did believe it, I would utterly hate and despise him to the last moment of my conscious existence?

The worst hell I could be consigned to would be to be clothed with immortality and be required to worship the murderer of my child throughout eternity. God's non-denial of the crimes charged to him by the Bible and his friends, is not evidence of his guilt, but is most positive evidence of his non-existence. No good being in existence, having the power to deny such accusations, would rest under them a moment. If God was a real being

and had the power to communicate to me, the first sentence would be, "I did not fore-know and could not have prevented Albert's death."

If it is true that God uses the elements to bring sorrow and destruction on me and mine, as a punishment for my belief, would it not be also a proof that Christians are wrong in their belief when they meet with misfortune? I believe I can both see and hear as well as the average man, and throughout the realm of nature, so far as I have had opportunity and ability to investigate, I see no footprints of God and hear not his voice.

You may cite me to the Bible as a book giving full information about God, but is a book that contradicts itself hundreds of times, and contradicts known facts, the word of an all-wise God? Is a book that teaches or sanctions a score of crimes and vices, the work of a good God?

Christians, if I worshiped a God that had been accused of murdering your child upon any excuse, I would investigate the matter and try to find out if he really existed and was guilty. If he did not exist I would cease worshiping him. If he did exist I would repudiate him.

This is a good letter, but if the fools were all dead no such letter would be necessary.

—The attempt of Mr. F. Hopkinson Smith, at the beginning of the twentieth century, to reverse the verdict of history is one that never would have been made by a person of any less audacity than that of the gentleman who prides himself on painting a picture, writing a novel, contracting for a lighthouse, and rigging a country town with water works and Wall street with water bonds with equal address and satisfaction to himself. It is unnecessary at this day to enter upon a defense of Mrs. Stowe or the service she rendered to humanity. The verdict of the country has been settled and sealed. Nothing that can now be said can alter it. They who question her wisdom are the drags upon moral elevation and social advancement.—*Boston Transcript*.

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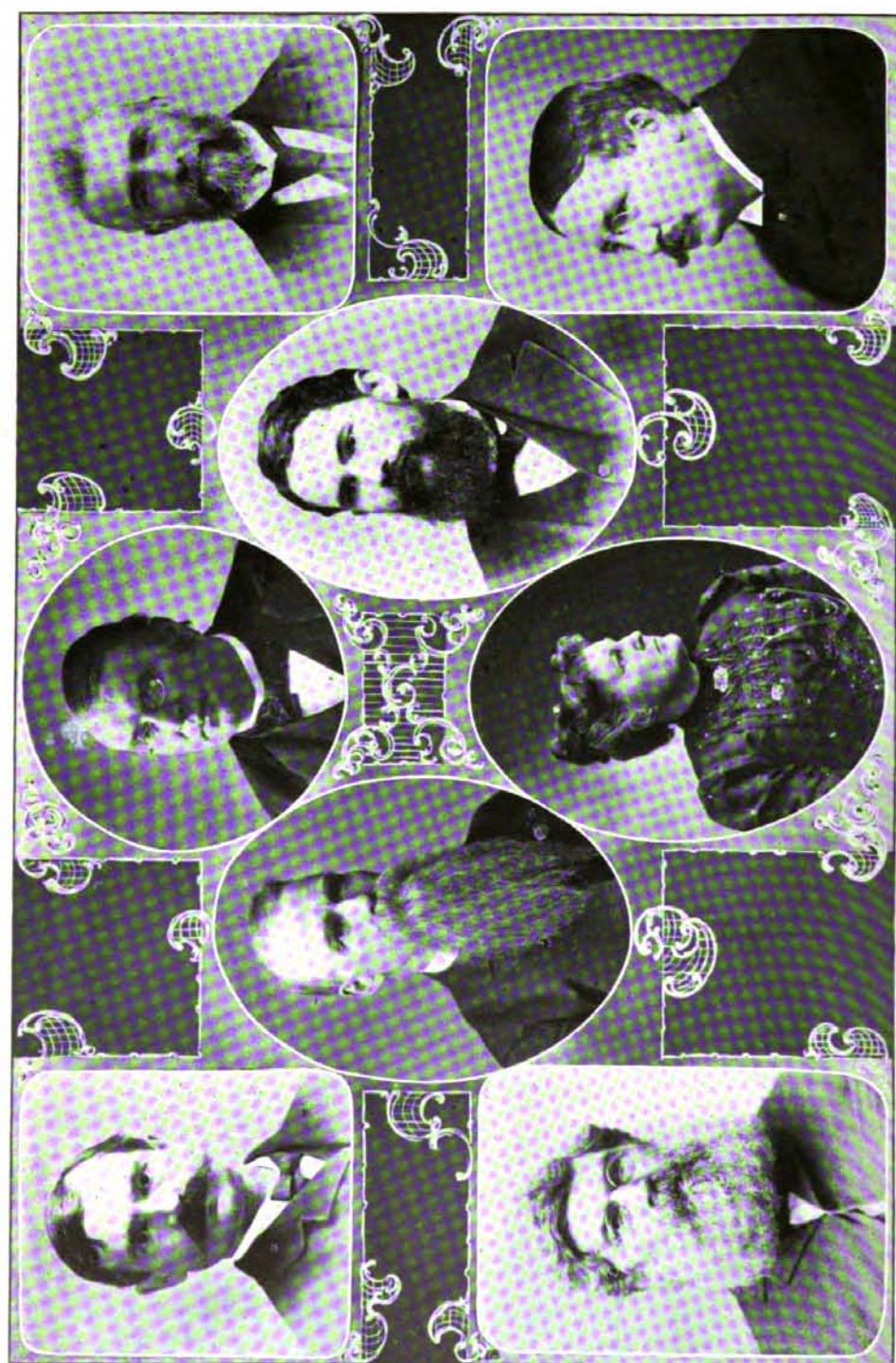
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FREE THOUGHT MAGAZINE

APRIL, 1901.

EARLY MORN OF ELAM AND CHALDEA—WHAT THEIR ANCIENT WRITINGS TELL US.

BY PARISH B. LADD.

LET us forget that we are living in an age of semi-barbarism, and go back to the bright morn of classical civilization, and while away a few hours in brushing away the dust and cobwebs from the cuneiform writings, so long buried in the ruins of the cities of Elam and Chaldea; writ-



PARISH B. LADD.

ings many of which antedate the creation of our little Mosaic world thousands of years. Let us lay aside our early teachings, open our eyes to the truth, and see if we cannot find a civilization on the banks of the Euphrates and Tigris long before Iahveh, the Hebrew and Christian god, awoke from his slumbers to move upon the fathomless depths of nonentity for the raw materials, out of which to create a world for the special benefit of the children of Israel and the offspring of the Virgin Mary. What can interest the archaeologist, the scholar, the truthseeker, more than the history of these peoples, who, more than ten thousand years ago, threw off the life of the savage, in exchange for that of

humanity and knowledge, i. e., they ate of the forbidden fruit. These cuneiform characters, like the hieroglyphic writings of Egypt, call up from the dead past a civilization equal, if not superior, to the so-called advanced state of society of our time. If man's humanity to man be the test of civilization, then how much superior was the civilization of ancient Chaldea to the poisonous drug now presented by the Christian

world, where the soldiers of the nations of Europe and America, under the leadership of their officers, are wantonly and fiendfully murdering men, women and children in China; driving them by thousands into the rivers to be drowned, wantonly burglarizing colleges and murdering their unarmed students; and where the American soldiers in the Philippine islands, under the orders of our most pious and devout President, and by the direct commands of their Christian field officers, are slaughtering unarmed men, prisoners of war, women and children, burning their towns and cities, and laying waste their plantations. While all this fiendish savagery is going on before our eyes, without a protest from the religious creeds, or from the heads of government, the humanitarians, sick and disgusted with Christian babblings about their piety and their grovelling purity, turn back to ancient Chaldea, to the records of that people, where we find a spirit of justice and toleration prevailing among all classes; those ancient records breathe a spirit of humanity which would cast a cloud of shame over a people not already sunk in the slums of barbarism. Such savagery as Christian Europe and America are revelling in, on the shores of Asia, might, at one time, have been expected from the chief of a nation of Hottentots, or from a tribe of cannibals, but the cannibal and the Hottentot have long since outlived such cruelties, leaving them as a heritage to the worshippers of the mythical son of a bogus virgin.

In that far-off time, when all Europe and America slumbered in the cradle of their own ignorance and superstition, their people engaged in the chase with stones, clubs, bows and arrows, living on roots, nuts, insects, reptiles and the flesh of their game; with naught but caves for shelter; males and females living and cohabiting in promiscuous intercourse, like the wild beasts of the forest; the land watered by the Euphrates and Tigris swarmed with a people who were studying the motions of the heavenly bodies, writing history and luxuriating in refinement and the splendor of untold wealth.

A brief outline of the boundaries of the land of Chaldea will be first in order, to enable the reader to better understand the history of that wonderful people. Chaldea, or Caldeo, Babylonia, comprised all of the flat, low country of the Euphrates and the Tigris, called in modern times, Irak. In the Old Testament it is designated Shinar—Babel, land of the Chaldees.

When Babylon was at the zenith of her power, the whole country was densely peopled; canals intersected and covered all of the low country between, and even beyond, the two rivers.

The original tribes were of Turanian origin. Closely allied tribes occupied the mountainous regions to the north and east, known as Media, Armenia, Elam and Susiana. At an early date the country of Chaldea was invaded by a people from Punt, Felix Arabia, known as Semites. The mountain district at the east was called Elam, which, at an early date, was settled by a people designated Akkadians, or Accadians; after which the country became known as Akkard, or Accard. It is said that the Elamites, or Akkadians, were the inventors of the cuneiform character of writings, as the cuneiform inscriptions were found in the Turanian language. In after times the Assyrians transcribed the Elamite, or Akkadian, inscriptions into their own language. It was from Elam that Greece obtained her system of weights and measures.

The sexagesimal division of the circle; the signs of the zodiac; the week of seven days, named as we now have them, and the seventh day's rest are of Akkadian origin. The great gods of this people were none other than the planets of our solar system. The Akkadian legends ascribe to these six heavenly orbs the creation of the world, each planetary god working one day; on the sixth day the work was finished, pronounced good, and on the seventh day the six planets, as gods, rested and offered up prayers and sacrifices to the sun, the greatest of all the gods. The days were named after the seven planets, just as we have them now. As their work began on Sunday, their Sabbath fell on Saturday, which was set apart for the worship of our great solar orb. The Egyptians adopted this system, with its day of rest, called in Egypt, as in Elam, the Sabbath. Whether the Hebrews took their system from Egypt or Chaldea is uncertain; they probably took it from the latter, for it was at Babylon, while in exile, that Ezra, et al. wrote the Pentateuch, in which they copied the Chaldean legends of creation, the flood, the six days of creation, and the rest on the seventh. As the Hebrew branch of the Semites consolidated the seven planetary deities into one, Iahveh alone created the world. Such was the origin of the Sabbath, its observance was strictly enforced in Elam, Chaldea, Babylon and Assyria; no work of any kind was allowed on that day, which was set apart for the worship of the sun. This Saturday remained the day of rest until changed by Constantine. The old Roman Sunday, the day set apart by pagan Rome for rest and the worship of the sun, having fallen into disuse, both the pagans and Christians clamored for its restoration, so the emperor, while yet a pagan, in the year 321, issued an edict forbidding all work on the day of the sun, the day set apart for the worship of Apollo, the sun-god. The Mosaic account, as given in

Genesis, of the creation, the flood, etc., was copied from these old Chaldean legends, as all modern scholars agree. All one has to do to satisfy himself of this fact is to compare the two accounts; quite full descriptions of this matter may be found in my Commentaries on Hebrew and Christian Mythology. Turning back to Elam and Chaldea, we learn from the tablets that every city had its public library, in which the tablets were so arranged that any subject was readily found. Among the subjects treated of, we find hymns to the gods, almost facsimiles of the Hebrew psalms, from which the Hebrews copied.

In the form of a poem the inscriptions contain a full account of the creation of the world; of a paradise with its forbidden fruit; a first pair, the man called Admi (which renders Adam); of the fall of man; the pair being driven out of the garden by the gods. Then follows a full account of a deluge, with its ark, and saved family and a pair of all animals; the flood came as predicted, the man in the ark, after the subsidence of the waters, sending forth the birds on three occasions; the resting of the ark on the mountain; the saved family coming out and offering sacrifices to the gods; and, finally, just as with Noah, the man in the ark, Hassisadria, getting drunk on wine. These legends did not purport to be true; they were but allegorical representations of nature, but they were copied, all the same, by Ezra, and palmed off on the illiterate Jews, and a little later on the Christians, by priests, as coming from their god. All of the foremost scholars to-day admit that these biblical stories were taken from those Chaldean legends, but the band keeps on playing while the priest recites the biblical stories of creation and the Noacian flood to his unsuspecting dupes. From the ruins of the city of Ur we get some of our earliest records. Some 2,300 years B. C. E. (before the common era), the Elamites overrun Palestine and gave to the Semites of that land these legends of Chaldea, after which we find the seat of empire transferred to Babylon, where the Semitic language slowly replaced that of the Elamites and Assyrians. The northern cities, first settled by the Semites of Arabia, finally came under the dominion of Babylon, to which they paid tribute until about 1400 B. C. E., when that kingdom fell under the yoke of Assyria, but Babylon still remained too powerful to quietly submit to her new master. Noboposossar, being appointed governor, formed an alliance with Cyaxares, King of Media, when their joint forces, about 625 B. C. E., in a desperate struggle succeeded in breaking off from Assyria. From the tablets we learn that about 644 B. C. E. Nebuchadnezzar dislodged the Egyptian forces and drove them out of Asia. It was in the

year 588 B. C. E. that he invaded Judea, sacked Jerusalem and carried many of its people captive to Babylon. Returning to an earlier date we learn that the Semites, from Arabia, having adopted the religion of Chaldea, set up Sargon, one of their own people, as king, about 3800 B. C. E., who was succeeded by his son, Naram-sin.

Civil government in Chaldea at that early time was carried on much in the same manner as with the powers of the world to-day. The laws were administered by regularly appointed judges, whose decisions were made a matter of record and became precedents for future action. In this respect the nations of the earth to-day have but followed the established rules of ancient Chaldea. For criminal offenses the punishment was fine, imprisonment, deprivation of civil rights, and, sometimes, death. In the important matters, an appeal lay to the king. Import and other taxes were levied; lands were leased and sold by instruments in writing; their currency being silver.

Their statuary was as well executed as could be expected, when made of clay, there being no stone in the country. Their civilization goes back to that of Egypt, if not earlier; their monumental inscriptions and some of their sculpture show a high state of civilization 5000 years B. C. E.; thus carrying us back 1,000 years before the time of the so-called Mosaic account of the creation of the world. Many thousands of years must have been required to have brought up this civilization from man in his primeval state of savagery to where the tablets placed him 7,000 years ago. At that remote date Akkad had become a consolidated empire, divided into provinces, over which local kings ruled. From the crude state of the cuneiform writings we are told that the city of Uru-ki, the Erech of Genesis, was the place which gave birth to the legends of creation, to the flood, and to Izdhubar, the mighty hunter, before the Lord, who was none other than the Nimrod of the Bible. The exploits of Izdhubar run in the same groove as do those told of Nimrod. The Hebrew account is but the old Izdhubar legends with the name of Nimrod substituted.

Next comes the city of Ur, the alleged birthplace of the mythical Abraham, situated on the west bank of the Euphrates, once the sacred city of the moon-god. Larsa, Sergus, and Eridhu, all seats of rulers, were first consolidated under Ur-bahu, who reigned about 2700 B. C. E., this king having restored all of the temples during a prosperous reign, was succeeded by his son Dungi, who made war on Elam.

About 2280 B. C. E. the Elamites, under Kudurnakhundi, invaded Chaldea, sacked Erech and carried off the statue of Istar. This dynasty

continued until about 2120 B. C. E., when Khammuragas overthrew the dynasty of Kudurnakundi, rebuilt the temples of Bel at Babylon, Nebo at Borsippi, and restored those at Ur, Erech and Larsa.

Literature flourished at this period, all cities having their public libraries; in the larger ones complete indexes were kept, and the tablets were arranged in such perfect order as to be accessible to the students; compulsory education was the rule; all could read and write. In the most ancient school of Eridhu, the sacred city of the moon-god Ea, works on magic and divination constituted most of the library. It was in that school where the epic poems of Izdhubar, filling twelve books, were inscribed, and arranged according to the signs of the zodiac. Other poems, relating to the war in heaven, made by seven evil spirits on the moon-god, are traced to the city of Ur. But the most interesting tablet descriptions of the war in heaven between Merodach and the demon Tiamet (which with a change of names, was copied into our Bible), was found in the library of the temple of Nebo at Borsippa. This tablet is bi-lingual, Assyrian and Babylonian. It contains the order issued by the great gods in council, to Merodach, to go out and crush the demon Tiamet. The war is described in most glowing colors, and was the most sanguinary ever waged in heaven or on earth. The battle closes with the destruction of Tiamet and all his allies of darkness. The last tablet, closing the scene, contains a hymn in praise to the great gods for the triumph of good over evil (god over the devil), which is but an allegorical representation of day and night, light and darkness, the sun god overcoming the dark night. Darkness was the terror of the ancients, sunlight their all-powerful benefactor. This same war, carried on by the same powers, under different names, is to-day, the embodiment of Christian mythology, waged by the priesthood, in the name of Iahveh and his son, on unbelievers.

The tablets in these old Chaldean libraries comprise every branch of learning known at that time, historical, mythological, religious compositions, mathematics, legal documents, geographical, and astronomical treatises, magic, and the art of divination, poems, fables and proverbs, among which is found the most curious specimen relating to the bird-god Zu, who stole the tablet of destiny, containing the wisdom of the gods, and brought it to earth, for which theft, like that of Prometheus, the wrath of the gods was meted out to Zu.

From the tablets we get a complete system of the business relations of the Chaldeans. They had their different grades of schools; their bills of sale of slaves and other personal property; their deeds, wills, probate,

laws of descent and distribution ; banks and banking ; notes, checks, drafts and bills of exchange. In short, about all of our business relations were then in use by these early peoples.

It will be remembered that Prof. H. V. Helprecht, of the University of Penn, at the head of a scientific expedition, was sent out, about twelve years ago, to explore the ruins of the ancient cities of Chaldea. We now have a report from him (published in a late number of the *New York Journal*), showing that among the ruins of Nippur, near the ancient site of Babylon, they have found, forty feet below the surface, an immense library, consisting of burned clay tablets, each in size about 4x6 feet ; about 17,000 of these tablets, at the time of the report, had been taken out, some of them deciphered, and, according to estimate, about 150,000 more were in sight. They learn from these cuneiform writings that the library was established about 7,000 to 8,000 years ago. The temple of Bel, which was built about that time, has been unearthed. In a bas-relief they find a lamb about to be sacrificed to this god ; in another, that a horse race came off at Nippur 7,000 to 8,000 years ago. Horse-racing 2,000 years before the world was created. According to this report, three cities had been erected, each on the ruins of others more ancient, which had been destroyed. The upper and last city having been destroyed by the Elamites 4000 years B. C. E.

RELIGION OF CHALDEA.

The religion and the gods of that classic land, as among all other peoples, ancient and modern, were revised and modified from time to time to meet the changing conditions and sentiments of the people. All gods, when free from the wily priesthood, change their tactics to meet the demands of an advancing civilization.

“Even gods must yield, religions take their turn,
'Twas Jove's, 'tis Mahomet's ; and other creeds will rise
With other years, till man shall learn.
Vainly his incense soars, his victim bleeds,
Poor child of doubt and death, whose hope is built on creeds.”

First the Chaldean religion was a rude fetish, a shamanism, in which every object in nature was looked upon as possessed of an inner life. As with all other religions, there gradually grew up a priesthood, a class of men to live without toil, whose early title was doctor of divinity. From this source we derive our D. D., divine doctor, the man who furnishes

spiritual medicine for the soul. Attached to this divine office, the Chaldeans had their exorcists, men who drove the devil, evil spirit, out of the sick and afflicted. The liturgy of these priests, i. e., the *modus operandi*, used to expel evil spirits, consisted then, as now, of prayers, invocations, hymns, and magical incantations. In time, to inspire the believer with their powers, the priests invented, or created, a host of spirits, both in the heavens and on the earth, who were ever ready to do the bidding of their creators. From this hierarchy the Akkadians evolved their pantheon of gods, their national and local divinities; at the head of these stood Anu, El and Hea. Anu, residing in the heavens, was but little known; El was the creator; Hea, or Ea, as he was at times called, resided at Eridhu, where he presided over the waters; his wife, Dao-kina, represented the land. From this pair, used allegorically, all life was produced. Tammuz, their only begotten son, was replaced by Bel Merodach, whose worship with that of Istar, become the prevailing religion in Western Asia. Bel, a local deity, presided over Nippur. It was this god who brought on the flood. Allart, the goddess of hades, ruled the land from whence there is no return. Nomtar was the issue of this pair; his office was to spread disease and death. Sargan I., 3800 B. C. E., restored the temples of the sun-god, who became a great favorite among the Semites, the ancestors of the Hebrews. Nebobaladdan, 900 B. C. E., caused to be inscribed a tablet representing the same, by the side of which stands the king and a priest with upraised hands in adoration of the solar god. Under this deity stands the moon-god and Istar. The Semites and the Akkadians joined in the worship of these heavenly divinities. Thus it will be seen that we have the source of Hebrew monotheism, the sun standing at the head, as the great I am, the Elohim, Iahveh or Jehovah of the Bible; for, as before stated, the Semites of Chaldea were the ancestors of the Hebrews, who continued the worship of the sun under different names. Baal, or Bel, El of Chaldea, called also Bel Merodach, was the creator of the universe; he, says a writer, absorbed all of the other heavenly deifications in the old Sumero-Akkadian pantheon. Thus we have the worship of the one god, who has absorbed, or outlived, all other divinities, brought down to the time of Ezra, who placed him, in the Hebrew Genesis, as the creator of the world, under the names of Elohim and Iahveh; finally vowelized to read Jehovah. The name Elohim comes from Chaldea, but we are not so sure as to the derivation of the name Jehovah; many writers assert that this name is from Egypt; that the Iahveh of Egypt was taken from Astarte of Phoenicia, the sun-god of that country, while others claim

to find monumental evidence in Egypt showing that the name Jehovah was derived from the Egyptian sun-god who appeared at different times under different names; such as Amen, Ra, Osiris, Set, Shu, Harus, etc. Whatever be the derivation of this name, all history proves that the name of the god of the Hebrews and the *primus deus* of the Christians is none other than one great solar orb. This name, Bel, or Bel-Merodach, often written El, was the son of Ea, both the progeny of Anu, the great sun-god.

Anu, El and Hea, who stood at the head of the great pantheon of Chaldean gods, constituted a trinity, often merging themselves into one, and then resolving back into three separate beings. The Christian trinity may have been taken from this old Chaldean triad, or it may have come from Egypt. In Chaldea, the trinity represented three phases of nature, the temple of Bel-Merodach, the tomb of Belos, was erected not later than 2150 B. C. E. The ceremonies performed in this temple, as they appear on the inscriptions, present a remarkable resemblance, says a writer, to those used in the Temple of the Jews: "the daily morning and evening sacrifices; the meat and drink offerings; the free-will offerings; the sun offerings, and the show-bread, of the Jews, all formed part of the ritual of the temple of Bel."

Below these gods in dignity stood numerous lesser national and local divinities; others were brought into the country from foreign peoples, but no quarrels existed, as all were left free to pay tribute to any or none of the gods. All such bickerings were reserved for a later time, and to a less worthy and less civilized people, the Christians, who, it may be said, were the first to persecute others for differences of opinion.

Although not directly of Chaldean origin, Magianism is so closely allied with the religion of Chaldea as to call for a brief sketch of it here. Zoroaster, or as the Greeks rendered the word, Zarathushtra, lived not later than 1800 years B. C. E. Just when or where he was born no one seems to know, even some worthy writers assert that he was a myth, while the weight of opinion maintains that he was a real man and the field of his labors was in Bactria, on the eastern confines of Iran, which joined Chaldea on the southeast. Numerous books, claimed to be the writings of this man, have come down to our time, but the matters presented in them are so heterogeneous as to give color to the statements that some, if not all of them, were written by others long after the death of the prophet of Iran. Some maintain that Zoroaster left no writings. That he belonged on the desert, and, like Mohammed, led the camel over the trackless

wastes, seems quite certain, for it was in this capacity as a traveler from one country to another, that he inhaled that inspiration which gave vent to his hymns, his Gathas; his life went out, not in search of new gods or a new religion, but to engraft on to the old, worn-out system, a better life; this old system was in all respects the wornout side of Chaldean mythology, which had lost sight of the great solar god, for a worship of sticks and stones. Nor does it seem that Zoroaster's sole object was of a spiritual nature; he loved the wild and romantic life of the herdsman and his pastoral solitude; the love of nature in her primitive simplicity won the affections of this roaming dreamer. Plutarch says of Zoroaster, that he held commune with a single god in all the wide world around him; while Dio Chrysoston says, Neither Homer nor Hesiod sang of chariot and horse, or Zeus, like Zoroaster.

Hirmippus assigns the life of this great man to a period 5,000 years before the Trojan war, while Xanthus and Aristotle place him 6,000 years before Xerxes.

That Zoroaster taught the Magian religion in all its purity there can be no doubt, if his biography is reliable. Whether Zoroaster left any writings, or whether all the writings ascribed to him were the work of others after his death, cannot be determined with certainty; that the numerous writings which purport to come from him, it is certain that they were written at times wide apart, most of them long after his death. From these writings a few facts may be gleaned, among the romances and legends. It is said that the Zend Avesta is the most free from romance. In the Avesta and the Yasht, we are told that all nature rejoiced at the birth of Zoroaster; it was no little star of the east which followed and watched over his cradle, for the whole heavens and the earth smiled on his infantile face; while a mere boy, his wisdom in debate overshadowed the officers of the imperial court; a little later he gives battle to the demons and slays them; he passes through a mountain of fire unharmed; he turns his back on the devil, who offers him the kingdoms of the world to renounce his mission. It is not until he reaches the age of thirty years that the gods permit him to enter on his divine mission; when this time came he went out into the world preaching and performing miracles; finally he notifies his hearers that this world will come to an end during his life; that they prepare for the final close of all earthly things.

The later Avesta makes him the hero of a divine world, which is ushered in at his birth, while the Yasna makes him the messenger of the only revealed religion from the god Ormuzd. In the Sha-Nana, it is said,

he was crucified at Balkh. Dunker places Zoroaster 1,000 years B. C. E., while Gutschmid makes him a contemporary of Moses, about 1400 B. C. E. Good and evil seem to be a little mixed in the Avesta, where the evil spirits were at one time *daevas*, which in Persian renders, *div*. The Hindu *celts* and Italianos make *deva*, which comes from the same root, the spirit of darkness, thus making the *div* represent both good and evil; but it is said good and evil were but different attributes of the one being. The Rig Veda calls the *primus deus* Asura, while in later writings the corresponding word, *ahura*, represents evil spirits. When this word is used to represent the sun, or supreme god, it is Asura-Mazda. The word *mazda*, like the corresponding word Christ, was, with the Zoroastrians, as with the Christians, used as an adjective, signifying good, pure, holy. Thus Asura once represented the higher attributes, *deva*, the lower, of the same divinity. Out of these attributes arose the legends of the rebellion of the *deva*, who was cast out of heaven and thus became the fallen angel, the Beelzebub, or devil of the Bible.

Thus it will be seen that out of these two attributes, good and evil, of the Magian religion, arose our biblical god and devil. Therefore, say the authorities, Ormuzd, conjoined with himself, represents a plurality of *genii*, personifications of ethical ideas, all that is good, pure and holy. The son of Ormuzd is represented as a personalty attached to his father, and, like Christ, represents his father in heaven. When the two spirits, Ashura and *deva*, come in collision they are made to represent the conflict of good and evil, day and night at war. The world divides itself into that which is Ahura's and that which is Ariman's, or, as we have these attributes personified in our Bible, those who are children of God and those who are the children of the devil. In both the Zoroastrian and Christian systems the war is being carried on between the gods and devils for the possession of souls. The revelations, given by Ormuzd to Zoroaster, declare that Ormuzd created man a free agent to choose between good and evil, or, in the language of the Yasna, "Since thou O Mazada, did create man as the gods, free, leaving him free to choose good or evil, to lie or speak the truth, to obey the word, knowing good from evil, Armaiti watches thy doings. By a true confession of faith, by good deeds, keeping free his body and soul, he defeats the powers of Satan, strengthens goodness and thereby establishes his claim on Ormuzd for reward."

How could the Christian religion be a better copy of this, except that it lays more stress on faith and less on works. In this respect it falls far below Magianism. Zoroaster furnished another tenet to the Christians,

by teaching a life beyond the grave. According to Magianism, books are kept in heaven wherein all good and all evil deeds are recorded. After death a balance is struck, when the soul arrives at the cinvato peretush, the bridge of heaven, the two accounts are placed in the scales; if the good outweighs the bad, the spirit at once goes to the realms of bliss; if, on the other hand, the evil outweighs the good deeds, the soul is consigned to Satan to endure the torments of hell for all time. The judgment of this aka, this judicium particulare, is final. According to the Gathas, Zoroaster was commanded to go forth and proclaim his doctrine to all the world. In his teachings he proclaimed that the end of the world was at hand, that it would come in his time; that on the final winding up of all things Ormuzd will create a new heaven and a new earth, where peace and righteousness will reign for ever and ever, and Ormuzd will be all in all. Thus we see how closely the Christian priests, in their art of copying their religion, and their biographical writings of their myth, followed the acts and legends of the great prophet of Iran.

INFANTS IN HELL.

—The Archbishop of Melbourne, in the *New Zealand Tablet*, says:

All Catholic theologians are agreed—(1) that infants who die without baptism are excluded from the kingdom of heaven; (2) that they will not enjoy the beatific vision outside heaven; (3) that in common with adults they will arise and be assembled for judgment on the last day; and (4) that after the last day there will be but two states—namely, a state of supernatural and supreme felicity and a state of what may be called in a wide sense a state of damnation. The whole question, therefore, resolves itself into this: In what does that latter state consist in case of unbaptized infants?

Damnation is a state of existence admitting of many degrees differing widely from one another. (1) Its most deplorable form is found in the condition of the reprobate, who in the prison of hell, together with the positive pain of loss, will suffer also positive pains of mind and

body—the worm that never dies, and the fire that is never extinguished. (2) It may consist in the positive pain of loss alone—that is, in the consciousness of having lost God the supreme good, but without any pain of sense. (3) It may be limited to a negative pain of loss, i. e., a deprivation of the beatific vision without any consciousness of the loss sustained.—Public Opinion.

That is as bad as old-fashioned Calvinism. Only think of it. Infants eternally damned because no priest sprinkled a little water on their head. The inhabitants of hell ought to be thankful they are there where they will not be compelled to worship such a God. Such utterances prove pretty conclusively that there is no God, for if there were he would strike with paralysis the tongue that should charge Him with such wickedness.

SPIRITUALISM.—NO. 3.

BY J. M. PEEBLES, M. D.

THE segment implies a circle, counterfeits indicate a genuine. Frauds are no more a part of Spiritualism than harsh, discordant noises are music; than spurious bank-bills are finance; or than pitch-dark, commercial spiritism is real Spiritualism. It is only the most valuable things that



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are counterfeited. No scholarly investigator would confound office with official, idea and ideal; then why spirit and spiritual, or spiritism and Spiritualism? Suffixes, including *al*, are potent in mealing. A spiritual, or cultured, spiritually-minded man is vastly more than a spirit man. Though the French, according to the genius of their language, use the word *spiritism*, they are not authorized to define and fix meanings to English words. While there are multi-millions of spiritists in China, India, Europe, Australia and this country, there are but comparatively few devoted Spiritualists liv-

ing the true, spiritualistic life of altruism. Spiritualism must not be confounded with spiritism—never!

China is an empire of spiritists. The Confucians, constituting the classical elite, are the ethical Saducees. But the masses are spiritists, holding converse with their invisible ancestors. Tablets of the dead are to be found in every house. When in Canton and other Chinese cities, I frequently saw tripods in by-streets with circular tops covered with fine white sand, and women grasping in their fingers hawk-bill-shaped bamboo pens, writing in the sand, and one or more standing near copying the messages for preservation. To this same end Dr. Earnest Eitel, M. A., writes in his interesting book, entitled "*Feng-Shui*:" "While the laws of nature and earth affect the destinies of men, there are to be considered the laws regulating the influence of the spirits of the dead upon the living. Chinamen are accustomed to converse with and worship the

spirits of their ancestors, whom they believe to be constantly hovering near. 'My own influencing spirits,' says the Chinese Commentator of the Confucian Analects, 'are the earthly spirits of my progenitors. When I properly worship, these spirits of my ancestors are present with me. They hover near the dwellings of their descendants.' "

Life is a progress, a continual unfolding of capacities and powers. The order of life and of nature proceed quietly from age to age. The intuition of continued existence is nearly universal. Logical thinkers cannot look upon any event, even death, as a break in the order and the succession of their existence. Evolution forbids it.

A belief in spirits and communion with them has been a constitutional root-belief of all nations, especially the civilized. The desire springs up within spontaneously. The sun may be eclipsed, but it still shines; and so desires and beliefs may be wrong—but men will think, will reason and still believe. No one, however, can rationally believe without evidence; while sufficient evidences compel belief. There is, therefore, no especial merit in belief, and no demerit in unbelief; and yet denials of beliefs and of theological creeds have, in the name of Christ, murdered millions.

When the solemn-visaged priest insists that I must believe the Bible as he interprets it—must believe the Ananasian creed—I tell him plainly that I cannot—cannot! It is to me unproven, unreasonable; the evidences are all wanting. Quoting, then, from the text, "He that believeth not shall be damned," and telling me again that I must believe or be damned, my prompt reply is, "Then, sir, I will be damned," preferring to be an unright, conscientious, intelligent man, damned, to a pious, semi-idiotic saint, saved! Theological idiocy horrifies me, and church bigots incite in me a most condescending pity.

Religious beliefs affect conduct. Men grow to be like the devil they fear, or the God they worship. Roman Catholicism makes cringing, cowardly despots; and Calvinism makes rigid, conscienceless tyrants. "If God burns heretics hereafter," reasoned Calvin, "why not in imitation of God begin the work now?" and so he prayerfully burned Servetus—burned him for the glory of God. The clergy of to-day do not, dare not, preach their creeds. To practice them would be criminal.

In one of Henry Ward Beecher's inspired sermons he said that, "Spiritualism strengthens faith in a future life." It does this and more. It gives a knowledge that those, considered dead, exist consciously in a more ethereal sphere of existence, retaining their identity. The research, the trend of the historic past, confirmed this. All races under all skies,

from remotest antiquity, semi-civilized or enlightened, had their voices from the silence, their visions, their trances, their apparitions, their oracles and their seers, whom they consulted.

Professor Boscowan, the noted archaeologist, says in his "Records of the Monuments:" "In dreams and visions, the primitive Akkadians no doubt saw, as they declared, the shadowy forms of departed human beings, which led them to regard them as still existing in some far-distant subterranean abode." He further adds, "The inscriptions as early as 3800 B. C. on the tablets, show belief in ancestral spirits, (*nisi*) the friends they once knew, traversing the under-world, hailing each newcomer with the cry, "Didst thou become weak as we, and dost thou realize life as now do we? Welcome—welcome to our abodes."

The religious literature of India abounds in communications with gods, devas, and pitris—their departed ancestors. The Sanscrit manuscripts, the Vedas and Upanishads, frequently mentioned the Bhutas, Pritas, and Pisachas, especially the Pritas, as familiar ancestral spirits with whom they held converse. Adepts clairvoyantly saw them.

In ancient Egypt spiritual phenomena constituted the very foundation of the national religion. The hierophants taught the initiated that the soul was immortal; that during several lives it passed through several zoether zones for the purpose of purification. Hermes taught that the visible was but the picture of the peopled invisible world—that this earth was surrounded by circles of atmospheric ether, and that in these ether regions the souls of the dead lived, descended and guarded mortals.

Berosus, in transcribing the early legends of Babylonia and Chaldeæ, describes the spirits of Heaven and the lower elementaries who were in sympathy with them, as often influencing the inhabitants of earth, both for good and for ill.

Thales of Greece, who lived some 600 years before Christ, taught that the universe was peopled with daimons, who were the spiritual guides of human beings and the invisible witnesses of all their thoughts and actions.

Epimenides, the contemporary of Solon, declared that he frequently received divine revelations from the dwellers in the spiritual realms above. Zeno sacredly affirmed that tutelary, or guardian spirits inspired his speech and directed his actions.

Socrates was constantly attended, as every historian knows, by his demon guide, or spirit, with whom he conversed and whose advice he was proud to receive and acknowledge.

Apuleius, the Roman historian, assured the people of his time that the souls of men, when detached from their bodies, became a species of daimon, or lemurs, who gratified their beneficence in watchfully guarding individuals, families and cities.

Homer, in the twenty-third book of the *Iliad*, describes the spirits of Patroclus as appearing to Achilles, and adjuring him to bestow the last funeral rites from the body of his friend that he might the sooner commence his spiritual advancement.

Ulysses is depicted in the eleventh book of the *Odyssey* as visiting the under-world regions and as conversing with the spirit of Tyresius Elpinor and his own mother, from whom he received most encouraging tidings.

Hesiod, the poet whose verses were so prized by the old Greeks, taught that each conscious person was a potentialized portion of the infinite, all-energizing Soul of the universe. Fully recognizing this truth, he declared that souls were drawn earthward from the higher regions by their desires, and at certain times they advised and guided their friends.

Plutarch informs us that those who aspire to be brought into sympathetic communion with the heavenly intelligences of the shadow-land were expected to renounce the follies of the world and to practice self-denial and virtue.

Cicero tells us that the mysteries, which were symbolically allied to the spirits of the invisible realms, enkindled and inspired a knowledge of the future life.

Pythagorus, who visited India, Persia and Egypt, was one of the greatest mediums of antiquity. His psychic gifts were attested by such writers as Claudius Aelian, Porphyry of Tyre, the Greek philosopher and Jamblichus the Neo-Platonist.

Plato, the favorite of Socrates and prince of philosophers, held precisely the same ideas in regard to spirits that did his great teacher. "Each human being," he said, "has a particular spirit with him to be his guiding genius during his mortal life, and at death he accompanies the enfranchised one to the Elysian fields of immortality.

The old and New Testaments, the Apocrypha and the Talmudic writings of the Rabbis, all abound more or less in angel ministries, spirit communications, visions, and apparitions of the dead.

Vespasian, the Roman emperor, was endowed with remarkable mediumistic gifts. In Alexandria he restored a paralytic by a single touch.

He prophesied, and clairvoyantly saw Basilides when far away. Both Seutonius and Strabo confirm these accounts.

Apollonius of Tyana was marvelously endowed with spiritual gifts. Philostratus informs us that he invoked spirits, and worked wonders and believed himself to be divinely guided by the spirits and the gods of the unseen world.

Polycarp, when arraigned under the reign of Marcus Aurelius, saw in a vision his pillow on fire, and exclaimed, "I shall be burned alive." This proved true. And while in the agonies of death he saw ministering spirits and attending angels.

Porphyry, the Phœnician disciple of Plotinus, assured the people of his time, "That God and angels are our true fathers * * * and we should invoke the presence of the good gods and repel the power of evil spirits."

Torquato Tasso, the inspired poet, had strange manifestations in his library. He declared that a heavenly spirit came to him, and with him he held long discourses. He assured Manso, his friend, that this spirit was just as real as Manso himself.

Joan D' Arc, the shepherd girl of Domremy, had visions, saw angels, and spirit-guided accomplished her mission in saving France. Schiller and Southey both honored her in song.

Jacob Boehmen heard spirit voices, and says of himself, "After the gates of the spiritual world were opened to me I was compelled to write on this book." He foretold the day and the hour of his death, and at that very hour he exclaimed, "Now I go home to Paradise," and he expired.

George Fox, the Quaker, had most wonderful spiritual experiences. He not only saw angelic hosts, but healed the sick by spirit power, and, as he often affirmed, was guided "by the word," and directed by the divine voice.

Mozart, the musical genius, could not at times sleep from hearing the music, "streaming into him" from a heavenly chorus. When a friend was passing through his room in his last sickness, he exclaimed, "Listen, I hear music—sweet music." When he had finished his "Requiem," he said, "Emilie, come hither—my task is done—my 'Requiem' is finished. Sing it." She sung it, and turning from the accompanying instrument saw that her father had left for the shores of immortality.

Beethoven, wrapped in melody, exclaimed, "I prefer to live alone. I well know that ministering angels and spirits of music are nearer to me in my art than to many others. I commune with them without dread,"

Sometimes he would say, "I have had a rapture—I saw a vision." Goethe pronounced him a demon-possessed person, his attending genius continually inspiring him.

The Wesleys, founders of Methodism, had phenomenal knockings and other mysterious sounds in Epworth Parsonage. Curtains were drawn, doors were opened and shut when no mortal was near them. They often heard footsteps and voices from invisible intelligences, and loud rappings while at family prayers.

Ann Lee, the founder of Shakerism, and John Murray, the founder of Universalism, heard voices, had visions and presentiments. They saw angels and the spirits of the dead. All religions originated in dreams, visions and other spiritual manifestations. The spiritual is the real. The basic foundations of Christianity itself rests upon a dream or vision. (Matthew 1: 20.)

J. Herman Fichte, the distinguished German philosopher and metaphysician, writing of Baron Guldensleben, of Stuttgart, said: "As to my present position in regard to Spiritualism, I have to say that I have come to the conclusion that it is absolutely impossible to account for these phenomena, save by assuming the action of superhuman influences, or unseen spirit intelligences."

Dr. Robert Chambers, of Edinburgh, said: "The names we are able to quote of men who have publicly acknowledged their conviction of the reality of the phenomena of modern Spiritualism form only a small portion of those who are really convinced, every Spiritualist knows." In a letter of Dr. Chambers, addressed to Alfred R. Wallace, February, 1867, he says: "I have for many years known that these phenomena are real."

M. Thiers, ex-President of the French Republic, exclaimed in a public address: "I am a Spiritualist and an impassioned one, and am anxious to confound Materialism in the name of science and good sense."

M. Leon Favre, Consul General of France, and brother of Jules Favre, the eminent French Senator, says:

"I have long, carefully and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a profound assurance that they are produced by the spirits of those who have left earth; and further that they only could produce them. I believe in the existence of an invisible world corresponding to the world around us. I believe that the denizens of that world were formerly residents on this earth, and I believe in the possibility of inter-communication

between the two worlds." I was for a week the guest of this eminent statesman in Paris. He was himself a writing medium.

Prof. C. F. Varley, the eminent English electrician, chief engineer to the Electric and International Telegraph Company, assistant in the construction of the Atlantic telegraphy, in connection with Sir Michael Faraday and Sir William Thomson was the first to demonstrate the principles governing the transmission of electricity through long deep-sea cables. Writing for the press in 1880, he said: "Twenty-five years ago I was a hard-headed unbeliever. * * * Spirit phenomena, however, suddenly and quite unexpectedly were soon after developed in my own family. * * * This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny them. They clearly prove a future, conscious existence."

Dr. Miguel Sans Benito, professor of metaphysics in the University of Barcelona, is a devoted Spiritualist. He affirms and publishes that: "Spiritualism is the synthesis of the most important principles and discoveries of science; and that we may advantageously study it, with the firm assurance that it will open out new horizons to our intelligences; besides supplying our hearts with a beautiful consolation in those bitter moments in our lives, which are occasioned by a painful bereavement."

Prof. J. C. F. Zollner, scientist, author, professor of physical astronomy at the University of Leipsic, member of the Imperial Academy of Natural Philosophy at Moscow, was a pronounced Spiritualist, so declaring himself in these words:

"We have acquired proof of the existence of an invisible world, which can enter into relation with humanity."

Dr. Ashburner (one of the Queen's physicians), lecturer of great eminence and author of "Animal Magnetism and Spiritualism," affirmed that "the phenomena of Spiritualism were established beyond doubt."

Alexander Aksakof, Privy Counselor to the Czar of Russia, author of several works, and editor of "Psychic Studien," is known on both continents as a devoted Spiritualist.

Professor M. T. Falcomer, of the Technical Institute of the Minister of Public Instruction at Alessandria, in Piedmont, is an enthusiastic Spiritualist, declaring "the spiritual phenomena afforded the only positive proofs of a future life."

The very learned Ockarowicz, professor in the University of War-

saw, began in 1894 to study the psychic phenomena under the most rigorous test conditions. He had long been considered an authority in magnetism and hypnotism—and now he was bound to get at the bottom of what was denominated Spiritualism. He put mediums under the most crucial tests; and after being fully convinced of the truth of Spiritualism, he remarked: "I have found that I have done a great wrong to men who have proclaimed new truths at the cost of their positions. And now, when I remember that I criticized Alfred R. Wallace and branded as a fool that fearless investigator, Sir William Crookes, the inventor of the radiometer, because they had the courage to assert the reality of Spiritualistic phenomena and to subject them to scientific tests, I am ashamed both of myself and of others, and I cry from the very bottom of my heart, 'Father, I have sinned against the light.'"

Victor Hugo, the world-honored author and writer, was a firm Spiritualist. I met him but once and that was at a spiritual seance in Paris, Mrs. Hollis-Billings being the medium. "To abandon these spiritual phenomena to credulity," writes Victor Hugo, "is to commit a treason against human reason."

Elizabeth Barrett Browning, poet and author, was a believer in present spirit ministries. In writing of them she says: "We get over no difficulty, it seems to me, by escaping from the obvious inference of an external spiritual agency, when spirit phenomena are attributed, for instance, to a second personality projected unconsciously and attended by an unconscious exercise of volition and clairvoyance; I see nothing clearly but a convulsive struggle on the part of theorists to get out of positions they do not like at whatever expense of kicks against the analogies of God's universe."

William Lloyd Garrison, the author, orator and liberator, writing of Spiritualism, said: "The manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the enlightened world is compelled to acknowledge their reality. * * * We have witnessed these surprising manifestations, and our conviction is that they cannot be accounted for on any other theory than that of the spiritual agency."

William Howitt, the noted English book-reviewer and author of seventy volumes, was a writing and a drawing spirit medium. It gave me great pleasure to sit in one of his seances and witness his automatic drawing. In the English Dunfermeline Press, Mr. Howitt wrote thus: "Who are the men that have in every country embraced Spiritualism?"

The rabble? The ignorant? The fanatic? By no means. But the most intelligent and learned men of all classes." * * * "Longfellow, now in England, and just treated with the highest honors by the University of Cambridge, and about to be feted by the whole literary world of England, is and has long been a Spiritualist."

When Longfellow was upon his European tour he attended spiritual seances at the house of the Guppy's in Naples, and at the palatial residence of Baron Kirkup in Florence. I had this from Mr. Guppy, Baron Kirkup, and other gentlemen. Being a Spiritualist, Mr. Longfellow would naturally write thus:

"The spiritual world
Lies all about us, and its avenues
Are open to the unseen feet of phantoms
That come and go, and we perceive them not
Save by their influence, or when at times
A most mysterious providence permits them
To manifest themselves to mortal eye."

"Though I close mine eyes,
I am awake, and in another world,
Dim faces of the dead and of the absent
Come floating up before me."

"So from the world of spirits there descends
A bridge of light, connecting it with this."

Professor Robert Hare, Emeritus Professor of Chemistry and the Natural Sciences in the University of Pennsylvania, graduate of Yale, associate of the Smithsonian Institute, inventor of improvements in the oxy-hydrogen blow pipe, wrote a large volume, entitled "Spiritualism Scientifically Demonstrated."

Arsene Houssaye, one of the most prominent of French poets and journalists, in his work entitled "The Destinies of the Soul," declared that: "The science of Spiritualism penetrates the deepest and most mysterious secrets of nature;" adding that "no thinker of the highest eminence, from Solomon to Malebranche, has ever denied the action of invisible spirits upon mankind."

Judge J. W. Edmonds, for years the pride of the New York bench, a jurist of unimpeachable integrity and keen discernment, accustomed to weighing evidence, as well as an authority in international law, was not only a Spiritualist, but a medium with fine clairvoyant gifts. Sitting

in his seances a dozen times or more, I not only listened to his vision, but saw remarkable spiritual manifestations.

Hon. Luther R. Marsh, New York (once the law partner of Daniel Webster, the great Constitutional expounder of law), jurist, law compiler, writer and author, is a pronounced Spiritualist, still writing more or less for the press or magazines.

Professor Elliott Coues, M. A., M. D., Ph. D., Professor of Zoology and Comparative Anatomy, Norwith University, and of Biology in the Victorian Agricultural College, writes: "Will you have the opinion of such persons as I have described, who for about ten years have studied, watched, and followed the phenomena of Spiritualism, and who speak from personal experiences? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially as alleged."

We might also name Gustav T. Fechner, Professor of Physics in the University of Leipsic; Lord Raleigh, F. R. S., Professor of Physics in the University of Cambridge; Prof. Shreibner, teacher of mathematics in the University of Leipsic; W. E. Webber, Professor of Physics in the University of Gottenburg; Dr. Franz Hoffman, Professor of Philosophy in the University of Wertzburg; Prof. Wagner, Geologist, University of Russia; Prof. Butlerof, Chemist, Russia; Prof. Nees Von Esenbeck, President of the Royal Academy of Sciences, Germany; Prof. William Gregory, Edinburgh; S. C. Hall, the English writer and book-reviewer; Lord Dunraven; Lord Adair; Blake and Flaxman, painters; Hiram Powers, the famous sculptor; Hon. George Thompson, the bosom friend of Garrison; N. P. Talmadge, ex-Governor of Wisconsin; Senator Simmons, of Rhode Island; Hon. J. L. Sullivan, ex-Minister to Portugal; Capt. R. F. Burton, African traveler; Epes Sargent, author and scientist; James G. Clark, writer, poet and musical composer; Joseph Jefferson, the celebrated actor; Dr. Kane, the Arctic explorer; Countess Caithness; Lady Cowper; Baron and Baroness Von Vay; H. I. H. Nicholas, Duke of Leuchtenburg; H. S. H. the Prince George of Solms, whom I last met by a beautiful fountain on Pincian Hill in Rome, were Spiritualists.

Prof. William Denton, geologist, psychometrist, author; Prof. A. De Morgan, President of the Mathematical Society, London; William Gregory, M. D., F. R. S., Professor of Chemistry in the Edinburgh University; Dr. Garth Wilkinson, F. R. G. S., F. A. S., author, and eminent physician; Dr. William Hitchmann, LL. D., F. L. S., Consulting Surgeon in Leeds Hospital; Epes Sargent, editor, compiler, reviewer and author; Dr. Robert S. Wyld, LL. D., scientist and author; Robert Dale Owen,

author, and American minister to Italy ; W. Stainton Moses, M. A. (Oxon), of London University, writer and author ; Rev. John Pierpont, poet, author, Unitarian preacher ; W. T. Stead, editor of *Review of Reviews*, traveler and author ; Prof. S. B. Brittain, writer, author, scientist, and psychometrist ; Prof. J. R. Buchanan, professor in medical colleges, discoverer of psychometry, author of *Sarcognomy* and other occult studies ; Rev. Charles and Thomas K. Beecher, both of whom were Spiritualists. The last time that I met Thomas K. Beecher was in a spiritual seance at Watkin's Glen. Prof. E. D. Babbitt, Dean of the Eclectic College of the *Finer Forces*, author of "*Principles of Light and Color*," and other volumes ; T. P. Barkas, F. G. S., F. A. S., naturalist, scientist and author, are also Spiritualists. This last distinguished scholar and scientist says : "I have investigated and experimented under every kind of reasonable tests my ingenuity could devise. * * * Notwithstanding all tests and all precautions, spirit phenomena have taken place that are utterly inexplicable by reference to any known physical or psychological law. All this I have done with the cold eye and steady pulse of a scientist." But enough !

Here is a golden chain of testimony, streaming like pearls down through all the centuries past to the Hydesville rapping concussions, and later. It is a misnomer to talk of Spiritualism as being modern. In some form and under some name it is as old as the pyramids, as all the historic ages, and the above names of notables are but a tithe of those I might mention if space permitted.

It may be said that certain of these eminent scientists, statesmen, jurists, philosophers and authors, though investigating the occult, had not or have not openly given in their adhesion to Spiritualism. Quite likely ! Should any of them complain, we shall be pleased to make due correction. It may not be amiss, however, to say that during the past fifty years or more of travels in foreign countries, including the Orient, I have personally met or sat in seances with a large majority of the above-named celebrities, and they were outright Spiritualists in private, if not in public.

When in Cairo, Egypt, I sat in the very Spiritualistic seance organized by Madam Blavatsky before she had reached either London or America. She was a strong physical medium—an eccentric character, brilliant, forceful ; daring, profane at times, and something of a fraud. The wheat and the tares to-day, as of old, grow together.

The two implacable enemies of Spiritualism are the weird vagaries of certain voluble platform expounders, coupled with the frauds and the mountebanks that steal the name "spiritual" to play their fantastic tricks

for pelf, and to gratify gaping gatherings of test-hunting gullibles. The other enemy is the creed-cursed churches, the Roman Catholic being ever in the lead. Several councils, Ancyra, held A. D. 314, Laodicea, fifty years later, Trullo, held 692 A. D., and others, promulgated decrees against enchanters, astrologers, sooth-sayers, magicians, and necromancy (talking with the dead). Right here the inquiry arises, if there was no possibility of converse with the dead—that is, with spirits—why should the church condemn it? Think of the consistency of condemning what did not, and what could not, exist!

Pope Alexander VIII. issued a bull against the people invoking demons and the “unsaved dead” from their purgatorial abodes. On July 30, 1816, Pope Pius IX. published a decree against somnambulism, clairvoyance, and all forms of “divination.” The Archbishop of Quebec in 1854 sent out a pastoral decree against all forms of spirit communications and consultations. The theological church has ever been a barrier to progress, a foe to education, and a hater of liberty, obstructing the march of civilization, while her hands have been crimsoned with the blood of murdered millions for the “sake of the Lord, Jesus Christ.” Guizot, the French historian of civilization, tells us that “when any war arose between power and liberty, the Roman church always placed itself on the side of power against liberty.”

How much better was Queen Elizabeth! Study the horrible secrets of that English Inquisition known as the “High Commission Court,” and the Star Chamber. Through it heretics, scholarly Freethinkers, were brought to the block; and mediums, called “witches and wizards,” were burned and otherwise killed, according to the Scripture, which saith, “They shall surely be put to death.” In later years John Bunyan was imprisoned, George Fox hunted and villified, and Ann Lee jailed. Persecutions, fetters, dungeons, fires, swords, gory blocks and inhuman butcheries, have ever been the attendants of Sectarian Churchianity, which is now effectually, rapidly, dying. The twentieth century will gleefully bury its morally putrid carcass.

TIMOR MORTIS.

BY W. A. WIREN.

WHEN grim Artropos, with merciless shears, snips the thin-spun thread of life, her coming leaves a dull, cold chill upon the hearts of those she passes near. Whether the thread has but just left the distaff, or whether it has been spun out to the allotted length of three score years



W. A. WIREN.

and ten; whether the thread shines resplendent with the glory of a perfect life, or is dimmed and knotted by a course of infamy and disgrace, still does the grim Fate shed over us the horror of her presence. The one universal experience of mankind, the one end from which there is no escape, seems to be the thing most universally shunned and feared.

This fear of death is due, in great measure, perhaps, to the strangeness, the newness, the solitariness of the experience. Men who can hardly conceive themselves at all, except as they are clothed in the domestic incidents of life, anticipate a kind of necessary dreariness in being withdrawn from all these incidents, and shudder as they

think of the fading away of familiar faces, and the solitude of the soul. It is the sort of terror with which a man at sea regards the chance of sinking into the dark, cold waters, as a dreadful rending asunder of vivid ties, tearing him violently from all the warmth and fullness of life, to plunge him into what Shelley calls "The wide, grey, lampless, deep, unpeopled world." We dread any journey into a strange and distant land, but through it all runs the joy of a probable return. But this journey to "that bourne from which no traveler returns" is different, for no matter how strong our hope of immortality is, the feeling of irretrievable loss is uppermost.

But are these fears of death natural or well-founded? Can we think that a wise Creator, who ordained death as the natural result of all life, should also implant in us a universal dread of that experience? Death in

itself has no terrors. Man has endowed it, and wrongfully, with all those which it is supposed to have. From all professional evidence we learn that dying itself, as distinguished from the pain or disease which leads to it, is marked by a withdrawal of all bodily pain, often accompanied by a singular increase of moral self-possession. The painlessness of the natural process of dying is clearly to be expected, for if dying means a decrease of life, it must also mean a decrease of the power to suffer, as the latter is one of the most characteristic of the attributes of life. To the dying there is no violent separation of the soul from the body, no hard-handed dragging or snatching at that which constitutes their own feeling of themselves. Often there is an unwonted tranquility, an unusual calm, which is not unconsciousness, stealing over them. The evidence of a hundred deathbeds, of the utmost diversity as regards theological belief, entirely goes to prove that death appears to be a process of coming to oneself, of entering into a certain calm and self-possession, rather than one of pain, of alarm, or even of surprise. It is not then inconsistent to fear at a distance that which at its approach is not at all fearful?

This morbid, unwholesome, unnecessary dread of death owes its existence in great measure to the attitude of modern society upon the subject. Literally and figuratively it wears the black veil, it is shrouded in mystery, it is a forbidden topic of conversation. We dare not speak quietly and freely of our own prospects of mortality to those nearest and dearest to us. Tenderness and custom combine to seal our lips. Yet this veil of habitual silence which we throw over death adds to that sense of mystery and chilliness which it were surely wiser and better to dispel as far as possible rather than to increase. We smile, or more likely shudder, at the custom of the Chinese in buying their own coffins and keeping them in readiness for the time when they shall be needed, or at that of the ancient Egyptians of placing the mummy of one of their ancestors in the seat of honor at their feasts; but are not such customs rather to be admired and approved as tending to obliterate this morbid fear of death?

In nature death is not a fearful thing. The plant withers away and dies, but its passing is only a symbol of the new, fresh life which is to spring up from its seed. The animal dies, but his fellows do not see in that change the manifestation of a dread power to be shunned and feared. The savage sees in death only a shadowy vale of passage leading to his Happy Hunting Grounds, not a monster to be propitiated. This dread of disembodiment seems to increase in direct proportion as the scale of civilization rises. There seems to be an increasing feeling of unwillingness

to be taken away from life at its fullness, to be cut off from the enjoyment of bright prospects, and debarred from the satisfaction of that ever-deepening curiosity and ambition with which we play our part in the mysterious drama of life.

We can consistently grieve for those who leave us without fearing for themselves or us the conditions which take them hence. Every change in our material surroundings, every loss that we suffer, brings more or less grief upon us; so it is true that,

"Where love abounded will the grief abound,
To check our grief were but to chide our love."

We cannot fully distinguish between the fear of death and the fear of what may come after death, but the nature of our expectation of another life is by no means the only thing that makes death more or less welcome. If hope or fear for the life beyond were the only element in the fear of death, we should expect to find the least of this fear among those who have lived so as to insure themselves a blissful hereafter, and the most of it among those who have the greatest reason to fear the wrath of an outraged Providence, but on the contrary we find that almost the reverse is true. Religious faith is not proof against the terrors of death and its bereavements, however efficacious it may be in furnishing solace for the life beyond.

The spirit of the martyrs of olden time in welcoming death as a blissful transition to a happier state, is not found in the society of to-day, Christian or otherwise. Even to those who cling most earnestly to the hope of immortality it would seem that our troublesome inheritance of sympathy must cast many a distressing side-light upon prospects in which of old the faithful were able to take undisturbed delight.

It is clear that death in itself has no terrors, that there is no pain in the final dissolution, no violent rending of soul from body, and that the moral feeling is one of satisfaction, not of unrest. Is not that enough to rid us of the fear of death for this world? For what comes afterward, to suit all men, can we do better than to go back to the Socratic argument? Either death leads to nothing at all and to fear it is unmeaning, or it is a mere transition, and to fear it is unworthy of those who believe in a righteous order.

New Sweden, Maine.

ASTRONOMY.

BY PROF. J. A. GREENHILL.

I N the Magazine for November, 1900, appeared a letter over my signature, calling attention to the fact that H. G. Rush, of New Danville, Pa., stood ready to demonstrate mathematically that the orbits of the planets in our system were circular in space, and not elliptical, as we had



PROF. J. A. GREENHILL.

heretofore been taught; in the hope that some of your scientific readers might be induced to correspond with Mr. Rush, and investigate the matter. I have written to the gentleman myself, and find him very courteous, and anxious to have his claims put to the most crucial tests, by any one who may claim to be qualified.

In the Magazine for April, 1895, appeared an article entitled "A New Theory of the Solar System," by A. Z., denying the correctness of the Heliocentric system, and claiming that the planets moved around in orbits similar to moving round the face of a cone, at different distances from the sun, which was at the apex; and that

they were always on the same side of the sun, the orbit being round the imagined cone only. My criticism of said article appeared in the Magazine the following month.

When my attention was first called to Mr. Rush's views, I did not know but that he may have hit upon some new A. Z., or Koreshan, theory, and if so, it seemed to me that it would not require a great amount of labor to show him his error, if he were sane. It seemed to me at that time that the proofs of ellipticity were easy to be understood, and that probably a plain statement, calling attention to the apparent change in the size of the Sun in January and July; also Kepler's law of equal areas in equal times—that is, the areas or spaces described by the radii vector of the orbit, is proportional to the times taken to pass over them—would help him to change his views. But as my attention had never been called to the really small difference between a true circle and that of an ellipse

whose foci were only one-sixtieth of its length from the center, I had overlooked the insignificant difference.

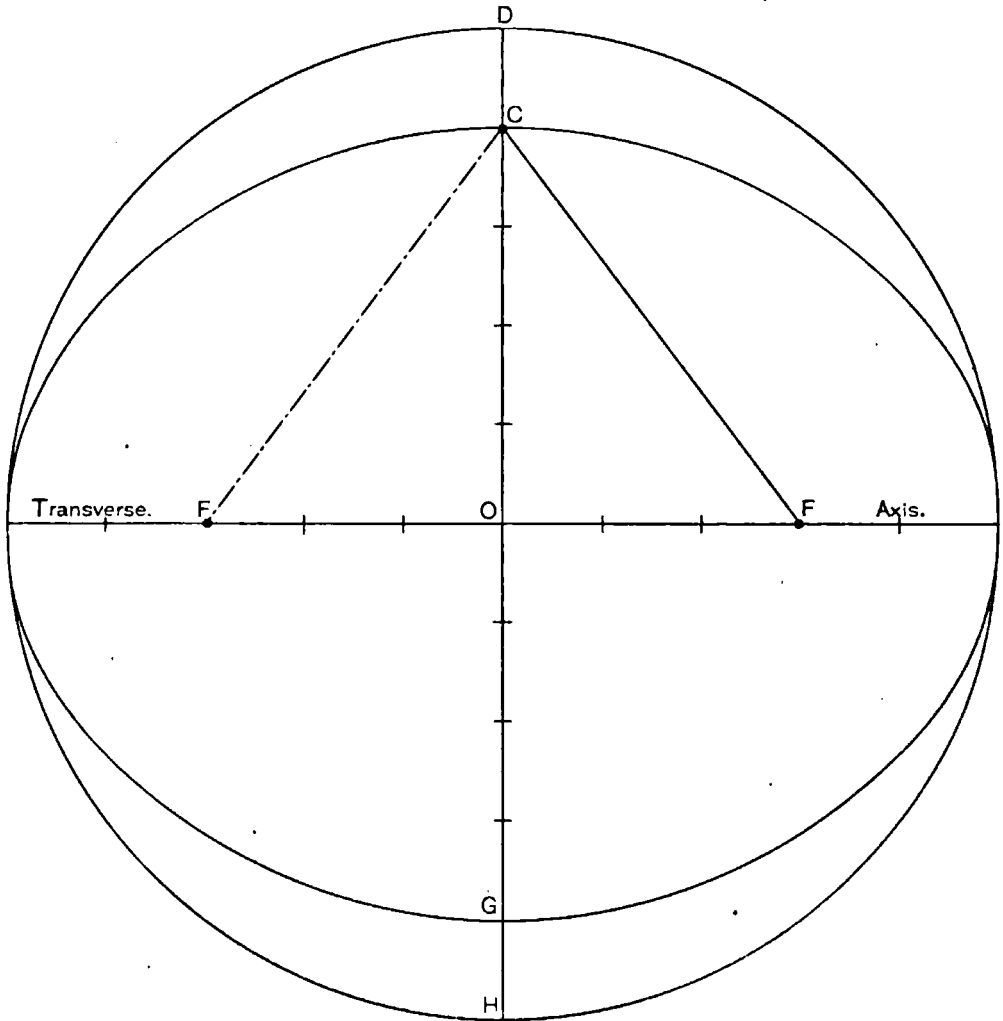
Mr. Rush's views coincide with the Copernican or Heliocentric system. He admits eccentricity, but not ellipticity. And after as thorough an examination of his premises as I feel myself qualified to make, and as the circular orbit is the most natural and simple of the two, I accept his propositions as correct, till they are proven otherwise. I see no use for an ellipse where a circle will fit.

And now let us ascertain the difference between a circle and an ellipse, whose foci are one-thirtieth of the length of the transverse axis apart; that is, each of the foci is one-sixtieth from the center of the ellipse.

Doubtless many of your readers are acquainted with the rule in arithmetic, known as the extraction of the square root, by which we learn to find the third side of a right-angle triangle, the other two sides being given: from the fact that the square of the hypotenuse is equal to the sum of the squares of the other two sides.

When a boy at school I found an example in the above rule, that, to me, was quite captivating; so much so, that to-day at 72 it has not lost its beauty. Besides, it is a problem bearing upon the question under consideration. I will state it as clearly as possible from memory, and then endeavor to show its application to the ellipse: "By the side of a wall 100 feet high, stood a ladder 100 feet long. Being afraid the ladder would fall, a man pulled it out 10 feet from the wall at the lower end, leaving the top leaning against the wall. How far did the top of the ladder come down from the top of the wall?" Here we have two sides, the base and hypotenuse of a right-angle triangle given, to find the third side; and by the rule we find it to be 99 498-1000 feet (ninety-nine and four hundred and ninety-eight thousandths feet), showing that the top of the ladder came down full six inches from the top of the wall. Now if we apply these figures to an ellipse whose transverse axis is 200 feet long, with the foci 20 feet apart, that is, each foci 10 feet from the center, we find the ellipse contracted one foot from a circle. Its conjugate axis being 199 feet nearly. And if we reduce the transverse axis to 20 inches in length—which we can the more readily bring within the grasp of the eye—we find each of the foci one inch from the center, and the length of the conjugate axis 19 9-10 inches (nineteen and nine-tenths inches), a proportion which the keenest eye would find difficulty in noticing any departure from the circle; the difference in the two axes being 1-200 only. Now small as this differ-

ence is between the length and width of that ellipse, it is much more in proportion than the difference between a circle whose radius was ninety-three millions of miles, and an ellipse whose transverse axis was one hundred and eighty-six millions of miles—which is recognized as the



length of the line of apsides of the earth's orbit—with each foci one and a half millions of miles from its center. By the application of the rule of the square root to these figures, we find that while the circle and ellipse agree at apsides, in syzygies the line of the ellipse is twelve thousand miles—one and a half diameters of the earth—nearer to the center than is the circle. And when we bring these measurements to proportions the

mind can grasp, we find that on a circle having a radius of ninety inches, the difference at syzygies, between the circle and ellipse is 1-80 inch (one-eightieth of an inch) only—microscopic. Hence we see the difficulty in proving ellipticity from observation alone.

To make my meaning plain to the general reader, in regard to the connection between the right-angle triangle and the ellipse, I will take, as an example, a triangle whose sides, when squared, give no fractions; and construct the accompanying diagram from that data. The sides of the right angle are 3 and 4. The length of the hypotenuse is 5. The square of the hypotenuse is 25, and is equal to the sum of the squares of the other two sides—9 plus 16 equals 25, which shows us the ellipse is eight by ten. The distance c. f. is always equal to half of the length of the transverse axis; f. f. are the focii, and the closer the focii are to the center, the nearer the ellipse resembles a circle; and vice versa. In this example the ellipse is narrowed, or contracted 1-5 (one-fifth) of its length, making c. d. and g. h. each equal 1-10 (one-tenth). The points f. f. are on the transverse or long axis; o is the center. The axes are at right angles. These points being found, to describe an ellipse, put pins in the points f. c. f., stretch a string around the pins, and fasten it into a loop; but do not fasten it to any of the pins; now remove the pin at c, put the pencil into its place inside of the loop, move the pencil along, keeping the string taut, and it will describe a perfect ellipse.

A circle is a curved line made by moving one point of the compasses around till the line joins at its ends, keeping the other point stationary. It is equidistant from the center at all points. The shadow of a ball impinging a perpendicular plane is a circle. An ellipse is a shadow from a ball, cut by a plane not perpendicular, as, to set a ball on a table, a short distance from a lamp. The shadow from the ball cut by the plane of the top of the table will be an ellipse. It represents the circle elongated.

There is a peculiarity in connection with the ellipse that is somewhat perplexing to the average mind, viz., that it is a section of the cone. The cone is a solid body tapering to a point from a circular base. In cutting it from side to side, at any angle across its perpendicular, the section is a true ellipse, similar to that made in cutting a cylinder—a broomstick, for instance. In looking at a cone, it appears to the mind that to cut it across, in a slanting direction, the section would be egg-shaped; that is, one end would be larger than the other, because the cone gets larger as we approach its base. But such is not the case. When we cut it and reverse the pieces, we find the ends alike, a perfect ellipse. It is a

problem each may have to solve for himself before being fully satisfied of its correctness. But the knowledge of any truth is worth investigation.

To the scientist, the above, so far as it is in favor of Mr. Rush, may seem to be the view of a philosopher, rather than that of a mathematician. Be that as it may, we must at least admit that whether he be correct or in error, he certainly deserves great praise on account of the stand he takes. He places himself in the position occupied by all reformers who have lived before our time, his object being to annul what he considers erroneous views, and substitute correct ones. And reforms of this kind have always been more or less dangerous, being undertaken in the face of much opposition in the line of prejudices which cling to us from early education, and a sort of general belief that if the present views are not correct, it would be strange, as our fathers believed them, and many intelligent men and women in the past accepted them as true, and if they were not true, so many would not have believed them and some one before now would have detected the error, etc., etc. But let us put prejudice aside and investigate freely, knowing that truth is mighty, and ultimately will prevail.

Clinton, Iowa.

BOOK REVIEW.

THE RIDDLE OF THE UNIVERSE, by Ernst Haeckel. Harper & Brothers. Pp. 383. Price, \$1.50.

In the February number of this Magazine Judge Waite gave a somewhat extended review of this great work of the foremost living scientist of Germany, and the author of works that rank second only to those of Darwin. We wish to again call the attention of our readers to this book, because it is not often that the world receives from the hands of a scientist so radical and so complete an answer to the superstitious doctrines of orthodox Christianity. Haeckel does not believe in a God or in the immortality of the soul; and his reasons for denying the fundamental doctrines of Christianity are very strongly expressed in his "Riddle of Existence."

R. N. R.

CREMATION.

BY HARRIET M. CLOSZ.

ONE of the many pagan customs which was abolished during the early years of the Christian era was the cremation of human bodies, and to the belief in the resurrection of the body and in the healing properties of bones and relics of the dead we are indebted for the revival of the unsanitary custom of earth burial.



HARRIET M. CLOSZ.

The human family is enslaved by many customs which are a despotic master, but there is no usage so arbitrary, so oppressive as theological tyranny, and it yields its position only to the overwhelming evidence of reason and science.

In the practice of inhumation the processes of nature are retarded from fifteen to sixty years, whereas the same results are accomplished in less than an hour by incineration, and without menace to the health of the living, which medical and mortuary reports tell us surround the "Cities of the dead."

Our cemeteries are, in fact, veritable cities of the dead, for there are about four thousand acres of land in the vicinity of New York City and Brooklyn alone in which there are buried annually 60,000 bodies. In six of these cemeteries—none of them over fifty years old—there are buried over 482,000 more persons than are living in Brooklyn to-day. Cobb in his "Earth Burial and Cremation" says that in one township near New York City, there are for every person living, 180 dead bodies buried there. This town contains only 17,000 living inhabitants, and it reports the highest death rate in the State. In some of its most populous acres the dead are placed at the rate of 8,400 per acre.

The Philadelphia Bulletin says, "The dead lie in their graves powerless for good, but they are strong for evil, they pollute the air we breathe and poison the water we drink. Smallpox, typhoid, diphtheria, yellow

and scarlet fevers are often caused by the buried." The experience of Pasteur and Tyndall show that some organisms can be boiled for hours and then frozen, but will survive to propagate their species. A case before the New York Academy of Medicine (1891) shows that a grave digger after having disinterred a diphtheria victim buried twenty-three years soon succumbed to the disease.

Sir Henry Thompson, professor of clinical surgery in the University College of London, says: "No dead body is ever placed in the soil without polluting the earth and the water above and about it." A prediction was made in 1854 by Sir John Simon of London that cholera would reappear if the excavation of the burial place of plague victims of 1665 was carried on. He predicted truly. After 300 years the European plague at Modena was revived when excavations were made where the victims of the pestilence were buried. Egypt also traces the origin of her plague of 1823 to the opening of a cemetery at Kelioub, near Cairo. In England in 1843, a parish church was being built and the soil spread upon the gardens as a fertilizer and as a result the town was nearly depopulated. Some fifteen years ago an old cemetery of Paris was to be relieved of its occupants that the ground might be converted into a park, which is the history of nearly all city graveyards. The disinterment was begun in the winter and several diggers were stricken with death on the spot. Mr. Eassie tells of Manchester graves that had been dug only a few hours, which had to be chemically ventilated before they could descend into them, as carbonic acid gas had flowed into them from the porous soil adjoining. Dr. F. D. Allen asserts that Trinity churchyard was an active cause of yellow fever in 1822. A century after its establishment disease became so virulent in the vicinity that the burial place was covered with two or three feet of earth and later with fifty-two casks of quicklime, and the stench was so excessive as to cause the workmen to vomit.

At a meeting in St. Louis in 1886 to consider cremation, Dr. J. M. Keller said: "We believe the horrid practice of earth burial does more to propagate the germs of disease and death and to spread desolation and pestilence, than all man's ingenuity and ignorance in every other custom and habit.

These facts are not denied by the thinking public, but they are listened to with unconcern and apathy and dismissed with a carelessness that amounts to criminal negligence, while with their faces fixed on the "home over there" they overlook the conditions of health here. Our sen-

sibilities are shocked when we read that in one of the London cemeteries the poor are buried in trenches sixty feet long, placed in tiers like brick, 300 coffins in a trench, portions of these trenches being left temporarily open, and the companies claim the right to re-open them in ten years and prepare for another mountain of coffins.

In the burial custom we are behind pagan Japan, for in the city of Tokio there are cremated annually 10,000 bodies.

In a recent petition to the German Reichstag bearing over 23,000 names asking for a law permitting cremation, only ten names of Protestant ministers appeared. In Portugal violent opposition was made by the clergy, but science prevailed and cremation is now compulsory during epidemics.

The first body cremated in this country was that of Baron de Palm, at Washington, Pa. In 1884 there was but one crematory in the United States, and to F. Julius LeMoine belongs the honor of first introducing the practice in America, but it has grown so in favor that some of the States have appropriated money for the erection of crematories.

The charge for cremation of a body is about \$35. The active agent in reducing a body is air, raised to 2,800 degrees Fahrenheit. The remains do not rest in a flame, nor is there any smoke, odor or noise. The consuming chamber is built of fire clay and capable of resisting the highest temperature. The fire circulates under and around but cannot enter the retort. The heated air soon reduces the form to ashes. A body of 225 pounds can be reduced to five pounds of ashes in fifty-five minutes.

It certainly is true that the disposition of the dead by cremation is the most scientific, the most sanitary and the most pleasing of the customs yet practiced by any of the nations of the earth, and I cannot more fittingly close this article than by quoting the consoling words of an eye witness to the cremation of a friend's body.

"I saw the door of the cinerator taken down, its rosy light shine forth, the form enrobed in white laid there amid a loveliness that was fascinating, and without a glimpse of flames or fire or coals or smoke. I said: 'This method beyond all is the most pleasing to the senses, the most charming to the imagination and the most grateful to the memory.'"

Webster City, Iowa.

LITERARY DEPARTMENT.

CHURCH AND STATE.

BY P. J. COOLY.

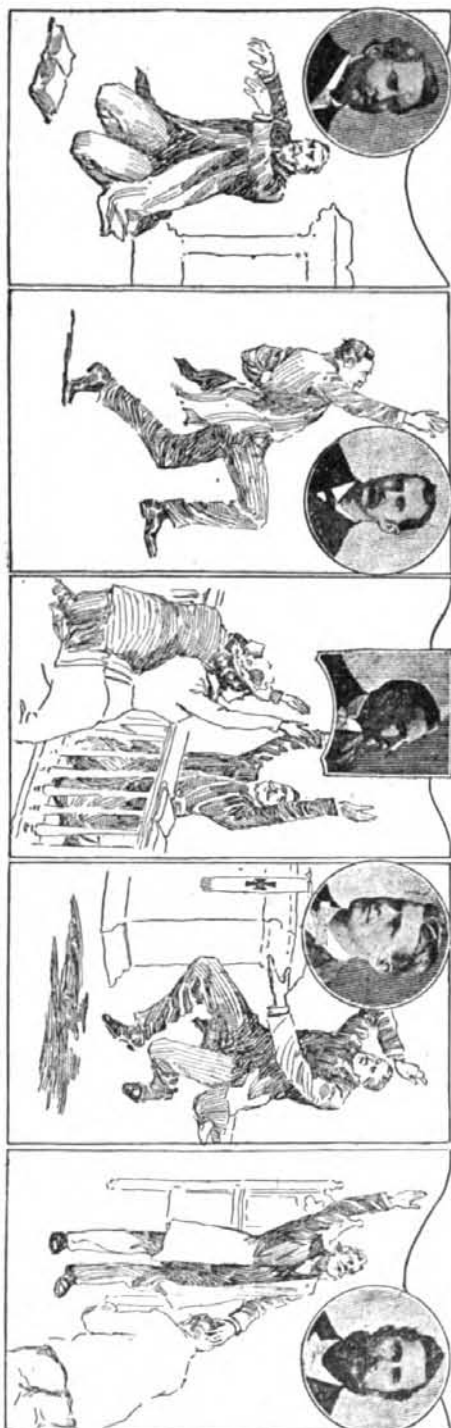


P. J. COOLY.

WHEN the colonies fought old Eng-
land's hordes,
And drove them from our shore,
Established peace and liberty
They ne'er had enjoyed before;
With religious toleration,
In all matters of belief,
Freed from tyrannical laws
And bigotry they found relief.
Established our Constitution,
Immortal! inspired and grand,
With our glorious Stars and Stripes,
That floats proudly o'er sea and land.
This Constitution so declares while this flag
Floats o'er land and sea,

From all religious entanglements,
This country shall be forever free.
That church and state shall ne'er combine
To tyrannize the land
That our forefathers fought and died to free,
From the oppressors' grasping hand.
But this promise has been ignored,
Our coin is stamped "In God We Trust,"
The government supports and pays the priests,
And appropriates money most unjust,
To pay for prayers in Congress,
And in legislative halls,
For chaplains in the army and navy,
And various priestly calls.
Church property exempt from taxes,
A most unjust conception,
Is giving money for the support of church,
Based on fraud and deception.
With parochial schools among the Indians,
Is wrong without a doubt,
'Tis all like the play of Hamlet,
With Hamlet left out.

UNIQUE EVANGELISTS ATTEMPTING TO AWAKEN A RELIGIOUS REVIVAL IN CHICAGO



THE SERVANTS OF THE LORD ON DUTY, FOR WHAT THERE IS IN IT.

—From the Chicago Tribune of March 10, 1901.

THE BEAUTIFUL GARDEN.

BY ESS JAY BEE.

(From the London Freethinker.)

THEY lived in the beautiful garden,
The children of high degree;
The one was the wife of the other,
The "she" was a rib of the "he."
Up above, with His face at the window,
Was their Heavenly Father, J;
He wanted to catch them tripping,
So He watched them day by day.

He'd planted some trees in the garden,
And loaded the boughs with fruit,
And said: "You can gather from that one
And that one, and that one, to boot;
But the tree that you see over yonder
I shouldn't advise you to climb;
It is bearing some capital apples,
But to eat them's a capital crime."

"Old Harry" came into the garden,
In the form of an upright snake;
He'd instruction to try and induce them
To pluck of the fruit and partake.
He offered them some, and they took it,
And the Lord at His window spied,
For the ways of the Lord are "narrow,"
And His range of vision's wide.

As soon they'd eaten the apple
It opened the eyes of the pair;
Each one of them looked at the other,
And they saw that they both were bare.
"The voice of the Lord they heard walking
In the cool of the day"—so they "guyed;"
For those that He loveth He spanketh,
And the palm of his hand is wide.

They were "chucked" from the beautiful garden,
And the gate of the garden was slammed;
And you're all well aware of the sequel—
We are most of us doomed to be damned.
A few will be "crowned" and "feathered,"
But the rest will all be "fried;"
For the gates of Heaven are narrow,
And the mouth of Hell is wide.

A GOOD WORD FOR THE MARCH MAGAZINE.

Dear Mr. Green:

IT seems the March winds have really blown me something worth having—the Free Thought Magazine.

The first particular feature of interest to me (and a sweet surprise) is the portrait of my noble friend, Mrs. C. K. Smith, who ought to rank with Roman mothers. Her head and face are true indexes of what she is and has been, yet she is not posed in a way to best show the strength of her nose. She is really a George Eliot make of woman, combining masculine ability of brain with all that is tenderest and most desirable in womankind.

Much of her ability mentally and her moral perfection have been inherited by her children. It gives me pleasure to inform you of the fact that this lady's youngest daughter, Rosa (now wife of Prof. Eigenmann), became quite a scientist, even while yet in girlhood. When about twenty Miss Smith was the only woman ichthyologist in America, and the second in the world. There may be others at this date, but there were but two, Miss Smith of Southern California, and a student-feminine in France. Miss Smith became a member of the Smithsonian Institute. She visited Europe, submitted her specimens to the British Museum, where they now are, labeled with her Latinized name, "Rosae," etc.

This same Rosa Smith a few years ago appeared in the Century Magazine through having attracted the attention of Helen Hunt Jackson, who was then a worker on that magazine.

Going to San Diego, Helen Hunt discovered among its other treasures this quiet, keen-eyed, educated, drilled, scientific young woman.

H. H. realized that this lady was of a kind not found every day.

It was several years after the death of Helen Hunt Jackson that my daughter and I were fortunately thrown into the household of Mr. and Mrs. C. K. Smith in San Diego, where we had gone to escape a severe Chicago winter. Of all households I think that was the most harmonious. Family love and intellectual endeavor seemed to vie with one another toward the well-being of all.

Now, returning to our March Magazine, let me confess another sweet morsel is the fact that the picture of the celebrated Holyoake family through happy chance got into the same number with my Mrs. Smith—

my Mrs Smith, mind you. Well, the old saying comes true, "Birds of a feather flock together."

Minds and monads follow the same law.

A vote of thanks is due our English friends for that pictured group, which symbolizes the highest we Liberals stand for: Independence, self-respect, family. Speaking of independence reminds me of the portrait of Major General Marilla Ricker. Long may she live. Yet I do not feel the same enmity toward the church that she does. We will argue this point some day on matter of fact ground.

We are sorry to know of Mrs. Gardener's loss.

I appreciate your complimentary editorial and frankly confess I am gratified by the interest awakened; am very well aware all readers have been benefited by the thoughts which my opponent was induced to utter, and by the articles volunteered by other bright brains. Mental contest is better than dumb contest.

Live, move, think, act and risk the future. Sincerely,

Marie Harrold Garrison.

RELIGION VS. SCIENCE.

RELIGION is the greatest enemy to Science, and Science is the greatest enemy to Religion. Religion delights in mystifying, while Science glorifies in enlightening. Religion blinds and dulls the people with its tales full of wonder, flavored with devils and underlined with ghosts, and its miracles garnished with saints. But Science opens the eyes and sets the people to thinking, giving them full and free liberty to do so. Where freedom of thought is allowed a free and liberal form of government is sure to exist.

Freedom of thought sharpens the mind and makes people more progressive, and charitable to one another, and also helps to destroy a great deal of the prejudice, superstition and ignorance that is so much in existence.

Liberal minds make liberal hearts. Science works and digs only for Truth, it probes Heaven and earth, mind and soul for the true Truth. Science loves Truth, lives for Truth, and is constantly searching for Truth. Religion, on the other hand, does not wish to be disturbed, it does not wish to uncover out of fear of showing too many blemishes under its surface, too many mythological tales that aided to play such successful and splendid roles in the Dark Ages past; it does not wish to uncover out of fear of showing too many crimes on its records, too many human beings sacrificed, that ever dared to doubt its absurdities.

Religion knows its own weakness, so wishes to keep in the dark, and bids its followers to do likewise; its motto is, "Ask no questions; if you do, we are both lost." Religion's main ambition, from time immemorial, has been to shut off thought, to smother thinking. But Truth is never

afraid of being meditated over, it has nothing to fear, it is Holy, it is Pure. Question it all you wish.

If Religion means to teach us the Truth it will have to come out with the Truth and Truth only, it must allow itself to be dressed, trimmed, carved and chiselled, no matter how much material might be wasted. Michael Angelo said, "The finer the Statue the more the Marble must be cut away;" so it is with Religion. The finer the Teaching the more it must be cut away. We can afford to lose the superfluous, we do not need extras, we are no more children, we have outgrown the need of Mythological Fables, we do not need a bright-hued and pretty picture book at this late day, we are too old for such, now. When we are children we find much pleasure in fairy tales, as we grow older we cease to be interested in them, we long for something more substantial, we thirst for real good, hard, solid facts, that which we can rely upon. True facts. Facts that we could trust in, and, unhesitatingly, put our whole faith in. But, as long as Religion will not bear inspection, it cannot, it has no right, to claim that its teachings are all true. Religion ought not to object to being searched and sifted, condensed and distilled; the more it is sifted, the finer will be what is left of it. It is quality and not quantity that counts. One gill of rich cream is the equivalent of more than one quart of milk.

Let us hope that Science will yet succeed in persuading Religion to cast off its false modesty and mistaken pride, and induce it to come to the front, to stand out in bold relief, a Monument of Truth, so that there shall be no more need of Science and Religion arguing and disrupting and contradicting each other on every subject, for True Religion will be what Science will have made it.

Then, the intelligent minister will not fear to speak the Scientific Truth to his congregation, he will not have to preach with his mouth what his heart doeth not believe out of fear of losing the respect of his people, or possibly forfeiting a promotion, or, perhaps altogether standing in danger of losing his position.

A pity that ministers of the Gospel must cater to the whims of the masses, not to Philosophical Sciences based on self-evident Truths.

Let us hope that the day be not far distant when Religion and Science will consolidate, work and walk side by side and hand in hand, and may their motto be, "Omnium est procedere," it is the duty of all to advance.

Miriam E. Brozman.

A LETTER FROM COTTON MATHER.

Middlefield, Ohio, Jan. 27, 1901.

Editor Free Thought Magazine:

DEAR Sir: I have been a reader of your Magazine the past year, and seeing many items of interest from other subscribers I thought I would contribute my mite.

The late Judge Lester Taylor, aged 100 years, citizen of our (Geauga) county, was the owner of a valuable historical manuscript, it being an autograph letter from Cotton Mather. It reads as follows:

"Massachusetts Bay, September ye 12, 1682.

"Ye Beloved and Aged John Higginson, Greeting—There is now a shippe (for our friend Elias Holdcroft of London did advise by ye packet that it would sail some time in August), called ye Welcome. R. Green was Master, which had aboard a hundred or more of ye heretics and malynants called Quakers, with W. Penn, who is ye scamp at ye head of them. Ye General Court has accordingly given secret orders to Master Malchi Huxlett of ye brig Porpoise to waylay ye said Penn and his ungodlike crew so that ye Lord may be glorified and not mocked on ye soil of this new country with ye heathen worship of these people.

"Much spoil can be made by selling ye whole lot to Barbadoes where slaves fetch good prices in rumme and sugar, and we shall not only do ye Lord great service by punishing ye wicked, but shall make gayne for his ministers and people. Cotton Mather."

I think that this shows the persecution that then existed between the religious sects was nearly as bad as that which exists to-day.

Mrs. T. H. Crittenden.

MIND AND MATTER.

Editor Free Thought Magazine:

DID mind originate matter? Or did matter originate mind? Or are they separate?

Of course we can prove nothing at all in this world, but we can have very good reasons for thinking a thing so.

We do not think that mind could originate matter.

I do not think that mind and matter can be separate.

I think matter is the origin of mind.

There are two "things" that always have been and always will be—Matter and Motion.

There was a time—100 decillion years B. C.—if I may use the term "B. C."

There is a place—100 decillion miles from here.

Whether or not there may be matter there I do not know. But in all probability there is matter in those "regions."

One hundred decillion years ago there was as much matter as now, though maybe not conglomerated—at least not in these regions.

In the beginning, figuratively speaking, atoms were separate and apart, but in motion. They were in all shapes, round, rugged, pointed, hooked, etc. Now as time passed these atoms tended to collect—that is, the hooked ones. The round and smooth passed on, leaving their unfortunate comrades to whirl and turn forever in a conglomerated mass.

These death traps grew larger and larger, all the while detaining atoms of use.

They grew to be planets, the planets were vast organisms because they could feed themselves and grow. But lesser organisms now began on these planets. The simplest organism was a single-hooked atom that bundled itself up with other atoms, but there were myriads of different forms in which these atoms collected. These, in time, were forced to battle, as Darwin fully describes, and only the ones best adapted to the surroundings survived.

Grass grows upward, the ancient wars forced every species of growth to take up the least room possible. The long, slender reed has a history carved in its growth that reaches far beyond the eyes of man.

All of these things are quite natural and possible when you consider that they have all the time necessary. None of them require supernatural power, they are simply results of motion or matter.

Mind itself is only a mechanism formed of matter and motion. It is the highest state of mechanism. The best perfected mind is that in humans, next comes the minds of other animals, and it decreases until it is imperceptible and loses itself in plant life. We call it a "nervous system" in plants, but nevertheless it is a grade of mind. Mind is the highest attainment of matter and motion.

Heat, Light, Sound and Electricity are of course only other features of matter in motion.

Their most peculiar part is the way they act upon the network of brain.

Are the people going to be lazy enough to take for granted that all these interesting things are in the hands of a Supreme being and try not to work out what they themselves are?

A Supreme being would be only a side issue.

Some day we may look back at the present time as an age of superstition. Then we will appreciate a select few as Spencer, Ingersoll, etc., to the exclusion of Emerson, Whittier, and the rest of the band of Sunday school superintendents.

Fred G. Hickenlooper.

Foster, Iowa.

WHAT WE MUST BELIEVE TO BE SAVED.

Editor Free Thought Magazine:

ORTHODOX Christians consider that it is meritorious and praiseworthy to believe the doctrine of the divinity of Jesus Christ, the atonement, the immaculate conception, etc. They boldly assert, without any apparent doubt, that in order to be saved we must believe that the mother of Jesus was a Jewish maiden and his father a heavenly personage, the third person of the holy trinity.

Now, the question arises, is such an assertion true; is there any evidence to sustain such teaching? Experience shows that there can be no merit in believing, or professing to believe, any doctrine or proposition which there is no evidence to support. When sufficient evidence has been adduced to convince the mind of the truth of the question under consideration the individual is compelled to believe whether he wishes to do so or not. Hence belief or faith does not depend upon an effort of the will for its existence, but upon evidence. Without evidence belief cannot exist in the human mind. Belief is, therefore, not a matter of choice, but of necessity. Some truths that are called self-evident may not be capable of demonstration, but they are and must be the foundation of all reasoning. It is a necessary or self-evident truth that space is boundless and duration endless, because the human mind can form no conception of either being limited. We cannot think of a time when there was no time or a place where there is no space. All matter exists in space and all events occur in time, consequently time and space are eternal. The question may arise, what is space; is it matter? No. Space is not matter, but the place of its existence; if matter exist it must have a place wherein to exist and that place is called space. Theologians claim that the universe was brought into existence by the fiat or decree of a personal being existing somewhere in boundless space (they don't know where), and possessing supernatural power. But this claim may well be disputed because observation and experience teach us that a personal being cannot occupy two separate and distinct places at the same instant of time, and as time is essential to all motion, whether rapid or slow, it must require time for such a personage to transport himself from one point of space to another. Few people, if any, will deny the existence of a supreme power, but the question is this, does that power exist in the form of a person, and is it influenced in the least degree by the prayers and supplications of men and women? We think not. Burns expresses the idea of a supreme power very beautifully in the following language:

"That power which raised and still upholds
This universal frame
From countless, unbeginning time,
Was ever still the same."

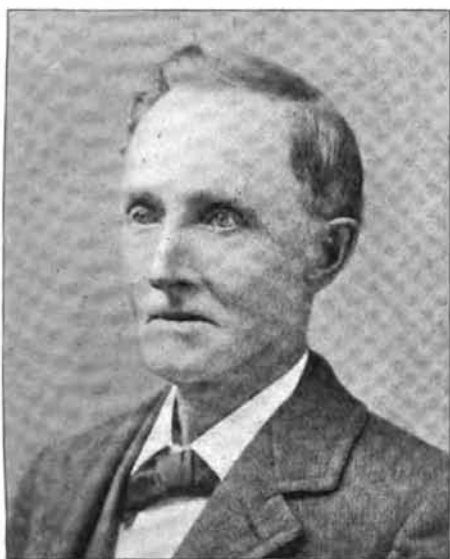
If the universe was created or called into existence by a personal being, that being must be vastly superior to the universe. The creator must be superior to the thing created, and if it is impossible for the universe to exist without a creator, how is it possible for something infinitely superior to it to exist without a creator?

Will some good Christian be kind enough to explain the mystery?
Robert Stewart Colvin.

A GOOD WORD FOR THIS MAGAZINE.

Wilmington, Vt., Feb. 5, 1901.

MR. H. L. GREEN, Editor Free Thought Magazine: I have lived all my life on the Vermont hills, "where winds are free and skies are blue." Have seen suns rise and set and the seasons come and go for more than fifty years, and thus located and thus environed is it not almost a



E. A. FITCH.

natural sequence that I am a Free-thinker and all other names that this much misused, much misunderstood term implies? Long ago I learned from my watchful and zealously religious friends that I could not be loyal to Truth and Mother Nature and to their system of belief and their God at the same time. It did not require much study or much investigation to convince me that in this, at least, they were correct; so, discarding the doctrines and dogmas of superstition and a false system of what was denominated "Revealed Religion," I have been content to be a child of Nature and to sit at the feet of her apostles—the men of science—and learn of them. Surely I ought to be patient with those who are in the evolution-

ary process of "getting out" of the old system of ignorance into the new system of knowledge of science, for it took more than a half century for me to become completely disenthralled. So many inherited prejudices to be rooted out. So many ideas and ideals to be changed. Many sacrifices have been made, but there has been compensation in the intellectual joy and the approval of conscience that have come to light up and glorify the way. Though ever so humble, I feel a serene pleasure in the company of Kepler and Galileo and Darwin and Haeckel and Herbert Spencer and Robert G. Ingersoll—the really great men of the ages.

But one of the best things that has lately come to me in the Free Thought Magazine. The only fault I find with it is that it does not

come often enough, and is "twice too small." Through its mediumship I have been introduced intellectually, and by their portraits, almost bodily to a "coterie" of brave, noble men and women. I enjoy so keenly reading their communications, as they appear from time to time in the columns of the Magazine, that it suggests another pleasure—that of meeting the writers face to face. If such a meeting could happen, I am sure it would be a happy family circle, and I think a cordial, hearty hand-shaking would result.

Scarcely an issue of the Free Thought Magazine comes to me that does not contain some one article worth more than the yearly price of the Magazine. Let me not draw invidious comparisons. But take for example from the January number, 1901, "Revelation of Evolution," by Prof. D. T. Ames. It covers the whole ground. Explains the origin and existence of supernaturalism in such a broad, masterly way that it seems as though it must open the eyes of the devotees of superstition and compel the "ejaculation," "Whereas I was blind, now I see." The article will bear reading many times, and if not already, it should be in pamphlet form for distribution. Other articles in this same number deserve mention, but I pass them by and open the February number. The portrait frontispiece is a fine one. The articles upon Astronomy evince deep thought and are vastly superior to any found in the current magazines, even those that profess to being scientific.

Then there is Dr. Peebles' No. 2, which is so ingeniously and ably written that it should command the attention of all Freethinkers. In the editorial department, "A Great Revival" is a timely article, explaining why our friends, the clergy, do not and can not succeed in getting up "an old-fashioned revival." The conclusion is irresistible. The old-fashioned revival is a thing of the past, and our able and respected editor is right in saying, "Humanity does not need such a revival." The best part, however, is his conception and statement of the kind of "revival" we do need, and it is so well conceived, and so well stated, as to entitle it to a place beside Ingersoll's creed. Amen and amen to every word of it. "The Two Mysteries" was fine—good enough to keep company with "Thanatopsis" and the "Declaration of the Free."

But one more mention and I am done. It is the obituary of Inez B. Campbell, by F. M. Hibberts. Nothing could be more pathetic. Every believer in the gospel of science, every one who accepts the principles that illumined and enabled her life, must feel a thrill of sorrow and regret that one so fair, so true, so good, so young, so intelligent, should depart, leaving a shadow on the world she had done so much to make brighter, and metaphorically and reverently drop a tear and a flower upon her honored grave.

Not all of us will deserve to have as good things said of us, when we are gone, and not many that do will be fortunate enough to have them said in so good a way.

And now, Mr. Editor, in closing, let me say I cannot find words that

adequately express my gratitude to you and your able contributors, whose combined efforts succeed in making the Free Thought Magazine a monthly feast for your large family of sympathetic readers. Sincerely,

E. A. Fitch.

"DONATION DAY."

Dr. S. W. Wetmore, of Buffalo, N. Y., sends us a "Donation Day" contribution of five dollars, with the following lines:



DR. S. W. WETMORE.

ONCE on a time methinks I
heard
A hint, from which I had inferred
That "Donations"
Bridged the abyss, and all concede
"Filthy lucre" drives the steed
O'er all nations.

Let's take a "smile," once a year,
T'will do no harm, and give you
cheer

To fight the foe;
Your battle-ax is sweeping wide:
The orthodox must stand aside;
We'll let them go.

Here's to your health, my friends,
tho' Green:

You're ripe in mind (both King and Queen).
Long may you thrive.
Let's drink again, sip long, good cheer,
It's a mental draught, do not fear,
It's worth a FIVE.

IMMORTALITY.

Editor Free Thought Magazine:

BECAUSE of the fact that I am of late being cited among the representative Freethinkers and in contradistinction to the orthodox definition of all cause—an Atheist—I consider it a serious duty to announce that while I cannot believe in a source that may be defined as a Being reachable by supplication, I do believe in continued, conscious existence beyond the grave—life without end.

My convictions are based on scientific, evolutionary evidence—matter of fact.

I shall some day submit the evidence of my husband, Prof. Garrison, and two scientists more widely known.

Not dreams of the sleeping hours, but broad daylight facts. That there are infinitely fine phases of matter around and about and within us I know.

Marie Harrold Garrison.

GAMBLING IN THE CHURCHES.

—Fifteen saved souls against \$1,000 in cash. These are the terms of a wager made between the Rev. R. A. Morley, pastor of Sheffield Avenue Methodist Church and Duke M. Farson. Mr. Farson and the Rev. Mr. Morley say it is not a bet, but Elder F. A. Hardin and other pastors of Methodist churches are making vigorous protests against the "belittling of salvation by treating it as a game of chance."

Mr. Farson, who has been instrumental in bringing the "holiness convention," which is now in session at the First Methodist Church, to this city, started the affair. He believes the Methodist ministers of the city are asleep. In order to show them how easy it would be to have a revival, he offered to send them one of his evangelists, under a guarantee that if there were not fifteen conversions in two weeks he would pay the church \$1,000.

An hour after the offer was made yesterday afternoon the Rev. Mr. Morley expressed his intention of accepting.

"It looks like a sure thing for me," he said. "If the evangelist who comes to my church saves fifteen souls, let the Lord be praised for the good work. If he is not able to convert this many souls \$1,000 will go to the church, where it will be highly acceptable."

Elder Hardin said to Mr. Morley: "I wouldn't advise any one to be in a hurry to go into it. But if you do go in, Brother Morley, have the contract down in writing. Have the terms understood. Don't let one of these evangelists come

in with fifteen of his stool-pigeons and have them converted. Make the provision that they must be from your own district."

"I am making this offer," said Mr. Farson, "because I believe the only reason a great revival is not going on to-day in the city of Chicago is that the preachers are asleep. I do not believe I shall lose. I do not believe the Lord will let His name go begging."

On the other hand, the Rev. Mr. Morley believes he will be more likely to get the \$1,000 than the fifteen converts.

"Bud" Robinson will probably be the man chosen for the work in the Sheffield Avenue Church, and upon his ability to save fifteen souls in two weeks will depend the disposition of \$1,000. "Bud" is the son of a Tennessee moonshiner who, he says, made whisky that was advertised as good, but really was bad, like all other whisky. The most remarkable thing that happened to him was his healing by prayer.—Chicago Tribune, March 2.

Elder Hardin seems to be clear-headed. He advises Brother Morley to have the bet in writing, and look out that the evangelist "does not come in with fifteen of his stool pigeons and have them converted." That is business. But it lets the "heathen" onto the mysteries of conversions. This raises a question for Mayor Harrison to consider. Will he allow gambling in the churches—gambling for souls?

EDITORIAL DEPARTMENT.

CLERICAL LYING.

All liars shall have their part in the lake which burneth with fire and brimstone.—Rev. xxi. 8.

THE above is the text that we have taken for this editorial on "Clerical Lying," as it is one that the clergy used to preach from when they desired to get up a red-hot sermon for "revival" purposes. They emphasized very strongly the five last words, "burneth with fire and brimstone."

We here affirm, and will prove, that the clergy have been in the past, and are still, the greatest liars on the face of the earth; and if it should turn out that our text is true hell will not be sufficiently large to hold them. We are going to prove this by their own admissions, made at the present day.

Rev. H. R. Haweis, one of the most noted clergymen of England, recently died. The Christian Life of London, in noticing his death, gives the following interesting exhibit of his mental attitude at the time of his death:

Early this year he gave to a contemporary his views on "The Church of the Twentieth Century." "The only hope for the church of the twentieth century," he remarked, "is that it should make a clean sweep of 1,900 years of theology and get back to Christ. The twentieth century church will insist upon reinstatement on a large scale. Present theological books are obsolete. They practically teach men and women infidelity. The teacher does not believe in the Bible in the way in which he is supposed to teach it. No one believes it unless he is a fool or a brainless idiot, but he is still expected to say, 'The Bible is the word of God,' instead of being allowed to say, 'The word of God is in the Bible.'" "As to the clergy," he went on to say, "their proper education would consist in teaching them to understand the real nature of the Bible, instead of teaching them only what various theologians in the past have thought about the Bible."

This statement, by Dr. Haweis, will be concurred in by all intelligent clergymen of the present day. This is an admission that all that the clergy have told us about the Bible during the past eighteen hundred years is nothing but falsehood—it is also an admission that all the creeds, that they have declared were God's truth, are nothing more than statements of lies. Dr. Haweis declares that "No one believes it unless he is a fool or a brainless idiot, but he is still expected to say 'the Bible is the word of God' instead of being allowed to say 'The word of God is in the Bible.'" And right here we will say that there is no more evidence for the assertion

that "The word of God is in the Bible," than that the "Bible is the word of God." For any entirely rational person will perceive that if there be a God and he proposed to give to mankind his "word" he would not permit it to be mixed up with the word of man in such a way that the wisest man could not tell for a certainty which is the "word" of God and which the "word" of man. The old orthodox statement is much more consistent, and no greater lie, but this new theory gives the clergy a very large loophole through which to retreat when presented with some of the many absurd stories found in the Bible.

For the last eighteen hundred years the clergy have stated, and sworn to it, that the Bible, from the first verse of Genesis to the last verse of Revelation, is God's word, and how often we have heard them quote this passage in proof of it:

For I testify unto every man that heareth the words of the prophecy of this book: If any man shall add unto these things God shall add unto him the plagues that are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book. (Rev. xxii., 19, 20.)

These passages, that are at the close of the Bible, the clergy kept for the special purpose of throwing at an "infidel" who dared to doubt that Eve was made out of a rib of a man, or that the whale swallowed Jonah, or that a virgin had a son by the aid of God only. If the above texts are true, it will be a hard time at the "Final Judgment" for our modern "higher critics," whose principal work is to "take away from the words of the book of this prophecy."

Here are some few of the lies that the clergy have been telling since Christianity first commenced:

That there is a God. That the Bible is the Word of God. That God made the whole universe in six days. That God made the first man out of dust. That he made the first woman out of one of the ribs of this man. That they were placed in the Garden of Eden. That the devil came into the garden in the form of a snake and tempted the woman to eat of the "forbidden fruit" therein, and by that act the whole human family—the descendants of that man and women "fell," and were destined for hell eternally. That God afterwards became so disgusted with his work that he sent a great flood and drowned the whole human family, excepting from the flood only drunken Noah and his family, and also all animals excepting one pair of each. That this flood proved, as a reforming agency, a fail-

ure; Noah's descendants were no better than his ancestors. That God's next attempt to save mankind from the "fall" was this: He came down from Heaven, was born of the Virgin Mary, preached as a man-god for a few years, then got into difficulty with the government, was arrested, tried and convicted and executed on the cross, went down to hell and stayed three days, came back to earth and took something to eat and drink with his Apostles, then ascended into Heaven, and now sits on the right hand of his father, that is, himself, to judge the world.

The above is only a few of the lies that the clergy have been propagating for hundreds of years to the inhabitants of all "Christian countries," and declaiming that they must be believed on pain of eternal damnation. There is not one word of truth in the above statements, and all intelligent clergymen now admit that most of these statements are false. They do not now preach about those things in intelligent communities. The Sunday Tribune of Feb. 24th lies before me, and in looking over the "church notices" I find the titles of some of the sermons preached to-day to be as follows:

Rev. P. H. Swift will preach of "Half-baked Cakes and One-sided Christians."

Rev. Frank C. Bruner will preach on "Night Scenes in the Bible."

Rev. Henry Irving Rasmus on "The Gospel of Forgiveness."

Rev. Robert McIntyre on "The Battle of Life."

Rev. Dubois H. Loux on "The Crusades; Heroism Promoted by Love of the Sacred."

Rev. Frank DeWitt Tallmage on "Lessons from the Streets."

Rev. A. Lazenby on "Evolution and the Life Beyond."

Rev. Joseph K. Mason on "True Greatness."

Rev. R. A. White, "What the Liberal Church Teaches About Evil."

Rev. Cora L. V. Richmond on "Sackcloth and Ashes."

Rev. W. J. Chichester on "The Golden Calf and the Golden Candlestick."

Rev. F. O. Priest on "A Kindly Word With Young Men."

Rev. H. H. Gray on "The Twentieth Century Bible."

Rev. M. Mangasarian on "Thomas Jefferson."

Fifty years ago all of these announcements would have been considered heretical. Then these were the titles of most of the sermons:

"Sinners in the Hands of An Angry God;" "Prepare to Die;" "The Soul That Is Eternally Lost;" "Christ's Atonement;" "The Day of Judgment;" "Is Your Soul Saved?" "The Unpardonable Sin;" "Good Works Are Filthy Rags in the Sight of God;" "Jesus the Only Savior;" etc., etc.

We see no such titles to sermons in intelligent communities at this day. In the back country, in which the light of Science has not pene-

trated, we suppose the preachers are repeating the same old orthodox lies. We notice in a country paper before us the following announcement :

The revival meetings under the leadership of Rev. J. D. Belknap of Syracuse, and assisted by Revs. E. O. Minnigh of the M. E. Church and Rev. G. E. Henshaw of the Congregational Church, are in progress, and deep interest is being felt. The Christian workers of both churches are in earnest, and all work in harmony. The evening services are being held in the Congregational Church, but the M. E. Church is open and the afternoon meetings are held there. On Sunday evening the theme will be, "The Final Judgment Day."

"The Final Judgment Day." We suppose Rev. Belknap will take as his text for the sermon these words of Jesus :

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, put the goats on his left. Then shall the King say unto them on his right, Come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world.
* * * Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.
* * * And these shall go away into everlasting punishment, but the righteous into life eternal."

This mythical story will answer the purpose of the Rev. Belknap to frighten the ignorant and superstitious, if they are not informed that this splendid judicial exhibition was announced by Jesus to take place before that generation passed. For Jesus declared:

Verily I say unto you, this generation shall not pass till all these things be fulfilled. (Matt. xxiv., 33.) And again he says, Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his Kingdom. (Matt. xvi., 28.)

So you see, Brother Belknap, that if Jesus told the truth the "Final Judgment" took place some eighteen hundred years ago, and that is about as far behind the times as such sky pilots as you are.

But we are glad to know that the clergy are improving. Some of them are now telling more truth than lies. But they are compelled to go slow. The whole truth would be tolerated in but few churches. It would not answer to say that the Bible is wholly the work of man—that Nature has produced all there is in the universe without the assistance of a God. It would not do for the clergy, everywhere, to affirm that there is nothing sacred in this world but The Truth, that virtue brings its own reward, that the violation of Nature's laws is the only sin that is unpar-

donable, and that this world is the only one of which we have any reliable knowledge, and that the only creed that Humanity needs can be stated in two words, "Do Right."

RESPECT FOR AND OBEDIENCE TO LAW.

ONE of the most important lessons for the people of a republic to learn is respect for and obedience to law. Here, where we have no king, queen or royal family to revere, law is the only monarch for us to reverence and obey. All resistance to its behests threatens the safety and stability of our government. But to secure the faith and support of the people, all laws must be in the interests of justice, liberty and equality.

The Woman's Temperance Association of New York State may be right in taking no action against saloonkeepers here, who entice their fathers, husbands, brothers and sons into the haunts of vice, because our laws permit their existence; but in condemning the present war in Kansas they must remember that the women there are trying to uphold an existing law against the sale of intoxicating drinks, and that they are supported by the best men in Kansas—men who helped to pass these beneficent measures. So, under the present circumstances, what would be mob law in New York is justifiable war in Kansas.

"But," say some, "it would be well enough to empty the liquor into the streets, but why smash the glass and gilded ornaments?"

Because they help to make these places attractive at the midnight hour. Of what value are these compared with the blasted hopes of wives and mothers?

As the women of Kansas have municipal suffrage, they have, by their votes, helped to make these laws, and are determined to see them executed, as the officials are too timid or too wicked to do their duty.

The fire that has broken out in Kansas is smouldering in every State. Mothers, who have gone to the gates of death to give their sons life and immortality, have seen them degraded in these saloons which the law refuses to close. Men in high places tell us that home is our sphere and the rearing of children our highest duty, yet deny us a voice in the laws by which to protect our homes, and make the outside world fit for our children to live in.

In too many cases woman's life is one of prolonged misery—dissipated fathers, husbands, brothers and sons making home a pandemonium of horrors, and filling our asylums, jails, hospitals and prisons with idiots, paupers, invalids and criminals.

The women of Kansas have taken the initiative. They will not sit with folded hands much longer; and instead of prayers and petitions, there will be a general movement inaugurated in every State that will compel attention.

Men need not flatter themselves that women will always remain patient, for the temperance crusades in Ohio years ago, and now in Kansas, abundantly prove their courage and capacity to fight. Woman's work as wife and mother is more sacred and far-reaching in its influence than any office in Church or State; with her rests the protection of all the virtues, and the time has come for her to assert herself.

If those in authority will not listen to reason, then woman's emancipation will be achieved through force. One class of women have tried argument for nearly a century; now another class of women will try more active measures.

E. C. S.

DONATION DAY—APRIL 12, 1901.—NO. 3.

OUR readers will remember that, following a custom that the ministers have religiously observed "since the memory of man runneth not to the contrary," as the law books say, we, two years ago, and again a year ago, appointed April 12 our "Donation day," and invited each of our good friends on that day or some day very near it to donate such sum as they were inclined to give for the benefit of this Magazine. Each request was quite generally complied with, and we realized quite a sum of money, which greatly assisted us through the dull season of those years. And as we were educated as a lawyer to follow precedents (when they were advantageous to our cause), as we said last year, we have concluded to make April 12 our annual donation day, so long as this Magazine requires financial assistance.

To quote from our previous proclamations:

"Every publisher understands that it is during the summer months that the receipts fall behind, and that the expense of publishing a periodical is just the same as during the winter, when most of the receipts come in."

Now we desire to provide for those dark days, when the expenses are pretty sure to be more than the receipts. And we earnestly request each one of our friends to help us to a small amount for that purpose.

If each person who reads this article, who really desires to see the Free Thought Magazine prosper, will send something, however small, the total sum realized will be quite large, and we shall not be obliged to call for further financial aid until April 12, the second year of the twentieth century, 1902. To quote again from our previous manifesto:

"Please mark at the head of the letter in which you send your contribution: 'For Donation Day.' In the May Magazine we will duly acknowledge all the receipts that are sent in these 'Donation Day' letters. For once, friends, startle the postoffice letter carrier with the number of letters he has to deliver to the office of the Free Thought Magazine. And as we are confident nearly every one of our subscribers will willingly respond to this call, we will thank you each and all in advance for your valuable assistance. Before you forget it, mark down in your diary at the date of April 12, 'The Free Thought Magazine Donation Day.'"

There is no need of your waiting until April 12 before you send in your donation. You had better do it immediately, after reading this notice, marking at the head of your letter: "For Donation Day," and we will give you due credit. The smallest amounts will be thankfully received. But send something.

ALL SORTS.

—Donation Day April 12, 1901.

—We earnestly request every friend of this magazine to read our editorial entitled, "Donation Day—April 12, 1901, No. 3," and immediately thereafter let us hear from them.

—There are two classes in Buffalo who favor the closing of the Pan-American exposition on Sunday—the saloon-keepers and the Christians. Both for the same object—to induce visitors to patronize their institutions.

—"The Earth Not Born of the Sun—It Heats Itself," by Daniel K. Tenney, that has been running through the last

four numbers of this magazine, has been put into a pamphlet of forty pages and is now for sale at this office. Price 25 cents.

—The frontispiece of this number of this magazine, consisting of the portraits of the eight editors of the Free Thought journals of America, has been printed on cardboard 10 by 12 inches in size, for framing, and is for sale at this office. Price, 25 cents.

—Willing to Compromise. — "Your Majesty," said the right-hand man of the native king, "there is a missionary working his way along the coast."
"Well, we don't want to have any trou-

ble," said the King. "Ask him if his people won't be satisfied with a coaling-station."—Puck.

—A worthy baillie in a certain town in the West, when paying a visit to a neighbor councillor, made the remark: "That's a cauld nicht, Deacon," when he was met with the reply: "It is that, Baillie; there's mony called, but few chosen." "Weel," says the baillie, "if they're no chosen, they'll no be lang cauld."

—A Parkhead weaver's wife had just died after a long illness. The neighbors going in to see the corpse finds the bereaved husband sitting supping brose. On seeing them he shakes his head mournfully, saying: "You'll maybe think I'm no vexed, but I've grat aw day, an' as sune as I sup this bowlfu' o' brose, I'm just gaun to begin again."

—There was one little boy who went to a farm house for milk, and, it being Sunday, he found them at family prayers, all being kneeling against chairs. The boy on returning was asked how the people were at the farm, to which he replied: "Mither, they're a deeln' o' the sair belly, but the auld man's waur than ony o' them, for he was roarin' louddest."

—In a city not a hundred miles from Dundee, an American stepped up to the deacon at the church door and says: "What's the admission to this here show, stranger?" "No charge for admission, sir," replied the deacon; "this is a church." "Wall, for a free show there's don't seem to be much of a rush," says the Yankee, as he took a seat in a pew.

—"Hal" is the son of Dr. Blair, one of our subscribers. And the following appeared, recently, in the local paper of the town in which Dr. Blair resides:

Hal, the 3-year-old son of Dr. Blair, is being initiated into the mysteries of Sabbath school. His papa gave him four pennies for the collection. He looked

at them, and then murmured to himself as he walked away: "One for Jesus; three for Hal."

—George T. Angel, editor of "Our Dumb Animals," says editorially:

Why has not China as good a right to shut out foreigners from her dominions as we have to shut out Chinamen from ours? We had the pleasure of knowing Mr. Burlingame, our former minister to China, very well, and he always spoke kindly of the Chinese. When we asked him in Paris about forming a society for the prevention of cruelty to animals in China, his reply was that cruelty to animals was a thing unknown in China.

—Hard Featured Woman—Instead of going around begging for cold victuals, you disgraceful vagabond, you ought to have somebody cut your hair!

Count Onizuppers (in disguise)—Lady, I made a vow thirty-nine years ago that I wouldn't hev my hair cut until Susan B. Anthony or Elizabeth Keddy Stanton wuz 'lected President of the Yonited States.

Hard Featured Woman—Oh, well you may as well come and have a good meal.

—A country parish minister lately visiting Edinburgh met in the street a servant girl who had left his congregation to go to a situation in the city. "Well, Maggie," said he kindly, "how do you like your new situation?" "Fine, sir; but I'm gey lonely amang so mony freind folk." "I was thinking so, Maggie. Well, I'll call and see you before I leave town." "Na, sir," very dolefully, "ye mauna dae that, for oor mistress aloos nae followers, but," brightening up, "if ye come tae the back gate when it's dark, I'll try tae let you in at the window."

—Lebanon, Ill., Feb. 25.—(Special).—The Rev. H. L. Derr, until recently pastor of the local Baptist Church, has resigned the pastorate to devote his time to a new educational project, probably the most unique of its kind in the world. The school is to be a department of Ew-

ing College, a Baptist institution, located at Ewing, in Franklin County. Mr. Derr proposes to give a two years' course in the nature, purposes and conditions of effectiveness of prayer, treating it from a historical and scientific standpoint in order to enable Christian workers and others to better understand its true nature and scope.

The local fookiller at Lebanon, Ill., must be neglecting his duty.

—The agitation over the question of Sunday closing of the Pan-American exposition at Buffalo, brings to the surface the following sentiment from a Methodist clergyman of that city, Rev. C. E. Locke. After pointing to the course of Nehemiah in suppressing Sabbath-breaking in ancient Jerusalem, the Rev. Mr. Locke said:

I believe I shall live to see the time when men will use their hands in protecting the Sabbath. We shall live to see the time when we shall lay hands on Sabbath breakers, and if the State fails (to arrest them) it will be the duty of the church to lay hands on them.

There will be stirring times in this country when this is done.—The Sentinel of Liberty.

—John Maddock, of Minneapolis, Minn., writes us a private letter:

Freethought has done great iconoclastic work in breaking the images of superstition. The time has now come to build. The Christian world is going to get a greater shock than was ever given it by Luther. The ministers here dare not come out and make a defense. The daily press dare not make mention. The end of the great delusion is near. The facts in my possession need only circulation. Materialism of the positive kind will be established and nature's revelations will be the guide to truth. The old Bible will get a thorough sifting and the testimony of the apostles will crumble to dust. Authority has stood for truth for centuries; truth will stand for authority. Said Prof. Tyndall, "We fear and scorn materialism, but he that knows all about it can become the preacher of a new gospel." He was prophetic; that gospel

will be preached—in fact, it is being taught in evolution, but more explanations are necessary.

—The Morriston, N. J., Evening Express has this to say of this magazine:

The Free Thought Magazine for February contains good articles on agnosticism, astronomy and spiritualism, together with several other essays of very great importance.

This fearless monthly publication should be read by all those who are searching for an independent promulgator of progressive thought—one not fettered by any dead-line, but who ventures into the holy orchard, shakes from the tree of knowledge its best fruit and places it within everyone's reach in a palatable form; all the while courting an honest investigation.

The Free Thought Magazine for February is very nicely embellished by neat and well-printed half-tones. The frontispiece being the officers of the American Secular Union.

—Prof. G. L. Robinson, in a talk at the Forty-first Street Presbyterian Church, on Sunday, Feb. 17, said:

I quake when I see the young people who do not attend church. The older persons are here, but the young men and women of the families are some other place. What is the coming generation going to be? It seems that it will be a generation without respect for God and the sanctuary.

Professor, you are about right. Yes, it will be a generation without respect to the (orthodox) God and the (orthodox) sanctuary. In fact, intelligent, humane people have already lost respect for those things built on ignorance and superstition. They have now "respect" only for what is true and what redounds to the best interests of Humanity.

—A true man cannot be turned aside by any ulterior consideration from such conduct as his thought and desire determine. A true man acts in accordance with his personal, genuine convictions, even when by so doing he is act-

ing in opposition to all precedents and customs. He does not float in the general current of popular favor. He is not drifting with the tide; only to turn wherever and whenever the tide turns. He has no other anxiety than to so act as to satisfy his own nature. He is a man and he has a mind, and to do or say anything that is against the clearest, sanest thought of his own mind would be to him a profanation, though it might be to all others no matter how seemingly commendable.—Victor E. Southworth, in *Free Society*.

—Mrs. Angela Severance Sly, of Worcester, Mass., sends us the following Agnostic acrostic:

I work and wait—vex I my soul no more.

Doubt and belief, to me, alike are vain;
Onward the years relentless rush along.

No thought have they of pleasure, or of pain—

Onward, still onward, go the passing years,

Trampling alike o'er human hopes and fears.

Knowledge that comes of faith I do not know,

Nor do I doubt the things I cannot see,
Only this much my weary heart can do—

Wait for the Nothing—or the So To Be.

—Detroit, Mich., Feb. 16.—(Special.)—Fr. Paschal, aged 77, a Capuchin monk in the monastery on Mount Elliot avenue, this city, is confined to his bed from blood poisoning and may lose the use of his right leg.

Dr. J. W. Maguire, who is attending Fr. Paschal, states that the practice of almost constantly kneeling in an attitude of prayer caused a swelling in the knee cap, which became diseased and festered. The priest's whole system became poisoned, and Fr. Paschal is in danger of losing his life.

Dr. Maguire to-day called two other physicians in for a consultation, and an operation was performed without the

use of anaesthetic. Another operation may be necessary.—*Chicago Tribune*.

It has come to a great pass if a man cannot get down on his knees and ask God for a few favors, and receiving, instead of the things asked for, blood poisoning that endangers his life. But probably God is getting a little disgusted with that kind of nonsense.

—We clip the following from a sermon by Rev. Alfred W. Martin, minister of the First Free Church of Tacoma. That is the kind of "religion" that the world needs:

Deep as may be our faith in God let us not insult humanity by refusing to recognize the honest thought of those who are not theists. Rather let us say to them: Come, let us meet on the common ground of our humanity and by means of our common freedom of thought determine, if possible, which of us is mistaken; for we both love the truth and earnestly seek it, conscious that nothing but the truth can give us the peace we crave. Such is the spirit of every genuinely free organization. It is not afraid of sincere thought, but treats all as equals by welcoming to its fellowship all who would unite in the free search for truth and in unselfish service. Important as your or my private opinions may be, they are far less important than that spirit of tolerance and generous regard for others' rights which refuses to set up, or leave up, any fence that keeps apart those who ought to be united.

"Jess" is the pet pug of T. R. Smout's wife, and went to church with her. Jess has been taught to put up her paws when asked. She was in the pew with her mistress. The preacher was just closing his sermon with a beautiful peroration, and besought those who would flee from the wrath to come to come up and give him their hand. No one responding, he repeated the invitation, says the *New York Journal*.

"Come along," he pleaded. "Come up and give me your hand."

Thinking the invitation was intended for her, Jess jumped off the bench on which she was sitting, trotted down the aisle, and, reaching the minister, slipped in front of him, raised herself on her

haunches, and extended her paw. The man of God took no notice of the dog, but nearly every other person in the house did, and the solemn and sublime gave place to the laughable and ridiculous. Seeing that nobody was going to shake hands with her, Jess, very much disgusted, trotted back to her seat.—*Western Sportsman.*

If "Jess" could have taken a five-dollar bill in her paw the "man of God" would have taken some notice of her, probably promised her a dog kennel in heaven.

—Dr. H. Long, of Columbia, S. C., sends us the following "Easy Conundrums for Preachers:"

Did my soul exist before the day I first
saw light on earth?
Or are new souls created at each and
every birth?
Did my soul grow with my body or my
body with my soul,
Or does it take the soul and body to make
the perfect whole?

If my soul should leave my body, and
my body turn to clay,
Would my soul another body have to find
that very day?
If not, why, then, are bodies ever used
by souls whilst here?
Of course you must not answer unless
you are a SEER.

There are other planets near us. Do we
ever visit them?
And are they peopled like this earth,
with women and with men?
If so, may it not come my turn to be
born, say on Mars,
And use the knowledge I'VE gained here
to cultivate the stars?

—Mrs. Elizabeth Cady Stanton expresses herself quite freely about Mrs. Nation in a private letter to the editor of the Tribune under date of Feb. 5. Her point of view will be of interest to readers. She says:

Remember Mrs. Nation's work is simply an effort to enforce the laws of the State, and I wish we had ten thousand such women in every State in the Union, armed with ballots as well as hatchets.

I do not believe in the dogma "resist not evil" which is attributed to Jesus, who scourged the money changers out of the temple. The spelling book in my day told of a good farmer who tried to bring the boys down out of his apple trees with gentle persuasions; not succeeding, he appealed to them with stones, which sent the rogues in haste scampering out of his orchard. The women have used arguments in vain for nearly a century, now they have decided to use hatchets and the best men in Kansas are helping them. The Puritan "fathers" protested in vain against "taxation without representation," but their appeals were not heeded until they pitched the tea chest into the sea. It is our highest duty to resist every evil, the only way to secure progress.—*Woman's Tribune.*

—Some one has sent me a copy of the "Wayside Evangel," of Montreat, N. C., in which is marked an article by R. A. Torrey, superintendent of the Moody Bible Institute.

In this article is the following:

Many of us who are professedly orthodox ministers are practically infidels. That is plain speech, but it is also indisputable fact. There is no essential difference between the teachings of Tom Paine and Bob Ingersoll and the teachings of some of our theological professors. The latter are not so blunt and honest about it; they phrase it in more elegant and studied sentences; but it means the same. Much of the so-called new learning and higher criticism is simply Tom Paine infidelity sugar-coated.

I think that is about the same view of preachers that infidels have.

Infidels generally concede that it is possible among the lowest order of the clergy there may be some who really believe the Christian religion; but these infidels claim that the more intelligent clergy are mere shams and pretenders, as Torrey here describes.—*Blue Grass Blade.*

—Miss Mame Schaffer was awarded \$5,000 damages against Rev. Frank Elwood Raub, pastor of the Moravian Church at Harrowgate, Pa., at Lancaster on Friday. She sued the preacher

for breach of promise. It was alleged that they became engaged in 1889 and in 1898 he married Miss Florence Taylor, of Philadelphia. The minister testified that Miss Schaffer proposed to him and that he accepted her. In 1893 she refused to marry him.—Exchange.

There is no end to the trouble the servants of the Lord are having in these degenerate times. Just look at it! The Rev. Raub is first attacked by Sister Schaffer, and as it were, compelled to consent to marry her. Then put to the trouble of sparking her for seven or eight years; then she went back on him and brought suit against him for breach of promise and recovered judgment for \$5,000. How long it will take him to earn that amount by preaching! We commend to this "dear brother in Christ" these words:

There is an hour of peaceful rest
To mourning wanderers given;
There is a joy for souls distressed,
A balm for every wounded breast.
'Tis found above—in heaven.

—Is there anything strange in the fact that "divinity students" at Chicago University, where the "higher criticism" is taught in its fullness, should exhibit plain symptoms of a strong tendency to atheism? The fact is one to which attention has been called in some of the Chicago dailies. The theological professors are reported to be "painfully surprised" at the situation.

We see no occasion for surprise. It is only a case of a tree bearing its natural fruit. "Higher criticism" is an attempt to reconstruct the Infinite so that He will be comprehensible to the finite mind. Such a god would be no God, and a "revelation" which did not go beyond what human reason alone can supply, would not be needed and would not be worth having. The greatest miracle to be found in the Bible is the creation of a new heart in the sinner, and this can no more be comprehended by reason or by science than can any of the recorded miracles which the "higher criticism" repudiates. If the latter are to be rejected so must the former be, and with it the whole scheme of human redemption. And

that gone, there is no ground left for anything but atheism.—The "Sentinel of Liberty."

We can say this for the Sentinel of Liberty: We admire its consistency if we cannot indorse its theology, which is more than we can say of most Christian journals.

—Here is a little interesting reading for Free Thinkers that we clip from the Chicago Tribune of Feb. 19:

Last night at Central Music Hall Henry Austin Adams, the well-known Catholic scholar, lectured under the auspices of the Catholic Converts' League of America. He denounced modern ministers as the destroyers of Christianity, and said the modern universities are turning out pagans and doing all in their power to dethrone revealed Christianity.

"Christianity and Brains" was the subject of his lecture, and the large audience heartily applauded the remarks of the speaker. He said in part:

"The Catholic with his intellect based on the undisputed truths looks with almost pity upon what the non-Catholics consider intellectual existence. The modern Christians and the prominent educators say they have become too intelligent and that the teachings of revealed Christianity are too narrow for them. The position of the modern universities is war to death, and its object is the dethronement of revealed Christianity based on the incarnation of the Son of God.

"Harvard, Yale, Princeton, Columbia, Cornell and all the other universities of this country as well as Europe are annually turning out scores of young pagans filthy with feeling against the church. Nothing has come across me that so tantalizes and enrages me as this universal feeling against Christianity which is being waged in the name of intelligence."

The most important question that the twentieth century will have to decide is whether we shall be governed by Rome or reason.

—Ellen E. Gibbs, a distinguished Free Thought woman, died March 5. We shall publish an obituary notice of her in the May Magazine.

Portraits of the Free Thought Editors of America.

We have, printed on heavy card board, 10 x 12 inches in size, suitable for framing, the portraits of the eight Free Thought Editors of America viz.:

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MAY, 1901.

LIVE TALK ON LIVE QUESTIONS.

BY HUBERT LORRAINE.

THE three subjects treated briefly in the following lines have been discussed somewhat of late years, and may rightly be said to be live ones.

SHOULD THE CREEDS BE CHANGED ?

Much dispute has been caused by the matter of creeds and the changes in their wording from time to time proposed. It is now popular in religious circles to maintain that a layman or a clergyman has a right to affiliate himself to a church whose creed he fails to believe, provided he shall undertake to effect the reform agreeable to his tastes within the church organization itself. It is urged that the case of an alien swearing allegiance to the United States Constitution is parallel; that, while the new citizen may not mentally bow down to every tenet of that instrument, he is justified in accepting it and in subsequently endeavoring to alter it so far as his influence may go.

This reasoning is faulty.

In most of the church divisions, the proselyte is compelled to declare solemnly that he believes each and every one of the statements in the creed; not merely to swear fealty to the church in vague terms. When a man becomes a member of the great citizenship body of our country, he does not explicitly assert belief in the Constitution, or even in any one of its subordinate parts. He merely agrees to support it so long as it shall remain intact as the rule guiding national conduct. Large numbers of monarchists, for instance, have sworn to abide by our Constitution while they remain on American soil. They do not give assent to its doctrines. They conceive its trend to be injurious to human welfare. They may perhaps to the utmost try to educate people into hostility to it as it stands to-day. The difference is this: Church communicants have to declare belief in all the church dogmas; men accepting United States citizenship have to swear to support the Constitution, not to believe it. It is the same with political parties. Partisans rarely continue with the party position down to the minutest details, but hold divergent private opinions on some one question or more. They always support the candidates of

the party, but never have to announce in so many words their belief in each plank of the platform.

We are told also that dissentients against the old formulas generally reach their iconoclastic opinions after joining the church; so that no inconsistency or stultification is necessitated. It would be strange indeed if all Christians believed fully upon assuming church membership, but immediately thereafter began to do a little thinking and to doubt what they had affirmed so short a while previously. The church does not stimulate thought. It is not a good place in which to get ideas. It promotes ignorance and intellectual death; not breadth and clearness of conception. The plain facts are these:

Probably more than nine-tenths of those joining the church have not the slightest idea of that to which they are yielding assent when replying to the catechistical queries of the minister. Everything to them seems clouded. Nothing in the world is less common than thought—comprehensive, original thought. Why, then, do they ally themselves to a particular denomination? Simply because of the social features, or because the denomination has been handed down from generation to generation as the one customary to the family. The church is nothing more nor less than an immense federation of clubs, in which the population is disposed in strata largely in conformity with the amount of money possessed; the great journey from the Salvation Army to Unitarianism discovering many intermediate strata of ignorance and poverty, of culture and wealth.

The Rev. Henry Frank, of New York, said a number of years ago in the *World* of that city:

"They (churches) have become but little more than social clubs for the cultivation of prudery and pastime. They are panderers for pleasure—garnerers of gayety. * * * If it were not for the social advantages which the established church to-day commands, it would soon disintegrate and dissolve."

Church members who find themselves at variance with the position of their own church have no excuse for remaining in that organization. They should resign, and unite with some other church whose doctrines, if not whose social attractions, are more congenial. Also the clergyman who is similarly situated should resign, and try to work his way into whatever denomination suits him. According to the census of 1890, about one hundred and fifty sects flourished in this country then. These all differed in the creeds promulgated; otherwise there would have been no disunion. Here, then, are creeds proceeding by an almost imperceptible gradient from the crudest to the most elevated; and it is idle for a cler-

gyman to pretend that it is his duty to reform the creed of his own particular body, when, as is clear, there are so many others that his creed could hardly be changed without bringing it into accordance with some one of the most allied of those others. No necessity exists for altering any creed. Every conceivable dogma is embraced in some creed that at present belongs to some church. People can take their choice from among this vast melange. To try to alter a creed which each member of the church holding it has sworn he believed, is a confession that worldliness and social factors are considered superior to consistency and plain duty. Plain duty would impel the dissenting members to abandon the outgrown church, giving place to other members less cultivated; and to enter the organization of some sister church whose creed should be agreeable. If a Baptist, to use an example, finds himself in accord with the Universalist attitude, he should leave the Baptist for the Universalist church, and not try to bring the Baptist creed to be like that of the other. Especially should no clergyman undertake to change things. He has been hired to preach certain dogmas, and it is his place to do it. If he does not believe them, he should not boldly lie, upon assuming the pastorate, and create the impression that he does believe them. If, while in the pastorate, his views change, it is for him to change his denomination, and not to arouse dissension among his parishioners by questioning the truth of what he agreed to preach.

The animus back of this whole apology for refusal to relinquish connection with a church with whose doctrines one does not agree, is found in the selfishness and ambition of the clergy. They realize that in case they follow their convictions to the logical conclusion, they are likely to get into difficulties. Ministers are a drug on the market. Unless of commanding ability, one who enjoys a comfortable berth in a certain denomination is by no means sure of obtaining anything nearly so good in another. The clergy know this. Consequently they attempt to find excuses for their indefensible conduct. Nothing seems too inconsistent for them, in this emergency. Averring in one breath that Free Thought is bad because it unsettles people's faith and thereby detracts from the latter's happiness; in the next breath they begin a violent war upon the ancient dogmas of their own church, thereby rendering more unstable the hope of their parishioners in the Bible, and putting them all at sea.

It is manifestly impossible that rational beings should agree upon all the manifold points of a creed within the pale of even a single denomination; just as the fact of the diverse denominations themselves indicates

the larger impossibilities of agreement. Thus, does anyone imagine that the 1,250,000 Lutherans in the United States are in absolute accord on every dogma to which they have announced belief in public? No! The only way out for the church is to cease making people say they believe the subordinate dogmas, and to confine its creed to two or three general statements. Suppose the Presbyterians should succeed in changing their creed. They would be very little nearer unanimity than they now are. Or, better still, let the custom of swearing be abolished altogether. Or, better than that, let the creeds be cast aside as rubbish whose day and generation has passed. Why not do this? The time is almost ripe for it.

"TAKE IT ON FAITH."

Often, when the clergy find themselves unable to satisfy the questioning of a young interlocutor, they fall back upon the assertion that many of the Christian tenets are mysterious, and must be taken on faith. Reason, they are fond of saying, is not all. Reason pronounces the vicarious atonement to be immoral. "Take it on faith," say the clergy. Reason says that the theory of merited human punishment based on Adam's fall is wrong. "Take it on faith," say the clergy.

This opens up a very fruitful field of inquiry. I assure a young man that a stone is a fish. He disbelieves my statement. I tell him to take it on faith. I select a pump in the yard, and soberly affirm it to be God Almighty. He scouts my notion. "Take it on faith," I retaliate. Now, possibly the young man may venture to inquire why these singular statements should be taken on faith, rather than certain others as to which one is not asked to exercise faith. He may inquire why he should exercise that faith which would make him believe the stone to be a fish, rather than that reasonable faith which would bring him to believe that it was a stone. And the inquiry would expose the fallacy of my position. It should be forced to admit that I had no reason for my demand; that the very postulate of it excluded reason; and that hence a person might as well believe one absurdity as another.

This brings us to the question as to why the particular religion known as Christianity ought to be taken on faith to the exclusion of the rest of the world's religions. If no reason whatever is to enter into the problem, manifestly no reason can be given for the partiality. If all is to be faith, why should one not as well accept as one's faith Fetishism, Mohammedanism, Buddhism, worship of the sun, as select Christianity for the subject of credulity? The Christian is thus brought into a position in which he is constrained either to relinquish his own religion in its entirety as ut-

terly indefensible, or to concede that reason must inevitably enter into the question. He will have to fall back upon the pretension that Christianity is superior to its rivals in the domain of reason. He will be driven to allow the use of at least a little reason—just enough to bring people to embrace Christianity in contradistinction to the so-called inferior religions. Appeals will be made to the moral grandeur of the former, and to the degradation of the latter.

Unfortunately, however, the moment the justice of employing any measure of reason at all is admitted, the question arises concerning at what precise point reason is to cease as a factor, and is to surrender the faith. If it is to be contended that, while enough of reason shall be employed to cause one to accept Christianity over other religions, but not enough to lead one still further, and into Agnosticism and Atheism, the farcical character of the contention will be patent to everyone. Reason has been and is accomplishing the gradual evolution of mankind from worship of animals or gods, to Polytheism, Monotheism, Shintooism, Christianity, Deism, Pantheism, Fatalism, and Atheism; each point in the ascending scale representing the exercise of more reason and less faith than the one immediately preceding. Why the process should stop at the stage indicated by faith in Christianity is not at all clear. As a matter of fact, the Christian is here driven to the wall. Either no reason, or all reason. Everything must be faith founded, not on reason, but on nothing more than caprice; or it must be reason, the solid foundation upon which faith that is to be of any value must be reared. There is no middle ground. No opportunity can exist for truckling and pettifogging. The admitting of the smallest particle of reason is the entering wedge whose resistless advance cannot be checked until the breach in the breastworks of superstition becomes too large for repairing. Christianity is beaten out of the fogs and miasmas of faith, only to die fighting desperately but hopelessly on the glorious summits of reason. Reason is and must always be the *sine qua non* of whatever is for the benefit of man.

Marcus Aurelius says in the beginning of his "Thoughts:" "From Apollonius I learned freedom of will and undeviating steadiness of purpose; and to look to nothing else, not even for a moment, except to reason. * * * "

So, too, says Barrow: "The proper work of man, the grand drift of human life, is to follow reason, that noble spark kindled in us from heaven."

We see, then, that, notwithstanding the constant decrying of reason

by Christian disputants, it emerges from the discussion triumphant. The very use of reason by these disputants for the purpose of casting discredit upon reason itself, when disputing with unbelievers, is a *reductio ad absurdum* of the worst sort. It reminds the observer of some of the many notorious Irish bulls.

It is customary in our day for Christian ministers to sneer at Free-thinkers who venture to dilate upon the foolishness of many of the orthodox fundamentals—to laugh at them as being away behind the times. Nevertheless, these tenets were once revered by nearly all communicants; and not such a great while back, either. Let us travel a few decades toward the dawning of history. We behold the first pronounced movement against the former order. The old Puritanical school is combatting the new.

The new school proclaims that the earth must have originated more than six thousand years ago. The old school, the real example of many who are posing to-day as adherents of a newer thought when conversing with skeptics, replies that the literal biblical account should be taken on faith. The new school refuses so to take it. Why?

The new school says that the conception of eternal torment is outgrown. The old school asks that the doctrine be taken on faith. The new school does not acquiesce. Why not?

The new school protests against foreordination. The old school asks that it be taken on faith. The new school declines. Why?

In short, we find the new school positively averse to taking on faith things that fail to convince the reason; and yet it would have the Free-thinker do what it is unable to do itself!

Again, how can a man rightly be punished in a life subsequent to this because he espouses a religion like Confucianism in preference to Christianity; assuming that unadulterated faith is to exclude every idea of reason? That is the question. For if reason is not the determining factor in such espousal—if faith is not to be postulated upon reason—what is it that determines it? Is it what commonly passes among men as luck, or chance? If not, what then? Whatever may be decided upon as the impelling agent, man is not responsible for his faith, reason being absent. Men may perhaps differ whether a person be responsible or not for the decisions to which his reason leads him; but at any rate it is certain that nothing outside or beyond reason can make one amenable for taking up with a doctrine or rejecting it. Man is amenable to reason or nothing. Consequently it appears that there can logically be no reward and pun-

ishment hereafter for the attitudes maintained by men toward Christianity. But if this be so, the whole system falls to the ground. Nothing, in that case, can be invented to show of what utility Christianity is to anybody in this world. It lapses for lack of *raison d'être*.

This is only another illustration of the fact that the clergy are more desirous of retaining their pastorates and the resultant stipends than they are of arriving at the truth and publishing it abroad. What else could induce them to be guilty of such ridiculous argumentation? Harriet Martineau in 1850 had diagnosed the clergy as well as it has ever been done since. She said:

"Although we have bishops living in palaces, while hundreds and thousands of the people are neither taught nor properly fed; and in America we see the clergy * * * taking the aristocratic side on the slavery question—rushing to conquest, grasping at wealth, and indulging in a conceit and boasting as little compatible with the spirit of the gospel as the march of a caravan to Mecca, or the fetich rites of the savage on the Niger or the Ganges."

CHRISTIANITY HAS NO CLAIM TO PRE-EMINENCE OVER OTHER RELIGIONS.

Attempts are frequently made to show in what respect the Christian religion possesses any pre-eminence over other religions. It is realized by the clergy that, unless some pre-eminence can be shown, the source of their bread and butter will be in continual danger of destruction. Once again we distinguish the sordidness of these supposedly lofty souls. Instead of taking a dispassionate survey, instead of striving to obtain a rational perspective of the religious systems of the earth and to decide the matter on its merits, they commune with themselves in some such way as this:

"Now, I'm in a soft berth here. It's a snap! Must keep it. Yes, and at any price. Our competitors of Buddhism, etc., must be cried down. Ycs, they must, without doubt. They don't pay me a cent. 'Twouldn't do to let people get the impression that any of our rivals were anywhere nearly as good as we. Nay! Nay! Wait! I'll fix 'em! 'A lie well stuck to is as good as the truth.' (Some probably say that.) Ha! ha! Here goes!"

And then the clergyman will look around for a day or two, hunting for something bad to say against the heathen, as they are called. The clergy and Christians in general love their enemies, you know! They never speak harshly of others! At last is found what is regarded as of sufficient moment to warrant bringing an indictment against the enemy.

My opinion of Jesus Christ is that he was not entirely a myth; but that a person corresponding in part to the historical Christ actually lived

at about the time supposed. I presume that he was an archetype of men of later days: like the Francis Schlatter who worked "miracles" out in Colorado a few years ago, and who was considered to be important enough by Harper's and Leslie's to induce them to send reporters to write up articles concerning him. We are not all alike. Because you and I cannot influence disease by mental power is no reason why, to a limited extent, others may not. The psychic condition of men like the Christs and the Schlatters unquestionably exert potency with subjects of a certain class. In ignorant times, what more rational than that such minds should come to be conceived of as possessing supernatural power? All the authors of history were undoubtedly of this type. Perhaps Jesus Christ was deluded into supposing his power to be from a God. Perhaps not. Even Schlatter in his latter days maintained that he was the son of God, although at the first disclaiming anything of that nature. His head gradually "swelled," to speak vulgarly. Doubtless the evolution of Christ was similar.

What with interpolation, exaggeration, and the tendency to apotheosize the departed, it is no wonder that we have the present unreasonable story of the Nazarene. Doubtless he inculcated a few good precepts, along with those which were not so good; borrowing from traditional stories conveyed by word of mouth out of neighboring lands, and achieving a trifling local reputation among the lower orders.

The allegations of superiority, then, made by our modern clergy, can have little or no foundation in the life of Christ himself. Whatever of difference there may be between Christianity and its competitors is to be ascribed to priests and scribes of a later age; and even though their teaching should be found to be better than any others extant, that would not even tend to demonstrate the divinity of the teachings. Merely because a thing is the best does not indicate it to be divine.

The decades that have recently passed contributed more than any precedent ones toward creating familiarity with religions which for many centuries remained to the western world buried in oblivion. It has been made more and more manifest that the position of easy confidence which for so long characterized Christendom when she meditated on the likelihood of strenuous doctrinal competition from abroad, is fast disappearing. Hence arise the vain efforts of paid retainers of the church to establish discrepancies of moral teaching to the credit of the particular religion that enables them to live. They establish these alleged discrepancies where none exist.

The mere fact that there chance, however, to be several dissimilarities

between the theory of Christianity and the theories which it is sought to throw into disfavor is of no weight, of course. Religions must necessarily differ in at least minor particulars. Exact similarity is impossible. If Christianity can be shown to be, not only different, but superior, it will be entitled to hold, not that it is of divine origin, but that it is the most reasonable of all the religions. Here are beheld again the clergy using to the disadvantage of heathendom that Reason which they so often deride in the presence of unbelievers.

It is the great misfortune of the apologists for the Christian system, that they lamentably fail to come into any agreement as to precisely what may be the points of divergence. They flounder aimlessly. They seem to be actuated rather by the dollar than by the truth. Goldwin Smith declares that the difference consists in the fact that Christianity is the only catholic religion. Max Mueller says that the fatherhood of God is the distinctive work of Christianity. James Freeman Clarke holds the fullness of life to be its peculiar fruit. Others emphasize the morality of Christ as unapproachable.

I find my space becoming limited; so, instead of continuing the argument at length, I shall take the liberty of introducing several opposite quotations from high authorities, which will convince perhaps more conclusively than anything that I could say.

Even if Christianity could lay claim to valuable truths never occurring to the human mind previously to the life of Christ, it would not be alone. Other religions have fashioned new and inviting discussions from the beaten track; and, to illustrate this, the subjoined quotation, taken from Professor Rhys Davids' "Hibbert Lectures," will be sufficient:

"The distinguishing characteristic of Buddhism was that it started a new line, that it looked upon the deepest questions men have to solve from an entirely different standpoint. It swept away from the field of its vision the whole of the great soul-theory which had hitherto so completely filled and dominated the minds of the superstitious and thoughtful alike. For the first time in the history of the world, it proclaimed a salvation which each man could gain for himself and by himself, in this world, during this life, without the least reference to God, or to gods, either great or small. Like the Upanishads, it placed the first importance on knowledge; but it was no longer a knowledge of God, it was a clear perception of the real nature, as they supposed it to be, of men and things. And it added to the necessity of knowledge, the necessity of purity, of courtesy, of uprightness, of peace and of a universal love far-reaching, grown great and beyond measure."

But, in reality, Christianity discloses absolutely nothing of worth

and magnitude which might distinguish it from ethnic and supposedly less-evolved religions. Without exception, its cardinal features either were borrowed from other religions, or are paralleled by features appertaining to those religions. The method of inculcation most generally utilized by the Christ of ancient Judea was the parable; and under "Parable" Chambers' Encyclopedia has the following to say:

"This kind of illustration is of Eastern origin, and admirable examples are to be found in the Old and New Testaments, particularly in the discourses of our Lord. It is no less interesting than curious to learn that many of Christ's parables, or at least much of his parabolic imagery, are to be found in the writings of Hillel, Shammai, and other great rabbis, as, for example, the parables of the Pearl of Great Price, the Laborers, the Lost Piece of Money, the Wise and Foolish Virgins, etc."

Doctor Harnack, in the second edition of the "Dogmengeschichte," says:

"Jesus Christ brought forward no new doctrine." (p. 39.) "It is not difficult to set against every portion of the utterances of Jesus an observation which deprives him of originality." (p. 65.)

Lastly, not only have other religions given birth to progressive conceptions not embraced by Christianity; not only has the latter little that is original to present to the world; but it is responsible for a morality which is in some respects positively retrogressive. John Stuart Mill, in the second chapter of his book, "On Liberty," shows this plainly. He says:

" * * * I do not scruple to say of it (Christian morality) that it is, in many important points, incomplete and one-sided, and that unless ideas and feelings, not sanctioned by it, had contributed to the formation of European life and character, human affairs would have been in a worse condition than they now are.

"Christian morality (so-called) has all the characters of a reaction; it is, in great part, a protest against Paganism. Its ideal is negative rather than positive; passive rather than active; innocence rather than nobleness; abstinence from evil rather than energetic pursuit of good; in its precepts (as has been well said), 'thou shalt not' predominates unduly over 'thou shalt.' * * *

"It is in the Koran, not the New Testament, that we read the maxim—'A ruler who appoints any man to office, when there is in his dominions another man better qualified for it, sins against God and against the State.' What little recognition the idea of obligation to the public obtains in modern morality, is derived from Greek and Roman sources, not from Christianity; as, even in the morality of private life, whatever exists of magnanimity, high-mindedness, personal dignity, even the sense of honor, is derived from the purely human, not the religious part, of our education, and never could have grown out of a standard of ethics in which the only worth, professedly recognized, is that of obedience."

The dreams to which the clergy have fatuitously abandoned themselves, then, fade away like the unsubstantial clouds of summer, and leave nothing but the recognition that every day the sun sets finds Christianity—and, indeed, all religions—one day nearer extinction as a force in this great and secular century of ours.

CARNEGIE'S GIFTS TO LIBRARIES.

—Joliet, Ill., March 23.—(Editor of The Tribune.)—I have read in your valuable paper several opinions regarding Mr. Carnegie's gifts of libraries to the several cities. I do not object, and I don't think it is anybody's business to interfere with any other man using his own money for any good which he pleases.

But, since Mr. Carnegie has seriously interfered with the workingmen's liberty by running his mills on Saturday nights and Sunday nights. Thousands of workingmen have been cut off from the advantage of going to church on Sundays, thereby degrading themselves and their families of a divine right. Go where you will on Sunday near a big steel mill; look at those men going to work with their dinner pails; visit their homes on Sunday, and you would find it an abomination to the sight of man; and just think, what does God think of it? One of the greatest blessings that Mr. Carnegie could confer on workingmen would be to use his influence with the gigantic steel company to close the mills on Saturday afternoons. Give the men a chance to go to church, or one day of rest out of seven, as the Creator of the universe ordered. The workingmen enjoy "Christmas day," "July 4," and "Labor day," but we want the Sabbath of the Lord, as our fathers did; we want to go to church with our children, as our fathers did with us. Sir, here is the greatest good Mr. Carnegie could do, in my opinion, and I would be pleased to hear of him starting right away, because he can only do it while he is living; he cannot do it when he is dead, and should he die without doing it, it will

leave a heavy feeling in our hearts and in our children's hearts of a wrong against the life and liberty of every workingman.—Golden.

We clip this letter from the Chicago Tribune. We can see at once what troubles this Christian bigot. He is mad because Mr. Carnegie is not giving something to the support of Christian superstition, and we predict that if Mr. Carnegie keeps on ignoring the church and giving his money for the improvement of humanity the bigots will treat him as they have that great philanthropist, Stephen Gerard. This bigot talks as if he lived the next door neighbor to God and knew just what God desired. Schools and libraries are of but little importance to Christians in comparison with the church. One dollar given to Jesus, which means given to the clergy, is better than a hundred dollars given to improve Humanity. Mr. Carnegie is doing just the right thing with his millions, and all good people who are not bigots will admire his great and humanitarian work. Mr. Carnegie has recently made an arrangement that will enable each of his old employes to procure for himself a good home, but it would have pleased the Christian bigots much better if he would pay some "Rev." Sky-pilot to provide for them a "mansion in the skies," that they could occupy after death.

THE PEACE CONGRESS; OR, THE WHITE MAN'S BURDEN.

BY CHARLES G. BROWN.



CHARLES G. BROWN.

IN the reign of Queen Victoria,
 In the reign of Emp'ror William,
 In the reign of Marcus Hanna,
 Met the nations in Peace Congress;
 Met the civ'lized and half-civ'lized
 Nations of the earth, and elsewhere,
 Met in friendly consultation,
 Met in a so-called Congress.
 At The Hague in little Holland,
 In the country of the sea-dike,
 In the country of the wind-mill,
 Met to set up arbitration;
 To forever banish warfare,
 To forever banish bloodshed,
 And establish peace eternal.
 But the peaceful Boers of Transvaal,
 And the peaceful Filipinos,

And the peaceful heathen Chinese,
 Came not to the so-called Congress.
 Then Victor'a, Queen of England,
 Sent to India and Australia,
 And to all her far dominions,
 Raised two hundred thousand soldiers,
 Sent them forthwith to the Transvaal;
 Drove the Boers into the mountains,
 Burnt their homes, and stole their cattle,
 Gave them dumdum, gave them lyddite,
 Slaughtered them where'er they found them.
 Nor for their rich territory,
 Not for mines of gold and diamonds,
 Not because the earth they wanted;
 But because the white man's burden
 Rested heavy on their shoulders,
 Rested there, and galled severely;
 And besides the Boers of Transvaal,
 Did not come to the Peace Congress

Now, the Boers fought desperately,
Fought for every inch of country,
Fought the legions of the Empress,
Fought great odds, and often whipped them;
Whipped their Gattaker and Buller,
Drove them back in great disorder,
Standards gone and columns shattered.
And they still are fighting bravely,
Trusting in their God's existence,
Trusting still in his protection;
But of course there is no such God;
This the English by experience
Know to be rank superstition;
Else he'd sink their ships mid-ocean,
Else he'd strike them with stark blindness,
Else he'd visit them with pestilence;
But the English, while they worship
The same God as do the Boers,
Put their trust in dumdum bullets,
Put their trust in shells of lyddite,
Put their trust in mighty armies.

Uncle Sam, who felt the burden
Of the white man on his shoulders,
Felt it galling most severely,
Sent his armies down to Cuba.
Not for honor, not for glory,
Not for gain of territory
Sent he armies down to Cuba;
But to free the struggling Cubans,
Free them from oppressive taxes,
Free them from the cruel Spaniard,
Give them longed for independence.
Soon the Spanish fleets were shattered,
First by Dewey at Manila,
Then by Schley at Santiago;
Next Havana, too, surrendered,
And the Spaniard home went sailing.
But the Cubans now are asking
Uncle Samuel, not the Spaniard,

For the freedom that they fought for,
For the freedom that was promised.

Now, when Dewey smashed Montejo,
In the harbor of Manila,
Uncle Samuel raised an army,
Sent it flying 'cross the ocean,
Sent it to the Filipinos,
Sent it with a friendly greeting;
Gave them arms and ammunition,
Helped them to drive out the Spaniard.
Then our Uncle bought the islands,
Gave the sum of twenty millions,
Gave it to the conquered Spaniards,
Who no longer held a title.
But the wicked Filipinos
Would not ratify the bargain;
What they fought for was their freedom,
Not a formal change of masters.
So our Uncle raised more soldiers,
Sent them flying 'cross the ocean,
Sent them to the land of sunrise,
Armed them with the Mauser rifle,
With the Maxim, with machine guns,
Furnished them with smokeless powder;
Drove the natives to the mountains,
Scattered them like leaves of autumn;
Called them traitors, called them rebels,
Put a price upon the head of
Aguinaldo, their brave leader;
And the people of these islands
Still are flying, still are fighting;
Flying from the deadly Maxim,
Fighting with a desp'rate valor;
Fighting for their homes and firesides,
Fighting for their longed-for freedom.
Now, our Uncle did not want them,
Did not want these fertile islands,
Did not care for increased commerce;
But when Dewey got a foothold

In the harbor of Manila,
Uncle Samuel could not leave them,
Would not leave them to the greed of
All the nations 'round about them.
This determination brought him
To a strange, absurd position;
For our Declaration clearly
Says that governments derive their
Just powers from consent of governed;
And our famous Monroe doctrine
Forbids foreign tangleations;
But, of course, our Uncle is not
Splitting hairs much o'er such trifles,
When he feels the white man's burden
Resting heavy on his shoulders,
And it galls him so severely;
And, besides, the Filipinos
Came not to the Holland Congress.

Now, the nations all together,
England, Russia, France and Prussia,
And our Uncle with all other
Highly civ'lized Western nations,
Set their eyes upon the Chinese;
Set their eyes upon the slant-eyed
Nation lying towards the sunrise;
Saw four hundred million people
Caring naught for Western manners,
Caring naught for Christian dogmas;
But revering their Confucius,
And his moral precepts taught them:
"Do not as you'd not be done by,"
Is the language of this heathen,
Is the precept that he taught them.
So they sent their missionaries,
Sent them Cath'lics, sent them Prot'stants,
Meth'dists, Baptists, Luth'rans, Mormons,
All the pious sects and factions;
Sent them there to teach the heathen

Christian history, Christian doctrines;
Teach them how the earth was builded,
Teach them 'how God made the woman,
Tell them 'bout the Eden garden,
Tell them how Eve ate the apple,
And per cons'quence sin descended.
Tell then 'bout God's chosen people,
How he led them through the Red Sea,
How he led them in the desert,
Fed them on the heavenly manna;
How their breeches did not wear out
For the forty years they stayed there;
How they made a box of "shittin"
For their God, "I am," to dwell in,
Which from place to place they carried,
As they wandered in the desert.
Tell them Jonah's whaling voyage,
And St. Johnnie's dream on Patmos;
Tell them 'bout the Virgin baby,
How he lived, and grew, and prospered,
How he bod'ly went to heaven
In a cloud, as did Elijah
In a fiery, flaming carriage.
Give them bits of Christian history,
Tell them of the Inquisition,
Of the rack, and of the thumb-screw,
Of its many million victims;
Tell them of the dread "ordeal"—
Walking over red-hot plowshares,
Thrusting arms in molten metals;
Tell them of the Witch delusion
And its many thousand victims;
Mention such names as Servetus,
John Huss, Bruno, Galileo;
Tell them of the modern progress,
Of the so-called slums in cities,
Of the "tenderloin" districts;
How we Christians burn the niggers
Down in Georgia, Texas, Kansas;

Teach them all our Christian virtues ;
How much better 'tis to worship
God as Jesus, than Confucius ;
And much more than this to teach them.
But those heathen poor Celestials
Did not want these missionaries,
Though this may seem strange as fiction,
These Confucian, heathen Chinese,
Would not have these missionaries.
Then the nations each raised armies,
Called their armies allied forces,
Furnished them with Mauser rifles,
Furnished them with deadly Maxims,
Furnished them with smokeless powder,
Sent them flying 'cross the ocean ;
"Take no captives, give no quarter,"
Were the orders to the soldiers.
Then the "Gog" and "Magog" legions
In the plain of "Armageddon,"
Fell on those slant-eyed Celestials,
Slaughtered them by tens of thousands ;
Razed the walls of ancient Tien-tsin,
Sacked and plundered the great city.
Then they marched to ancient Peking,
Took possession of the city—
And the armies still remain there ;
And the Allies now are asking
Mighty payments for the trouble,
For the trouble they were put to
In the sacking of old Tien-tsin.
And the fate that befel Poland
Threatens now the ancient Empire ;
For the wedge that has been entered
Will be driven, will be driven,
Till the Empire is dismembered,
And among the Powers partitioned.
Oh ! of course they do not want it,
Do not want their fertile valleys,
Do not want their mineral treasures,

Do not want to make large profits
 By exploiting the Celestials,
 But they feel the white man's burden
 Resting heavy on their shoulders,
 And it galls them most severely;
 And, besides, the wan Celestial
 Did not come to the Peace Congress.

Ithaca, N. Y.

"DONATION DAY."

As a very large majority of our subscribers failed to notice our "Donation Day" call, we defer publishing the receipts until next month, to give all an opportunity to respond. See the notice on page 238 of the April Magazine.

THE UNITARIAN'S GOD.

—Rev. A. W. Rihbany, a Unitarian clergyman of Mt. Pleasant, Mich., writing to the Christian Register, says:

If a Unitarian church in a town or a little city feels so generous as to receive into its fellowship Atheists, Agnostics and the like, it would, possibly, be doing the right thing; but, in my humble judgment, such a church should at the same time prepare to close its doors and seal them with "failure," and write opposite its name in the Year Book "dormant." The Atheists are few. They do not care to shoulder the burdens of a church. They do not generally wish their children to become Atheists, and Theists do not usually like to join with Atheists in Christian work. Those who have no religious convictions, but who attend our churches, often help us along because we do not "preach them to perdition"; but they vanish when a crisis appears in the life of the church. If our church stands for the fatherhood of God and the brotherhood of man, let us then teach that there could

be no such a thing as a "Godless fatherhood of God." It is indeed a rich blessing that our pulpits are open for the discussion of scientific and philosophical as well as religious subjects; but, as we move among our stars and geological strata, and turn our microscopic gaze upon the structures of animal and plant, let us not forget that the church is founded on faith.

It is disgusting to hear Unitarians talk in this way about Atheists and Agnostics for there is not a Unitarian in America but what is an Atheist or Agnostic to the God that the Protestants and Catholics worship. In fact, they cannot define the God they pretend to believe in. We are going to send this item to the Rev. Rihbany and request him to define what he means by God, and state to him that we will publish his definition in this Magazine. But being a priest, he will not do it.

BUSINESS METHODS APPLIED TO THEISM.

BY OTTO WETTSTEIN.

IF a merchant desires to know specifically what his stock in trade consists of, he takes a correct inventory of his wares and then knows accurately not only what he has, but also what he has not.

If the contents of a jewelry store were correctly invoiced, and someone should insist that, in addition, the establishment contained a menagerie of wild beasts—though not an animal in sight—the person so affirming would be pronounced a lunatic.



OTTO WETTSTEIN.

If you take an inventory of the assets of your business—offices, composing, printing and machinery rooms—and someone should insist that a giant engineer fills not only the entire establishment but co-exists with and within you personally, your co-editors, clerks, “devils,” presses, machinery, boilers and all—though no evidence of such an individual anywhere—you would, no doubt, pronounce such a person insane.

Yet, because in antediluvian ages, when man was utterly ignorant of the operations of the eternal and infinite cosmos, he conjectured unseen phantoms to explain existence; man to-day, in spite of the vast aggregate of scientific evidence against such crude myths, is content, in large majority, to accept these childish conceptions of the bushmen as consistent with facts.

But our scientists have taken an accurate inventory of the vast system of nature as far as it is possible with the aid of the most powerful lenses, have revealed countless millions of cosmic bodies all sweeping within their gigantic orbits in space so remote that most of them are lost to our vision, yet such a being as a God has nowhere been found.

The smallest planet occupying a very few miles within infinite expanse is plainly visible, yet this great “Being,” said to pre-occupy all space, absolutely eludes our vision.

All is found to be nature, nothing and nowhere is this “God.”

Science has discovered the causes of innumerable phenomena to be the components of every form of matter, but never the operations of an arbitrary mind.

Whenever an effect is traced to its causes it is found to be the result of "the constant mode of procedure" of the physical and chemical potentialities of greater or lesser aggregations of matter—never of extraneous causes or volition.

Whatever happens occurs of inexorable necessity—the matter constituting phenomena and its environment is the sole cause—none other needed.

Whatever is known to exist, whatever is classified by science—the great all in all as far as known—is not "God," the remainder—nothing—this is "God."

It will not do to say: "We cannot penetrate the infinite depths of space, therefore we don't know." But a primary attribute of such a being must be omnipresence—a "God" behind Sirius but not here cannot be a "God." If needed behind some distant star "He" is needed here, if not needed here "He" is needed nowhere.

Lucretius said a thousand years ago: "Nature is seen to do all things spontaneously without the meddling of the gods."

A "God," if such a being exists, must correspond to "Our Father who art in heaven," as defined in the book upon which Christian Theism is based. Air, the ether and other inorganic forces of nature cannot be a "God" and all it implies.

A "God" must be an entity, but if an entity we would know it—"He Himself" would make "His" omnipresence known. "He" must possess organic structure—senses, nervous system, brain, stomach, etc.; in the absence of such organism, personal attributes as wisdom, love, etc., are unthinkable.

Therefore, an inventory of the content of space, as far as our strongest telescopes permit, having been taken and a "God" not being one of the assets, such a being must be left out of our inventory.

Rochelle, Ill.

Spiritualism, No. IV., by Doctor J. M. Peebles, will appear in the June Magazine.

THE MATRIARCHATI, OR MOTHER, AGE.

BY ELIZABETH CADY STANTON.

PART I.

WITHOUT going into any of the fine calculations of historians, as to the centuries of human growth, I would simply state that some agree on about 85,000 years. They assign 60,000 to savagery, 20,000 to barbarism, and 5,000 to civilization. For my present purpose, these facts



ELIZABETH CADY STANTON.

are only interesting to show for how long a period, in proportion, women reigned supreme, the arbiters of their own destiny, the protectors of their children, the acknowledged builders of all there was of home life, religion, and, later, from time to time, of government.

All along, from the beginning until the sixteenth century, when Luther eliminated the feminine element wholly from the Protestant religion, and brought the full power of the church to enforce woman's complete subjection, we find traces of the matriarchate. Karl Pearson, in a series of deeply interesting essays, gives us the result of his researches into the works of modern historians, and the startling facts

they unearth from what, to most of us, is the dead, unknown, eternal past, shadowed in mystery. The publication of "Das Mutterrecht," by Bachofen in 1861, of Morgan's "Ancient Society" in 1877, of Wilkeson's "Ancient Egypt" in 1836, with other lesser lights pursuing the same trend of investigation, all show the leading, independent position women held for ages. What is often said, and repeated from time to time, and never contradicted, is accepted as truth. Thus the assertion that women have always been physically inferior to men, and consequently have always been held in a subject condition, has been universally believed. This view has furnished the opponents to woman's emancipation their chief arguments for holding her in bondage, and logically so, for if at all periods, and in all latitudes and longitudes, woman had held the same subordinate position,

men would naturally infer that what we choose to call Providence, for wise purposes, had made woman the slave of man. The worst feature of these assumptions is, that women themselves believe them, and feel that to strive for their own emancipation is simply an attempt at the impossible. Fortunately historical research has at last proved the fallacy of these assumptions, and all the arguments that grow out of them mankind may be traced by a chain of necessary inferences, back to a time when ignorant of fire, without articulate language, without artificial weapons, they depended like the wild animals upon the spontaneous fruits of the earth. Through all this period woman was left to protect herself and forage for her children. Morgan, in his "Ancient Society," gives many remarkable examples of the superior position of woman among different tribes in the latter part of the period of barbarism. Among the greater number of the American aborigines the descent of property and children were in the female line. Women sat in the councils of war and peace and their opinions had equal weight on all questions. Among the Winnebagoes, that occupied the territory now known as Wisconsin, a woman was at the head of the nation. The same was true among the early tribes or gens in the Eastern Hemisphere. In the councils of the Iroquois gens, every adult male or female member had a voice upon all questions brought before it. It elected and deposed its sachem or chief; it elected keepers of the Faith; it condoned or avenged the murder of a gentilis, and it adopted persons into the gens.

At the epoch of European discovery the American Indian tribes generally were organized into gentes, with descent in the female line. Before paterfamilias was known, the family was nowhere considered a unit around which society centered. Nothing whatever was based on the family in any of its forms, because it was incapable of entering a gens as a whole. The gens was homogeneous and to a great extent permanent in duration, and as such the natural basis of a social system. A family of the monogamic type might have individualized and become powerful in society at large, but the gens did not and could not recognize the family as an integer of itself. This is equally true of the modern family and political society. Although individualized by property rights and privileges, and recognized as a legal entity by statutory enactments, the family is not the unit of the political system. The state recognizes the counties of which it is composed, the county its townships, but the townships take no note of the family. So in the early periods the nation recognized its tribes, the tribes its phratries, and the phratries its gentes; but

the gens took no note of the family. Thus Morgan flatly contradicts modern historians who assert that the social system of the early Greeks "was the home, the hearth, or family." Like our modern opponents, they cling to the idea of "the family unit," because on that is based the absolute power of the father over the property, children, and the civil and political rights of wives. It is worthy of note that our barbarian ancestors seem to have had a higher idea of justice to woman than American men in the nineteenth century, professing to believe, as they do, in our republican principles of government.

During these early periods the property of woman was in her own line and gens, and man's property was in his own line and gens. The following case at the Pueblo of Oraybe shows that the husband acquires no rights over the property of the wife, or over the children of the marriage. A Zumian married an Oraybe woman, and had by her three children. He resided with them at Oraybe until his wife died, when the relatives of the deceased wife took possession of her children and her household property; leaving to him his clothing, horse, and weapons. As was the custom, he returned to his own people at Zuni. A similar case occurred at another of the Moqui Pueblos. A woman died, leaving property, children, and husband. The deceased wife's relatives took the property and children, and all the husband was allowed to take was his own clothing, with the privilege of going whithersoever he desired. From these cases it appeared the children belong to the mother, not to the father, and that he was not allowed to take them, even after the mother's death. Such, also, was the usage among the Iroquois and other Northern tribes, and among the village Indians of Mexico. The growth of the idea of property, and the rise of monogamy, which in a measure assured the paternity of children, formed motives sufficiently powerful to bring children into the gens of their father, and a participation in the inheritance of his estate. But this invasion of the mother's rights was a slow process and for long periods resisted. Mr. Morgan shows, too, that the early tribes in Greece, like the American aborigines, were essentially democratic in their government. Historians, accustomed to monarchical governments, would naturally interpret words and actions in harmony with their ideas. Thus Mr. Grote has a memorable dictum of Ulysses in the *Iliad* to prove that the Greeks had a one-man government: "The rule of the many is not a good thing; let us have one ruler only—one king—him to whom Zeus have given the sceptre with the tutelary sanction." But this saying has no significance as applied to government. Ulysses, from

whose address the quotation is taken, was speaking of the command of an army before a besieged city. There was no occasion for Ulysses to discuss or indorse any plan of government; but he had sufficient reason for advocating obedience to a single commander of the army before a besieged city. As thus we have seen that Grote, in his history of Greece, writing from his own true inwardness, mistook the spirit of the times of which he wrote, it behooves us women to question all historians, sacred and profane, who teach by examples or precepts any philosophy that lowers the status of the mothers of the race, or favors the one-man power in government. As far back into the shadowy past as human thought has penetrated, and been able by a process of reason to substantiate the facts of primeval life, we behold woman in all her native dignity, self-poised and self-supporting, her own head and hands her guidance and protection. The instincts of motherhood gave her the first thought of privacy and seclusion, and led her to make a home for herself and children in the caves of the earth, safe from the wild beasts of the forest and the wily hunter, who slept on the ground, wherever night found him, and lived on uncooked food, while his rude activities developed but few of his faculties, the woman, in solitude, was learning the great lessons of life. A new birth! What a mystery for her to ponder! What love and tenderness helpless infancy calls out! What intelligence and activity its necessities compel; what forethought and responsibility in providing for herself and children it involves. Sex-relations, being transitory and promiscuous, the idea of fatherhood was unknown; as men naturally have no sense of paternal responsibility, no one knew or cared about the father of a child. To know one's own mother was deemed all-sufficient for a legitimate name and an abiding place. The period of woman's supremacy lasted through many centuries, undisputed, accepted as natural and proper wherever it existed, and was called the matriarchate, or mother-age. It was plainly traceable among the Aryans, the Germans, the Persians, and indications of it are still seen among uncivilized tribes and nations. Careful historians now show that the greatest civilizing power all along the pathway of natural development has been found in the wisdom and tender sentiments growing out of motherhood. For the protection of herself and children woman made the first home in the caves of the earth; then huts with trees in the sunshine. She made the first attempts at agriculture; raised grain, fruits, and herbs, which she learned to use in sickness. She was her own physician; all that was known of the medical art was in her hands. She domesticated the cow and the goat, and from the necessities of her chil-

dren learned the use of milk. The woman cultivated the arts of peace, and the sentiments of kinship, and all home life. The necessities of motherhood were the real source of all the earliest attempts at civilization. Thus, instead of being a "disability," as unthinking writers are pleased to call it, maternity has been the all-inspiring motive or force that impelled the first steps toward a stable home and family life. Clearly the birth of civilization must be sought in the attempt of woman at self-preservation during the period of pregnancy and lactation. What man achieved at that period was due to the contest for food with his fellows and the wild beasts. He simply invented and improved weapons of warfare; but the woman, handicapped as she appeared to be by child-bearing, became on this very account the main factor in human progress. The man's contributions at this early period are nothing as compared to woman's. Her varied responsibilities as mother, bread-winner, protector, defender of a group of helpless children, raised her to intellectual and inventive supremacy, and made her the teacher and ruler of man. Perhaps more interesting for us to-day is the actual existence of the matriarchate in the north of Africa among the Touaregs. "The matrix dyes the child," is one of their proverbs. The child belongs to the mother and not to the father; it is the blood of the mother, and not that of the father, which confers on the child the rank he is to take. Formerly, when there was a question of territorial distribution, the lands granted to each family were inscribed in the name of the mother. The Berber law gives to women the administration of their property; at Rhat they alone dispose of houses, gardens—in a word, of all the landed property in the country. Among the Touaregs, not only is woman held as the equal of man, but she enjoys a preferable condition. She disposes of her hand, and in the conjugal community she administers her own fortune, without being forced to contribute to the expenses of the household. Thus, it happens that, as productions accumulate, the greater part of the wealth is in the hands of the women. "The Targui (which is the adjective for Touareg) woman is monogamous; she has imposed monogamy on her husband, although the Mussulman law permits him several wives. She is independent in regard to her husband, whom she can repudiate on the slightest pretext; she comes and goes freely. These social customs have produced extraordinary developments in the Targui woman. Her intelligence and initiative spirit are astonishing in the midst of a Mussulman society. She excels in bodily exercises; on the back of a dromedary she travels a hundred

kilometers to attend a soiree; she competes in races with the boldest cavaliers of the desert. She is distinguished by intellectual culture.

(To be continued.)

MRS. CARRIE NATION.

BY JOSEPHEN K. HENRY.

MRS. CARRIE NATION is now indeed a national attraction on the stage of American journalism. She holds the center of the stage with such power that neither international nor national attraction distracts the public mind from the artistic hatchet wielder. The conditions of our boasted Christian civilization have made it inevitable that a Mrs. Nation should appear, and the only wonder is that legions of Mrs. Nations have not appeared long ago. A time comes for everything. Perhaps this is the time for women to assert themselves and demand that their human rights be protected against the demon strong drink that degrades and impoverishes them. The most helpless victims on this earth are women and children who are forced to suffer through the drink evil. If men will not stop debauching themselves, degrading women and transmitting the thirst for liquor to children, then the time is here now for women to refuse to bear children.

If women drank as much intoxicating liquor, used as much tobacco, and wasted as much money in these fell destroyers as men, men would feel themselves so outraged that they would exterminate the whole sex by dynamite or hatchet method. If men were as moral and sober as women now are, and women as debauched as men, there would not be a woman left on the earth to tell the tale, and sometimes, when I think of the agonies of helpless women on account of the drink evil, I think it would be a good thing if there wasn't. Nature has put woman at every disadvantage, and man seems to lend his effort to aid nature in intensifying her work.

I think nature made a great mistake in making two sexes; or, if two sexes had to be, then it should have been decreed each should respect the human rights of the other. Fatherhood should have had as many disabilities as motherhood, men should have borne all the males with travail and its life-long burdens, and women gave birth to their own sex.

Mrs. Nation is but the advance guard of one type of the twentieth century women who will manifest in their own way that "forbearance has ceased to be a virtue."

Men quail before determined womanhood that plants itself in the

majestic highway of morality. We have proof of this to-day as the great State of Kansas stands aghast at the feeble efforts of one woman wielding as crude a weapon as a hatchet. Mrs. Nation makes herself ridiculous when she says: "God has told her to do this work." If God is all-wise and all-powerful, as is claimed, and if he loves his erring children as the churches teach, he certainly knows that the drink curse should be removed, and he is able to do it himself without depending on a desperate and fanatical woman from Kansas with a hatchet.

Mrs. Nation is a religious fanatic, and we judge of what these will do by what they have done in the past.

We doubt if Mrs. Nation's God ever heard of her. He is too busy counting hairs, and noting the fall of sparrows. God has never manifested any interest in men who drink or women who suffer, but women are in this day taking some interest in themselves and the protection of their human rights. Mrs. Nation is in one sense a moral hero.

There is not a man in the United States that would dare do what she has done, or has the courage to do it, and the end is not yet.

As long as men are sober there is something grand in even the ordinary man, but when men debauch themselves with strong drink, they are unfit to be companions of sober and chaste women, or the fathers of children.

The brains and blood of the American people are surcharged with alcohol and nicotine. These are leading on to excesses that are threatening the mental and moral stability of our nation, and, if not checked, will paralyze the principles and will-power inherent in the Anglo-Saxon race, and reduce us to a nation of sensualists.

The liquor interests of our country have secured to themselves law-protected rights that have been accorded to our homes or schools.

Schools of vice flourish while schools of virtue perish for want of protection, and yet we wonder why men and women fall into the sewers of immortality, and are carted off to the potter's field only to make room for their miserable progeny.

Women who bear the race through travail are suffering more keenly than ever before the mental and moral destruction of their loved ones, and that is what is the matter with Mrs. Nation, and it is inevitable that such as she should appear to protest even in an unwise way against the wrongs that are visited upon them and their children.

Do we approve of Mrs. Nation's methods? No. Do we think they will be effective? No. But ineffective as they will surely prove, they are

fraught with tremendous meaning. She will at least force the people to demand the execution of the laws or know the reason why. Mrs. Nation is at least aiding the solution of the liquor problem, which will have to be met sooner or later.

Because of the liquor evil,

“Every village has its martyrs,
Every street some house that is a hell.
Some woman’s heart, celestial, pure and sweet,
Breaks with each passing bell.”

There are cities and towns in our land that have ordinances prohibiting women from entering saloons. Suppose women generally disregarded these laws, surrounded the bar counters, and got drunk on the money they needed for common necessities!

If the authorities refused to uphold the law and women persisted in breaking it and wrecking the homes and happiness of their families, who can doubt the appearance of sober, suffering husbands and sons armed, not with the hatchet but with the broadax, to help put the law into execution?

Human nature is long suffering, but when the limit of endurance has been passed, depression, which has no sex, invents its own methods to secure protection.

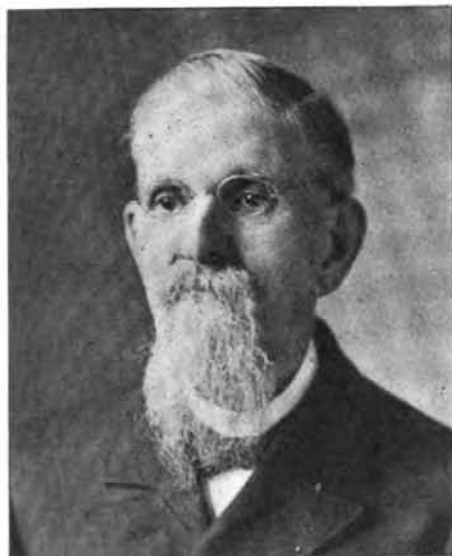
Woman has throughout the past been a submissive, suffering creature, but she is fast outgrowing these servile attributes. The hatchet is a crude instrument, but every moral uplift of the human race has its crude beginning. There are millions of women in the United States whose sufferings are so great on account of the liquor evil that in desperation they would wield the hatchet if they thought they could find relief, but their judgment restrains them, fearing their condition would be rendered more helpless by this method. But that the drink evil is here in its most hideous form, and that laws are defied every hour of every day are indisputable facts, and that women are seeking release from their sufferings through the divorce court, the secret administration of antidotes, the hatchet, and other methods, are also facts.

When women are driven to the hatchet method and a Mrs. Nation is possible, the time to ask, “Whither are we drifting?” has gone by. What we need to know is, that we are right now.—Boston Investigator.

LITERARY DEPARTMENT.

COUNCIL IN INFERNO—SATAN'S HUMILIATION AND REVENGE.

BY B. F. GIPPLE.



B. F. GIPPLE.

'T WAS in the last decade there
met,
Grim Satan and his cabinet,
To ponder o'er affairs of state,
That balanced in the scale of fate.
There perched upon a brimstone
throne,
Whence amber hues resplendent
shone,
Old Satan spake in language clear
Of matters he had cause to fear
Would bring disaster sad and fell,
Upon the future weal of hell
Without steps are brought to bear,
'Neath wisdom's wise, protecting care.
"In time, if kept in constant play,
The hardest stone will wear away.

Man's race in frozen climes immured,
Has so long the cold endured,
That Nature to his rescue came
And made the cold a living flame.
So races in the tropic lands,
'Mid constant heat, and burning sands,
Are happy in their hot estate.
Nor would they have the heat abate.
Thus Nature, like a flowing well,
Blesses all her sons; e'en in hell.
But yestern as I took my turn,
To note the fires, and watch them burn,
I heard the leathery voice of Cain,
In supplicating tone complain—
About the coal, which wanted heat,

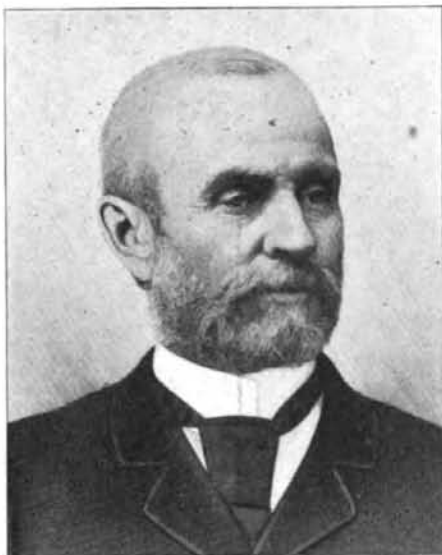
And begged for socks to warm his feet.
 E'en old King Saul of 'Endor' fame,
 Deplored scant carbon in the flame.
 All the antediluvians
 And many other veterans,
 Are so accustomed to the flame,
 That it has ceased to give them pain.
 Thus Nature's law as you're apprised
 The heat of hell has neutralized.
 To section ten billion and six,
 There lately came a Dr. Blix,
 Chemist—who'd sacrificed his wife
 To save his heir—an infant's life.
 (She'd not been 'born again'—Ah, well!
 Poor thing—they sent her here, to hell.)
 Blix passed a year of wretched life,
 Then, by chemic aid, joined his wife.
 He'd scarce been quartered here an hour,
 Before I saw and felt his power.
 A mind of such potential parts
 That by his ken of chemic arts,
 He's neutralized the clime of hell,
 To just a cozy place to dwell.
 Such is the status of our realm,
 O'er which so long I've held the helm.
 Long I've known that Evolution
 Would create a revolution
 Not only in the realm of hell,
 But in the church on earth as well.
 It e'er was wisdom's part to be
 Prepared to meet a certainty.
 You know in Heaven's western part,
 As may be seen upon the chart,
 There lies a very large domain
 That's now, and ever was, inane,
 A trusty agent was secured,
 Who title of the same procured.
 In bond, ostensibly to swell
 The overcrowded metes of hell.

Where Heaven reserved the right to keep
Shepherds—to watch, and guide stray sheep.
This last if not by us inspired,
Was really what we had desired,
To further plans we had in view,
As you will note when we are through.
I've now made known just how we stand;
And here's the course which I have planned.
You know our watchword erst was this—
'Continuous unhappiness.'
The old antediluvian lot,
To whom old hell no more seems hot,
We'll move up, to our new domain,
And there with new processes pain,
We'll use the means by Heaven employed,
Which angels have for aye enjoyed,
And prove them wormwood when applied,
Where no pretentious shams can hide.
We'll give them wings, and bid them fly,
Then mock at failures when they try.
We'll give them harps, and bid them play,
Heavenly melodies, for aye.
We'll teach them scores of sacred lays,
And keep them singing ceaseless praise—
As fitting saints of royal blood,
Or such as quaffed the Leathen flood
And reaped surcease from torture's sway—
To dumb forgetfulness, a prey.
And we'll give the shepherd's carte blanche
To shower forth an avalanche
Of one continuous, steady grind,
A constant sing-song of their kind;
Thus, with all Heaven's ways restored
They'll be incontinentally bored;
And suffer all the pangs of hell,
Even though in Heaven they dwell."

Galesville, Wisconsin.

A GRAND RECEPTION TO HON. D. A. BLODGETT AND MRS. BLODGETT.

THAT noted Freethinker and liberal supporter of mental emancipation, and his wife, we are pleased to learn, held a grand reception at their winter home, Daytona, Florida, March 2. The following account of it is from the Daytona Gazette-News of that town:



D. A. BLODGETT.

The reception at the home of Mr. and Mrs. D. A. Blodgett, on Ridgeway avenue, last Saturday evening, was without a doubt the greatest social event of the season. The grounds were beautifully illuminated by lanterns and the rooms decorated with counti leaf, palm and cut flowers, the effect of which was beyond description. Over the refreshment table, entwined with smilax, were the figures 76—the number of years that Mr. Blodgett, in

whose honor the reception was given, has traveled along the path of life. The southern porch of the house was enclosed for a music room and was beautifully arranged in Oriental draperies of all kinds.

Mr. and Mrs. Mathews, Mrs. Laurence Thompson and Mrs. E. C. Atwood received. Miss Atwood had charge of the serving of refreshments, assisted by the Misses Jolly, O'Conner, Brower, Foote, Pendleton, Thompson, Goodwin, Clark and Wilkinson. About 300 guests were present and the congratulations that Mr. Blodgett received were many and sincere. He was presented with the following poem by Col. H. Huston, which pictures the high esteem in which Mr. Blodgett is held by his many score of friends:



MRS. D. A. BLODGETT.

Far up the loftiest Andes—
 For so the old legends tell—
 In a wondrously hidden grotto,
 There gleameth a fairy well,
 And he who can find that fountain,
 And gaze on its narrowed calm,
 Shall see, as no mortal seeth,
 The heart and the life of man—
 Shall see, as his vision cleareth,
 The false, and likewise the true;
 And comprehend—oh! so fully—
 That the best that we can do
 Is to help the ones who need helping,
 And cheer them along the way;
 And make their paths all the brighter
 And happier when we may.

If only we learn the lesson,
 And practice it as we go—
 Applying its deep-set wisdom
 Whether in weal or woe—
 Some day of us 'twill be written,
 And graven with iron pen—
 "He did what he could to brighten
 The lives of his fellowmen."

DO RIGHT UNION.*

Editor Free Thought Magazine:

I BELIEVE that most of the diseases, crimes, vices, poverty and suffering of mankind are due to ignorance of the physical and social causes of evils. Hence I believe that what the masses most need is practical, scientific teaching of real physical causes and results, in place of theological sermons, prayers, and Sunday school Bible lessons, to most successfully promote morality, health, happiness, industry, prosperity, justice, philanthropy, and other right physical, mental and moral developments. This would evolve the highest type of citizens, active in promoting the "general welfare," and rapidly reduce all kinds of evils.

As Sunday is the only free day most laborers have, this instruction must be given on that day. The present theological Sunday teachings are

*A Method to Promote Morality and Right Development, and Reduce Poverty, Crimes and Diseases.

distasteful to the classes most needing instruction, hence they congregate where no good, practical instruction reaches them, and harmful habits, crimes and most misery result.

The church-goers are continually taught to rely on some Supernatural agency to bring about all needful reforms and progress, and that they must submissively bear all misfortunes, as needed preparations for an eternal, happy existence after death. Thus they are kept in ignorance of real causes, and of their own abilities, and how to make the most of this life, and help others to. Hence temperance and all other reforms make very little progress, because the people are taught dependence on a God, instead of self-reliance, natural laws, and social inter-dependence.

I most earnestly desire that a capable society be founded, to study out, prepare, and have printed and distributed Scientific Lessons and Lectures for Sunday instruction, free from all references to any religion, Bible, God, or future life. These lessons must be such teachings as should influence the people into adopting those habits which will secure their peace, health, and prosperity, and promote the moral, mental, and physical development of each, and the "general welfare" of all.

Besides the weekly Sunday Scientific Lesson and Lecture for the instruction of the people in whatever they especially need, these Sunday meetings should be made attractive, to draw the crowd and become popular, by music, singing, readings, recitations, discussions, and physical exercises, in which the people are encouraged to take part, and learn to excel, thus developing their abilities by competitive doing.

If a society is founded before my death, and such Scientific Sunday Lessons and Lectures are published as I have proposed in this paper, to said society I have given and bequeathed in my Will, legally signed and witnessed in Brooklyn, Connecticut, Jan. 28, 1901, the sum of five hundred dollars, to be deposited in some savings bank, or other institution recognized by law for the deposit of trust funds, and the interest to be used each year toward defraying the expenses of obtaining, printing and distributing said Scientific Lessons and Lectures.

But if no such society is founded and worthy lessons printed before my death, said five hundred dollars is so bequeathed as to be divided between the editors of eight publications which are now trying to promote health, temperance, or other reforms, or to educate in some needed line.

As soon as the publication of such lessons is begun, I furthermore agree to give ten dollars a year while I live to help along this work.

If ninety-nine others will bequeath and donate like amounts, I believe, with this thousand dollars a year secured, a competent editor and competent writers could be found to select and write suitable lectures and lessons, and publish them, so the work can be started soon.

Then all interested should help secure subscribers. These would loan the Lessons and Lectures to their neighbors. The Lessons should be accompanied with a suitable program for the local part of the meetings. Thus public sentiment would be won to favor and start such meetings; each community using the best reader and teachers they have to deliver

the Lecture and teach the Lessons; while the other local talent furnish music, singing, recitations, debaters, etc.

The people will want a name for these meetings, to indicate their trend. Call them "Do Right Meetings."

The motto, guide, creed, constitution, and bond of union shall be simply this :

"We will try to do right, and help others to."

To organize successfully the Freethinkers need such a bond of union, and definite plan of work. Teach the people something better than Christianity, to take its place.

The reader will please loan this copy of this Magazine to friends, and send me addresses of whoever they think would be interested in the movement and might help it on.

Eliza Mowry Bliven.

Brooklyn, Conn.

RELIGION CAN NEVER HARMONIZE WITH SCIENCE.

BY JOHN MADDOCK.

I N his article on "the coming great revival of religion," H. J. W. Dam quotes Professor Virchow as follows : "Gentlemen—The epoch in which the present congress meets is a memorable one. But a few years separate us from a coming era which is awaited with apprehension by some, though



JOHN MADDOCK.

hopefully expected by others. All are prepared for great changes, but nobody knows what they will be, even men of science are unable to say." The religious world is looking for science to verify its dogmas and the philosophical for the destruction of the superstitious notions which were introduced by Christianity. This is what we say. In closing this article, Mr. Dam further says : "As a matter of fact, it is now the conviction of evolutionary science that the churches are coming together, that the sciences are coming together, and that religion and science are coming together in one union, final and complete." This is also the opinion of the Rev. Minot J. Savage, for he holds that "religion will remain," taking the ground that religion does not mean theology. The positions

taken by both of these gentlemen are just as untenable as the one which science has driven religion from. Religious theology and scientific theology are two very different things; the former is based upon the freedom of the human will; the latter upon the power of God. Theology is defined as

"the science of God and his relation to his creatures." Religion has placed man like a willful rebel before his Creator; as an actual sinner who willfully chose evil instead of good; and has made the ascension of man out of vice to virtue possible only by his own will and exertion. This is what pure science and right reason emphatically and dogmatically denies. God's relation to humanity is that of a father and teacher, who is gradually, by the law of evolution, raising up his children, whom He created in vice, to a position of virtue, just as freely as He forced their evil natures upon them. This is the only righteous view that can be taken. By the theology of the Christian religions, God placed His children in jeopardy from the time of their creation until now. First, by placing their weal or woe in the hands of a silly pair who were not fit to be trusted with such a profound and momentous responsibility; and last, by providing a scheme for the salvation of man which has never (and is not now) been perfectly adequate to carry out the plan. I refer, here, to the church, which claims that it was the only means ordained for the great work of the salvation of man. It has never been equal to the great emergency; it never could logically explain itself to any intelligent mind; neither can it do so now. Now that religion is getting into close quarters with science and the votaries of the former see no way of escape, some religious leaders, like the Rev. Minot J. Savage, are beginning to say that religion is not of the intellect. Mr. Savage goes so far as to assume that the title of Dr. Draper's book, "The Conflict Between Science and Religion," is all wrong, because "intellectual theories are not necessarily religion." But this is a very poor defense. Religion, all the world over, is based upon the intellectual dogma of the freedom of the human will, and he cannot logically make it anything else. In Christendom this religion is theology, because it has made man's relation to God that of a willful rebel and sinner. It is nonsense now to try to split hairs on what is religion. Religion cannot be saved anyway; its premise is false from the start. There is a conflict between science and religion, and Dr. Draper's book has the proper title: truth is authority and not Mr. Savage.

As regards the coming together of the churches, they are laying aside their animosities, like the ancient Caledonians did at the approach of the Romans—they are forced to make concessions by the attitude of science. They cannot come together and unite doctrinally, because they have no real basic principle to unite upon—all is assumption from first to last, and they have no David to come forth and meet the Goliath of science. When religion and science come together, the latter will absorb the former. Science, not Religion, will triumph. Instead of a great revival of religion, the world is on the eve of a great unfoldment of scientific truth which will enlighten those who sit in religious darkness; in the darkness which has caused men to call a book of contradictions a divine revelation.

Now that science has slain Christian dogmas, an effort is being made to show that Christianity is not dogma, but life. But this attempt will not be successful, because we have the fact that Christianity is based upon the Apostle's Creed, which is all opinion. The best way out of a difficulty,

like the one the Christian church is in, is to confess the fault, not to try to bolster up a falsehood. The Rev. N. D. Hillis says that while many "infidels" have not believed in Christianity, none of them have been infidel to the Christian life. If he means moral life, that life is not particularly Christian, and no "infidel," to my knowledge, has ever found fault with morality. But if he means the Christian attitude towards the rest of the world, I am bound to say that all opposers of Christianity have been infidel to that, because it has been one of self-exaltation from the start until now. It is a great consolation to say that infidels to Christianity have not been infidel to truth. The term infidel, now, carries with it "an eternal weight of glory." By infidelity to the Christian religion its votaries now have no logical defense to make; subterfuge is their only resort. For Christianity, its day of judgment has come. It has exalted itself above all that is called God and by science it will be abased; what measure it has meted out to the rest of the world shall be measured to it again; and as strange as it may seem to those who think that they are following Jesus. His gospel will be the greatest destroyer of Christianity. The whole of the leaders of the Christian church in all Christendom cannot extricate themselves from the sad predicament which science has forced them in; and yet H. J. W. Dam talks about the coming together of science and religion. The great controversy now on will force the truths of the scriptures out from among the legends which were rife in the apostolic age, and science and those truths will harmonize, not the dogmas of the Christian or any other religion. Science is truth. Religion is superstition; there cannot be any harmony between them. If the religious proposition were true, it would be an easy matter for all the preachers thereof to get up the great revival of religion predicted by Mr. Dam. All they have to do is to get together and ask their God to let them have one, according to a promise laid down in their "Word of God." But this they cannot do; the whole of Christendom cannot bring such a revival about. A little ripple here and there by some sensational evangelists is all that they are permitted to do. Ordinary preaching has little or no effect upon the people. The world needs a great, lasting moral awakening more than it does a revival of religious emotionalism. We have arrived at the point of a great intellectual change and the great delusions preached under the head of religion must give way to the indisputable facts of science. May he that reads understand.

Minneapolis, Minn.

WALT WHITMAN—A MEMORY PICTURE.

BY MARY G. WOODHULL.

(From the Literary Era.)

FROM the time I was a child I was familiar with the picturesque form and face of Poet Whitman. His genial "How are you, my child?"



still rings in my ears, and many a time did I turn to catch a glimpse of the noble head, crowned with its silver hair. The last time I saw the "good

gray poet" was in his humble little Camden home. I found him seated in an arm-chair before the fire, enveloped in a dark-blue dressing-gown, his slippered feet almost hidden from view in a huge gray fur rug. Papers, pamphlets, books and letters were strewn in careless fashion about the room. On the well-filled table stood a small pitcher containing a solitary hothouse flower. A pot of yellow tulips, hinting of the coming springtide, stood on a chair at the poet's elbow, while overhead his pet canary softly chirped. On one end of the plain wooden mantel stood a bust of Carlyle; on the other, one of Emerson; the "Concord Sphinx," who was so great an admirer of the Jersey poet.

It was Emerson who said of Walt Whitman, "He is apparently the greatest democrat the world has seen."

I could not help wondering as I looked at the failing old man if he ever felt lonely, with none near and dear to minister to his wants. Breaking in upon the thought, I said, "Mr. Whitman, has the winter seemed long to you?" "Yes," he replied, slowly; "the days roll round monotonously." "What! with your books, and friends, and writing?" I asked. Very gently he made reply, "Time grows weary with years and the weight of sin." My eyes filled with sudden tears, and a longing to say something consoling came over me, but no word would come. Then, struck by the sadness of the poet's reply, I ventured to ask if the words were a quotation, or his own.

He replied, "They're from an old song I used to hear, years ago, when I was a boy." Just then we were interrupted by the entrance of an expressman bringing in a package.

Walt Whitman greeted the man cordially in his deep, musical tones, and in return was addressed by the expressman as "Uncle Walt." When he had gone the old poet said musingly, "They seem to belong to me, those men; to be a part of me, some way."

Ah! was it any wonder the soldier boys in the hospitals, the firemen, car-drivers and ferry-men loved him as they did? His kindly observing eye seemed to declare, "I am a man, and I have an interest in everything that concerns humanity." As I left the little brown house that afternoon I did not know that the old gray-haired poet had said his last farewell to me, but a feeling of sadness settled over my heart, for I thought how true it is—

"Dim with the mist of years gray flits the shade of power,"

and again Walt Whitman's words recurred to me—

"Time grows weary with years and the weight of sin."

The portrait which is here reproduced is, I believe, a rare one. Meeting Walt Whitman upon one occasion, I said, earnestly, "Oh, Mr. Whitman, I do want your picture so much!" The mother of one of my school friends, who was present, said kindly: "I have an extra one that you may have." I thanked her warmly, and then, to my surprise and satisfaction, the "good gray poet" said, in his slow, sonorous tones: "I have another

that you may have, my child. It was taken one summer at Ocean Grove. I used to spend hours every day on a rustic bench overlooking the sand and the sea. Oftentimes butterflies would flutter and hover about me, and sometimes they would even sit upon my outstretched finger. A photographer came to me one day and asked me to let him take my picture. I consented, and the picture I give you was the result."

The very next time I met Mr. Whitman he drew the promised picture from his pocket and placed it in my eager hand. "It was so very kind of you to remember. I thank you so much," I said gratefully.

"You are quite welcome, my child; and remember, it was a real butterfly on my finger."

WHAT IS IT?

BY B. PEABODY.



B. PEABODY.

WHAT is it darting thro' my
bones,
That makes me groan like Parson
Jones,
My joints and muscles all take part,
Something, too, affects my heart.
My blood goes rushing thro' my
veins,
Like river swollen by heavy rains;
Or old Niagara's mighty roar,
As down—way down—its waters
pour
With a never-ceasing roar and din;
That's just the fix my head is in.

O, for something to relieve,
Or give some moments of reprieve

To aching muscles—maniac joints—
Tortured by darts with sharpened points,
I think I'd rather be in—well,
That place of which the preachers tell.

Or could I only have some wine,
Made by that person called divine,
Or with him stroll thro' Galilee,
Along the plain down to the sea,
And there by him to have a dip,
And there with him his wine to sip,

And while he walked upon the water
I'd swim as any sinner oughter.

If he could blast a good fig tree,
Or devils send into the sea,
I think perhaps he might help me.

But this is all imagination,
Illusion, transubstantiation;
We'll back to earth once more again,
The home of all good, honest men.

This flesh- these bones! oh, how they ache;
I think that I must something take;
Wife says the doctor you must have,
O, God of mercy, do me save
From, yes! here he comes! now what's the rip.
"Why, man," says he, "you've got the grip."

St. Charles, Minn.

"MISERABLE OFFENDERS."

—The Episcopal Church, after a long struggle, has struck out of their prayer book the following:

Dearly beloved brethren, the scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly father, but confess them with an humble, lowly, penitent and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore, I pray and beseech you, as many as are here present, to accompany me with a pure

heart and humble voice unto the throne of the heavenly grace, saying:

"Almighty and most merciful father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done. And we have done those things which we ought not to have done. And there is no health in us. But thou, O Lord, have mercy upon us miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent, according to thy promises declared unto mankind in Jesus Christ our Lord. And grant, O most merciful father, for his sake that we may hereafter live a godly, righteous and sober life, to the glory of thy holy name."

These "miserable offenders" in this prayer admitted that they were all a lot of scoundrels. If they were not, then they were all liars.

A PRESENT FROM W. Y. BUCK, A FREETHINKER.

THE following letter explains itself, and we desire our friends to take special notice of it, and if any of them desire the kind of goods therein mentioned to open a correspondence with Brother Buck:



W. Y. BUCK.

Bristol, Conn., March 25, 1901.

Brother Green: Dear Sir—Having been a Freethinker from almost my youth up to this date, and as I have made an improvement in the art of electro deposit of metals which promises success, I thought it proper to present to a few people who are interested in the advancement of Free Thought a sample of the first spoon plated by my new process, consequently I herewith present to you a case of the goods. Heretofore there has been a large amount of fraud and deception in plated ware, presumably because Christians manufactured the goods, but hereafter people who buy plated ware stamped Buck's Patent Plate are sure to get the best in the

world. I enclose two dollars, one dollar for the Free Thought Magazine one year, sent to the Public Library, Bristol, Conn., and for the other dollar please sent Magazine to the enclosed address.

With your case of goods I enclose a similar case for Mr. E. C. Reichwald, No. 141 South Water street, in your city. Will you be so kind as to send it over to him. Yours very truly,

W. Y. Buck.

57 Main Street.

The Globe, of Hartford, Conn., says of this invention:

Bristol, March 23.—“It is said that W. Y. Buck, the inventor of the new system of electro plating, which is causing the big boom at the spoon department of the Bristol Brass and Clock Co., is to receive \$5,000 a year royalty and a large salary additional,” exclaimed a well-known manufacturer to-night. “The Buck patents may revolutionize the business, and it is undoubtedly this advanced process of producing superior grades of tableware economically that lies behind the organization of a cutlery industry in Bristol. Mr. Buck formerly resided in New Britain. He is not only an expert but a genius.”

The Journal says: Letters patent have been granted to William Y. Buck, of 57 Main street, Bristol, through his attorney, Willard Eddy, of Hartford, on an electro plating process for flat ware and on the apparatus involved in the use of the process, which promise to revolutionize present methods of silver plating on that class of goods, and especially on spoons and forks. While the value of the invention is more apparent on the

higher grades and better qualities of silver-plated flat ware, since the amount involved is much greater, its use is, nevertheless, as important on the cheapest quality of plated ware produced, since the results obtained are proportionately as valuable whether the amount of silver used is one pennyweight or twenty.

THE CONCORDANCE OF FREE THOUGHT WITH INSPIRATION.

BY AUGUSTUS GREENFIELD.

CONCORD is the watchword of the Universe, and always has been "Since the morning stars sang together;" all the joys of human sense are developed by Concord, and all our sorrows made by discord.

Every truth agree with every other truth, and is in Concord with Supreme Intelligence; while every lie is a discord, which echoes and vibrates faintly and more faintly down the vaulted aisles of time.



AUGUSTUS GREENFIELD.

Let us, then, without relinquishing any particle of what we believe to be the truth, consider the Concord, rather than the discord of these hitherto conflicting (shall I say ethical or religious?) subjects of Free Thought and Inspiration. Now, first let us have a definition of terms—what specially is Inspiration? And, while considering this question of definition, let us bear in mind that language may be compared to a stream on which we convey our ideas to one another; that this stream has its ebbs and flows. Also that from time to time it changes its channel so that thoughts formerly in an old channel are now conveyed in a

new one. The old orthodox idea was that Inspiration was infallible; that idea has now passed with all but the Catholic, and if you will allow me, I will say that it must pass with him also; for if it be admitted that the Pope is infallible, the Pope dies, and then the cardinals must also be infallibly Inspired in order to choose another Pope.

First query: If man can become infallible in this world, of what use is another world to him?

Second query: Of what use is a God in Heaven, if we can grow as good as one on earth?

This ancient theology of infallible Inspiration, when boiled down and reduced to its lowest terms, can be expressed in one word—Polytheism!

Let us now leave the flotsam and jetsam in the old, stagnant chan-

nel, and examine the more recent one cut by friction of the English Language—Inspire, to breathe in; expire, to breathe out; inspiration, the act of breathing in. And let me tell you, my orthodox friend, that whatever the human mind breathes in from its environment and believes to be good and true, that is that mind's inspiration.

What action is more natural and free than that of inspiration, and from what a vast reservoir to draw that inspiration; so vast indeed that a philosopher once said that the air was the only thing that man had failed to get a "corner" on.

But our senile orthodox expounder, with vehement articulate wind, rolling of the eyes, and vigorous sawing of the air, assures us that this natural inbreathing is caused by the "total depravity of human nature," and if persisted in will surely end in death. Then, like a patent medicine fakir, he will expatiate on the regenerating merits of his great creed and dogma inhalant; discovered by his school of eminent doctors (of divinity).

Then, if you will allow him, he will apply his great cure-all, not with an inhaler; no, he insists in administering it with a "Fountain-filled-with-blood" syringe.

"Is it possible that you wish to convey to our minds the idea that every breathing creature is inspired?" asks an orthodox friend.

Not necessarily, my friend, only as that creature, like man, has a conscience to be quickened and refined by that mental inbreathing; you, my friend, was only thinking of physical inbreathing; but you, my orthodox friend, should be able to swallow both sides (in fact, the whole circumference) of the question, if you can believe in the authority of "And breathed in his nostrils the breath of life, and man became a living soul."

Now, my kind, orthodox friend, let me give you some good advice, as I am a man of sixty years: Be a twentieth century man. Inspiration is plenteous, is free and without price; pass it around. Don't be like the man who had the whole world given him and then wept that he had not another little corner to fence off for a sheep pasture.

Never be skeptical, touching the inspiration of all mankind, and lean as upon a rock on the authority of our Great Teacher of Galilee when he taught of "The true light that lighteth every man (woman, too), that cometh into the world."

The heretic Protest-ants, when they protested against the usurpation, arrogance and tyranny of the mother church, cried aloud in the bitterness of their souls, "I believe in the Liberty of Conscience," and it is one of the most wonderfully wondrous wonders of theological evolution that they did not then and there discover that there was no such thing as "Liberty of Conscience" without Liberty of Thought also, for reason and conscience are the products of thought, and we need not expect a stream to rise higher than its fountain.

Another cause of discord is the undue value given to the authority of Ancient Inspiration, and with due respect to our fathers we may say with Ingersoll, "It is not so much account to know who my father was, as to know what his son is;" and the watchword is getting to be, what of the

ascent of man rather than the descent of man, and a happy inspiration is dawning on the mind of man, that it is so much better to ascend from the ape than to allow even a naked thought of descending to the ape (devil). Touching the comparative values of modern and ancient inspiration, I will say with my Spiritualist friends, "The inspiration of to-day is better than it was 2,000 years ago." And if some worshiper of antiquities shall, without reason, deny it, I will answer, "Then has your preaching been in vain" for 2,000 years; cease beating against the wind. But ancient authority is with us in this, also, for Christ and his disciples taught that in the later day the "Spirit shall be poured out upon all flesh," and that the old men and young women were to be inspired by dreams and visions.

I cannot better close my short mental ramble than by paying a tribute to the liberality of the "heathen Chinese." Chambers, in his *Encyclopaedia*, telling of their good manners in discussing these questions, says that two mandarins will discuss these questions for hours, each taking a portion of his time in advancing his own ideas, and then a portion in eulogizing those of his opponent, and as they arise at parting one will say, "Ah, well! religions are manly—reason is one—we are all brothers—shake."

R. D. 1.—Caro, Michigan.

The "Freethought Ideal," of Ottawa, Kan., we are glad to notice, is hereafter to be published weekly, at \$1.00 a year. As this is the only Free Thought journal in the world, published by a woman, we must all do what we can to increase its subscription list to one hundred thousand.

BROTHER MOORE AND THE COLORED BROTHER.

We clip the following from the Chicago American. We call Brother Macdonal's especial attention to the same:

"Lexington, Ky., April 8.—Charles G. Moore, the atheist editor of the Blue Grass Blade, marched William Ray, a negro, through the streets at the muzzle of a shotgun to the county jail Sunday. The spectacle was witnessed by hundreds of citizens going homeward from Easter services.

"Moore lives on a farm eight miles from the city. About 3 o'clock Sunday morning he heard a noise near the barn and went out. He found a hog missing from the sty and five sacks of corn from the granary.

"Around the sty were footprints and blood. He followed these tracks and blood spots to a valley about 300 yards away, where a wagon had evidently been in waiting. Moore took measurements of the footprints, the wagon tracks and the prints of the horse's feet in the soft earth.

"He followed the trail for three miles to the home of Will Ray. There he found the wagon and horse which tallied with the prints. In the bed of the wagon was blood. In the house Moore found his corn and the dead hog. He leveled his shotgun and marched Ray to the city, a distance of eleven miles."

EDITORIAL DEPARTMENT.

MINNIE PAGE HOSMER—OBITUARY NOTICE.

MINNIE PAGE HOSMER, daughter of Hiram C. and Mary Page, was born in Minnesota, March 31, 1867. When quite young she moved with her parents to Durand, Wisconsin, where she attended the high school until she was sixteen years of age when she begun her beloved lifework as a teacher. At school, and while taking an active part in the social and educational life of the little city of Durand, she became acquainted with John Earl Hosmer, to whom she was married September 1, 1885.



MINNIE PAGE HOSMER.

Mrs. Hosmer was raised in the Congregational Church, and her husband having been converted to Christianity and having joined the same church, their lives were like the harmony of the sweetest music for a number of years. But a little cloud arose. Her husband became a doubter of the miraculous part of their religion and withdrew from the church.

Mrs. Hosmer soon followed him, and although there had never been anything like discord, their life under the influence of the new religion of science and love, became as sweet as life can be to those who struggle in the unequal fight against all forms of evil. In 1890 she came with her husband to Oregon and they took a pre-emption claim on Netarts Bay. While living there, with him she taught a private school in Tillamook City, and afterwards they were engaged to teach the public school. After having taught there several terms and having a strong desire for more knowledge, she and her husband attended the Oregon State Normal School, at Monmouth, where she graduated with honors in 1893.

A year's teaching in Southern Oregon, a visit to her old home in Wisconsin, a term of teaching in Tillamook County again, leads up to the time when she went to Portland and entered into the work of trying to help

save the world by the truth and righteousness of the religion of right living. Those who attended the First Secular Church of Portland in 1894 know what her work was in church and Sunday school; but realizing that more educated workers were needed to accomplish the grand purpose, she became one of the founders of the Liberal University at Silverton. Here she taught until the holiday vacation of 1900 and 1901, when she and her husband resigned for reasons not necessary to be stated here, upon which, we regret to learn, there is a difference of opinion among the friends of the University. This trouble so worked on her mind, her husband says, that, although she was one of the bravest women, it completely broke her down and brought on the sickness that caused her death. She urged her husband to get ready and go to California, where they might some time build a school of pure Science, Morality and Humanity. She tried to help pack her trunk to go to California, but was unable to do so, and she and her husband decided to wait until her health was better. Her husband says: "She was not easily moved to tears, but the thought of leaving her pupils, her friends and her school was too much for her to withstand, and she cried most of the time for three days, which so worked upon her physical system that it caused her death, which occurred at 9 o'clock p. m., February 1, 1891."

One who has been well acquainted with Mrs. Hosmer for a number of years, writes:

There never was a truer friend, a more faithful wife, a better teacher than this most excellent woman. She was a lady in every respect and, although she had charity for all, she despised everything low and mean, and wanted nothing to do with that which she considered degrading. The young people all loved her and she was always planning some entertainment or work to please them. In 1896 she taught in the public school of Silverton. After she commenced teaching in the Liberal University one of the little boys in the public school continually ran away from school, though a good boy, and he was admitted to the children's class at the University. His father asked him one day if he recited to Mrs. Hosmer. "No," said the little fellow, "but she is there." In this expression of a child is the key to her life. She sought not the notoriety that many mistake for real worth, but whoever came into the sunshine of her pure and noble life were made happy; and now that she is gone, those who knew her best feel that her place in the world of humanity will be hard to fill.

We very much regret that anything should occur to hinder the growth and prospects of this new "Liberal University," and we desire to express no opinion as to who is to blame in the matter. The general opinion is that Prof. Hosmer and Mrs. Hosmer were first-class teachers, who had had much experience in teaching, and that their abandonment of the

school is a serious blow to it. There was probably a misunderstanding among the friends of the University at Silverton, and that no one intended anything wrong. We think that all Liberals should unite in their efforts to sustain the school and do all in their power to bring about harmony where there is any discord; there would nothing please us more than to see Prof. Hosmer reinstated as one of the teachers and harmony again prevail in this, the only school on the face of the globe entirely free from superstition. The saddest thing in the whole matter is the death of that grand woman, whose obituary we are glad to publish in these pages. The Liberals of America could do nothing better than to build some kind of a monument to her memory.

We publish below a poem by Mrs. Hosmer that appeared in the Torch of Reason about a year ago:

LIVE IN THE PRESENT.

I wandered alone at sunset,
Down by a purling stream;
I lived in the past and the future—
Lived in a misty dream.

I heeded not the sunset,
Gilding all around
With colors far surpassing
Gems in a monarch's crown.

I heeded not the songsters
Chirping o'er my head,
I heeded not the violets,
Hid in their mossy bed.

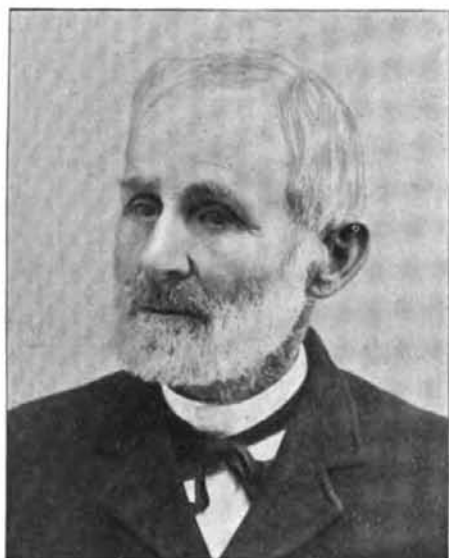
I sighed for the days of my childhood,
Days without sorrow or care,
I tried to peer into the future,
Building air castles there.

And thus it is ever with mankind,
Living in future or past,
We see not the beauties around us,
Beauties that cannot last,

And while we are dreaming and waiting,
Moments are flying by.
If we would but live in the present,
Smiles would banish the sigh.

JAMES OLDACRE—OBITUARY.

MR. JAMES OLDACRE was one of the best men we ever knew. He was, for many years, a most earnest Freethinker, and was an honor to the cause of religious emancipation. He was a zealous friend of this Magazine, and has, for many years, sent us annually a large club of subscribers from his town and vicinity.



JAMES OLDACRE.

A few days before he died he wrote to us that, as soon as he was a little better, and the weather was more mild, he should go out and procure a club. Some time since, when in Chicago, he made us an interesting visit. Below we publish an obituary notice of him, written by one of his neighbors, Mr. M. H. Daily, that appeared in the Truth Seeker:

James Oldacre was born Sept. 6, 1819, and died in Noblesville, Ind., Feb. 14, 1901, being a little over 82 years old.

He was brought up in the old-fashioned orthodox religion, but at the age of 18 he began to doubt the truth of the religion of his father, and upon a little investigation he became a confirmed and outspoken Atheist, and lived and died in that belief.

A few hours before his death he requested there be no religious ceremony of any kind whatsoever at his funeral, which was carried out to the letter, even the prayer in the G. A. R. ceremony (who had charge) was left out.

Mr. Oldacre possessed all the traits of character that go to make the true, noble, and manly man; he didn't drink, smoke, chew, nor swear; nobody could say aught against him.

He loved right because it was right, and hated wrong because it was wrong. He did unto others as he would have them do unto him.

He was a soldier in the late rebellion, was honorably discharged and was a member of the G. A. R. He was a carpenter by trade and taught school a number of years; was also elected township trustee at one time, which he served with credit to himself and his township.

This world was his country, to do good was his religion. He belonged to the church that holds the world in its star-lit aisles and claims the good and great of every race and clime, and finds with joy the grains of gold in every creed, and floods with light and love the germ of good in every soul.

He was a close student and searcher after truth; no difference what it was, he wanted to know it. He was a great admirer of Thomas Paine, Voltaire, and Charles Darwin, but Robert G. Ingersoll was his idol. He was loved and respected by all who knew him, and in his death we have lost an affectionate brother, a kind neighbor, a good citizen, and a valiant soldier in the cause of liberty, Free Thought. He was against all forms of superstition and hypocrisy. A sister, two brothers, and an adopted son survive him, his good wife and two children, a son and daughter, having died several years ago.

ELLA ELVIRA GIBSON—OBITUARY.

ELLA GIBSON, the well-known and highly respected Free Thought woman, died at her home in Barre, Massachusetts, March 5, 1901, at the age of eighty years. We publish her likeness as the frontispiece of this number of this Magazine. Miss Gibson was never married, but from the days of her girlhood was an earnest worker in behalf of Humanity. Before the Civil War she was an Abolitionist, and during the war served as chaplain in the army, which we will more fully state below. Soon after the war she became an earnest Freethinker, and ever since has been a valiant worker in behalf of mental emancipation. In fact, she was about the first woman that we remember who became entirely liberated from Christian superstition. The only other one whose name now comes to our mind is that of Lucy N. Coleman.

Miss Gibson's career in life has been most extraordinary, and has no parallel in history. The first twelve years of her maturity she was a teacher in the public schools of Ringe, N. H., and Winchendon, Ashby and Fitchbury, Mass. In 1852 she took the platform as a public lecturer on various reform questions. At that time it took much courage for a woman to speak in public. Public sentiment was strongly against it. She was one of the very first women in America who spoke from the public rostrum. At that early day she was a radical of the radicals, and she attacked the creeds of the church and antiquated political and religious dogmas with as much vigor as ever Col. Ingersoll or Mrs. Stanton has.

Early in life, as before stated, Miss Gibson became a zealous Abolitionist, and when Fort Sumter was fired upon by the slave power, all her patriotism and zeal for her country were aroused to the highest pitch. The first year of the war she was engaged in organizing soldiers' ladies' aid societies in Wisconsin, and was prominently connected with the Northwest Sanitary Fair in Chicago. She was continually endeavoring to arrest the ravages of intemperance and immorality among the soldiers by lecturing and circulating her pamphlets. Later on she was connected with the

Eighth Wisconsin Regiment Volunteers, in the South known as the "Live Eagle Regiment." As a result of her charitable work for the army, she having years before while lecturing been ordained a Christian minister, the Wisconsin State officials recommended her for the appointment as regimental chaplain, and she was duly elected chaplain of the First Wisconsin Regiment, heavy artillery, which was stationed at Fort Lyon, near Alexandria, Va. The duties of the office were performed by her until the close of the war. But she was never mustered into the United States service on account of the following decision made by the President:

Executive Mansion, Washington, D. C., Nov. 10, 1864.

To the Secretary of War:

Dear Sir—Miss Ella Elvira Gibson would be appointed chaplain of the First Wisconsin Heavy Artillery, only that she is a female. The President has not legally anything to do with such a question, but he has no objection to her appointment. A. Lincoln.

Congress passed a bill March 3, 1869, giving Miss Gibson the full pay and emoluments of a chaplain for the time she served.

Since the war Miss Gibson, although for most of the time an invalid from diseases contracted in the line of her duty as a soldier, has been constantly engaged in behalf of the Free Thought cause. When able to do so, she has lectured, and when confined to her room she has used her pen with great vigor. She has been a constant contributor to nearly all the Liberal journals, and has written a number of most valuable Free Thought books and pamphlets. She was one of the organizers, and a charter and life member, of the National Liberal League. She has been a close and most interested observer of the Free Thought movement, and has greatly rejoiced in its advancement and deplored anything that seemed to retard its progress. Her claim has been that Free Thought is the Gospel of Humanity, and its adherents should maintain the very highest moral standard.

Years ago Miss Gibson anticipated what Mrs. Stanton and her associates have recently been doing, showing that the teachings of the Bible degrade woman, by writing and having published a book entitled "The Godly Women of the Bible, by an Ungodly Woman of the Nineteenth Century." Some claimed that the book was obscene, but if so, she said, "God's Word" is obscene. In her introduction to this book Miss Gibson says:

These pages have not been penned for a pastime, but for a purpose—to call women to her duties, to show her responsibilities, to expose her dangers, to reveal her errors, to open her eyes to their origination, viz., the volume called the Word of God, wherein she is maligned, outraged,

victimized, enslaved, chattelized, polygamized, scourged, crushed, brutalized and even denied the right of immortality, her very name suppressed, or merged with her husband's, as unworthy of a place in history; her love trampled under foot, her affections scorned, motives questioned, sincerity doubted, her virginity despoiled, wifehood betrayed, and her very motherhood prostituted.

Miss Gibson was a very generous woman with the little money that she received as a pension for her services in the army. When Mr. Bennett, the editor of the *Truth Seeker*, was financially embarrassed, she helped him out with quite a large sum of money, considering her financial circumstances. She also helped other Free Thought journals, this Magazine among others. Some four years ago she made her will, bequeathing what little property she then had to various Free Thought journals. The Free Thought Magazine was named in that will for a one-hundred-dollar bequest, but as she lived for some four years thereafter, she used up most of her estate, and last August she destroyed that will and made a new one, leaving any property that might be left after paying her funeral expenses and other debts to George N. Hill, of Boston, Mass., a noted and highly esteemed Freethinker.

Few women that have lived during the nineteenth century are more entitled to the gratitude of Freethinkers than is Ella Elvira Gibson. She was the female John the Baptist of Free Thought, crying in the Wilderness of Christian Superstition, when most every other woman in this country was subservient to the priesthood.

BROTHER LITTLE AND SISTER MILLER.

—Pana, Ill., March 21.—The Rev. J. W. Little, a Baptist minister, and Mrs. Julia Miller, a prominent married woman of Beecher City, a village fifteen miles east of here, eloped yesterday morning and their present whereabouts are unknown. Because of his alleged improper conduct, Little was recently deposed as pastor of his congregation, and a few days ago he sold his household goods preparatory to emigrating to the far West. He left Beecher City, going to Cowden, where he hired a livery rig and returned to the former place.

Mrs. Miller told her husband that she was going visiting that day and for him to take his dinner with him to his work. She then began her preparations to go with Little. Little drove to her home and they left, both so disguised that they were not recognized in their own neighborhood. They drove to Cowden and took the train for this city, where they

breakfasted and then disappeared. Mrs. Miller left a letter to her husband and children, saying that she had gone to stay, and giving her things to the children.

She has been married to Miller fourteen years, and is the mother of two children, aged 6 and 8 years. The Millers are among the most wealthy and respected people of Beecher City. It is thought the couple have gone to Oklahoma. Miller says he will make no effort to apprehend them, as he can never again entertain any affection for his wife.—Chicago American.

Here is another slander against one of God's anointed. The fact is, doubtless, that he took Sister Miller along to help him "work for Jesus" and join him in singing:

"This is the way I long have sought
And mourned because I found it not."

PORTRAITS OF THE EDITORS OF THE FREE THOUGHT JOURNALS OF AMERICA.

What the editors say of them :

"The Search Light," that ably conducted monthly magazine published at Waco, Texas, that every Freethinker should subscribe for, says :

Mr. H. L. Green, of the Free Thought Magazine, has had the forethought and enterprise to combine the portraits of our eight Free Thought editors, L. K. Washburn, of the Investigator ; Eugene M. Macdonald, of the Truth Seeker ; Mrs. Etta Semple, of the Free Thought Ideal ; Charles C. Moore, of the Blue Grass Blade ; J. Spencer Ellis, of Secular Thought ; T. B. Wakeman, of the Torch of Reason ; H. L. Green, of the Free Thought Magazine, and the editor of the Searchlight. My thanks are due Mr. Green for copies of this picture for my home and office, also for liberal discounts on any sales I can make of them at 25 cents a copy. See my advertisement on the first cover page of this Searchlight.

"Secular Thought," one of the ablest Free Thought journals published in America, at Toronto, Canada, that ought to have a very large circulation, says :

We have received some copies of a handsomely printed group of portraits of the editors of the eight Free Thought journals of America and Canada. The size is 10x12 inches, and the price by mail 25 cents. The portraits have been published by Mr. Green, editor of the Free Thought Magazine, Chicago, and we shall be glad to forward them to any friends who may wish to have them. They are on a heavy card.

"The Blue Grass Blade," so interesting that we never allow a copy to remain an hour after receiving it before we read every article in its pages, says :

The Free Thought Magazine, 213 East Indiana street, Chicago, has gotten out a fine picture in which are all the editors of Free Thought journals of America. The picture that contains all of them costs 25 cents wherever bought, and they are for sale by the Blade. That would be cheap if it didn't have any but Mrs. Semple and me.

"The Torch of Reason," which, as Brother Moore, of the "Blue Grass Blade," states, "has the most scholarly editor in the world," says :

We are obliged to Brother Green, of the Free Thought Magazine, for sending us two copies of the picture of the American Free Thought editors. One adorns our office wall, and the other reposes on a shelf in the editor's sanctum. Notice the advertisement of these pictures on page 3.

"The Free Thought Ideal," edited by that bright, intelligent and brave woman, Etta Semple, at Ottawa, Kansas, that ought to have ten thousand subscribers, says :

Again we are placed under many obligations to H. L. Green, editor of the Free Thought Magazine, published at 213 East Indiana street, Chicago, Ill., for his kindly courtesy in soliciting our photo to help grace his April number of the Magazine. By the way, readers and friends, you can have but a faint idea of how we look surrounded by seven intelligent, enterprising, progressive men until you see this picture. To Bro. Green we extend our sincere and heartfelt thanks for this loyal recognition.

"The Truth Seeker," published at 28 Lafayette place, New York City, which has the largest circulation, probably, of any Free Thought journal in the world, published a half-column advertisement of these likenesses, and we hope every subscriber to that ably-conducted journal will order these eight portraits.

The Boston Investigator, published in the Paine Memorial Building, Boston, the oldest Free Thought journal in the world and the pioneer Liberal paper in this country, devotes much space to advertising these portraits.

These portraits will grow in value as the years pass on. The Free-thinkers who are living in the first year of the twenty-first century will like to know how the Free Thought editors of the first year of the twentieth looked. So purchase a copy for your great-grandchildren. All the Free Thought journals in America have them for sale.

P. S.—We will send these portraits to any one procuring us a new subscriber before June 1st.

BOOK REVIEW.

THE PRAISE OF FOLLY, by Erasmus, with portrait frontispiece, and nearly 100 illustrations. Peter Eckles, Publisher, New York. Pp. 327. Price \$1.00.

This work of Erasmus, which has survived the lapse of the last five centuries, was penned by the hand of genius, and is at the present day as desirable and inviting—as entertaining and instructive—as it was upon the first day of its publication; and, because it contains that "one touch of Nature which makes the whole world kin," it bids fair to survive the lapse of untold centuries yet to come.

The Praise of Folly is an English translation from the Latin of the *Encomium Moriae* of Erasmus, which work has always held a foremost place among the writings of this eminent scholar, and which, being quaintly unique in style and undeniably humorous in treatment, is probably the most satirical production ever penned.

This edition is grandly enriched with nearly one hundred illustrations, designed and drawn by Hans Holbein, and this feature adds great interest and value to the work.

The imported copies retail for three dollars each, but this superior reprint, in fine cloth binding, sells for one dollar. For sale at this office.

NUTS FOR PREACHERS TO CRACK; or, Practical Bible Questions from Genesis to Revelation, by M. R. Johnson. Price, 10 cents. For sale at this office.

The title of this work, in our estimation, should have been, "A Commentary on the Old and New Testament from an Infidel Standpoint." That is what it is. Mr. Johnson commences by quoting the first verse of Genesis and then comments upon it, and he proposes to go through the Bible in that way. These comments, so far as he has gone, are now published in a very finely printed pamphlet of thirty-two pages, on heavy enameled paper, and the work will be issued in this way, running all through the Bible. As a sample of the work we give here the following extract:

CHAPTER III.

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman.

Yea, hath God said, Ye shall not eat of every tree of the garden.

The serpent was subtle, the serpent was wise,
And lo, he dazzled the woman's eyes.

What kind of language did the serpent use when he asked the woman that question? Did he speak in Sanscrit, Shemitic, or in the ordinary snake language of the day? Was that not a very wise serpent? Was he of the Ophidian order, or did he stand erect, like a man, as some Bible commentators claim; if so, did he wear a plug hat, silk necktie, kid gloves, yellow shoes, and all the paraphernalia of an up-to-date dude? Are not snakes, or serpents, at the present time noted for having very slippery tongues, and was it on that account that a serpent instead of a parrot was sent to do the talking? Did it not require a very slippery and voluble tongue to inveigle that woman? Did serpents in those days have greater charms for women than they have at the present day for birds? Was that serpent a poor miserable sinner, before sin had entered into either man or woman? If not, why should he have induced a woman to commit such an unpardonable sin? If that self-same serpent had remained with the beasts of the field, would either the man or the woman have sinned, and would all the people of this day and generation be living in fine houses, and on the fat of the land, instead of getting their bread by the sweat of their faces? How did that subtle serpent find out about the woman and the apple trees, unless some one put him up to it, and if some one did actually tell him about it, who was it that told him? We have no Bible record of Satan being in existence at that time. Was it by faith that the serpent did the thing?

We predict that these commentaries will be very popular with the Liberal public. We guarantee that any one who sends us 10 cents for this Part I. will get ten times the worth of their money.

ALL SORTS.

—A North Carolina minister is preaching against courting on Sunday. By the time the reformers get this world arranged to suit themselves it will hardly be worth dying in.—Baltimore American.

—"Little boys who go on the ice on Sundays get drowned, don't they, auntie?"

"Yes, dear."

"Well, what do little Esquimaux boys do?"—London Galety.

—Rev. O. B. Frothingham was asked one day by a gentleman visiting the city, "Where does Horace Greeley worship?" whereupon Frothingham made the somewhat unexpected reply: "He sleeps at Dr. Chapin's."—Christian Register.

—That must have been a remarkable revival in Rochester last century. Pastor Torrey says every prominent lawyer was converted.—Chicago Tribune.

Those not "prominent" were not considered worth converting. "God moves in a mysterious way."

—Charles C. Moore, editor of the Blue Grass Blade, published at Lexington, Ky., gives this magazine this compliment:

The Freethought Magazine is the most beautifully gotten up Infidel publication in the world and its editor the oldest Infidel in the world.

—How would it do for the evangelist now at work saving souls in Chicago at \$66.66 2-3 each to pay one-third of that sum to the sinner whose soul is converted? Would it not have the effect to so increase the number of converts that the evangelist could well afford it? We think so.

—The "Chicago American" has of late been publishing a series of car-

toons of Adam and Eve in their Garden of Eden. A hundred years ago cartoons of that kind would have resulted seriously if not fatally for the publishers. And yet people say that the world is not losing respect for the Bible.

—Miss Nellie O'Connor, a court reporter with offices in the Title and Trust building, was robbed of a purse containing \$13 in cash and \$50 in checks while at communion yesterday at St. Peter's Church, Clark and Polk streets.—Chicago American.

There was one lesson to be learned from this: Thieves do attend church sometimes.

—J. J. Hill of Saxton River, Vt. when sending us his "donation day" contribution, writes: "I suppose you have not many on your list who have passed the 90th birthday. I was born Aug. 2, 1810." But we have a number of subscribers who have passed their 80th birthday. We think "Infidels" live much longer than Christians, but then they will tell us we shall catch it in the next world.

—Dr. Curtis of Brunswick, Me., when sending his "Donation Day" contribution, writes: Mr. Whitney came into my store and I asked him if he was going to send a dollar for "Donation Day." He said "Yes, and tell Brother Green this last Magazine beats all former ones; that I read it all through before I did anything else." I wish to say, also, that the frontispiece of the April number is magnificent.

—Mark Twain is now in high disfavor, for having told a few plain facts about the missionaries. The day has gone by when the exposé of churchly iniquity can be burnt at the stake; but the spirit of the Inquisition still re-

mainly in the Protestant, as well as in the Catholic Church. It will spit its slimy venom at the honest truth-teller, for want of other weapons, until it meets the fate of its old prototype, the Dragon of Wantley.—Free Society.

—Pekin, March 11.—(Special Cable).—Mr. Conger left to-day. The foreign representatives and a large crowd gathered at the station and sang "We Don't Care if You Never Come Back." Mr. Conger was much affected.—*Dam Li*, in *Chicago Tribune*.

We think this minister to China has reported more things that were a "*Dam Li*" than any other minister that ever represented this country. He has proved himself a "good St. Paul Christian."

—Sol Finch of Southington, Conn., a lifelong Freethinker, 88 years of age, when renewing his subscription, writes:

I received instructions from a lady recently with regard to prayer. This was what she stated. Old Deacon Brown's negro servant told the deacon that the woodchucks were eating up all the beans. The deacon told the servant to pray and the Lord would answer. The next morning the darkey went out into the field, knelt down and prayed: "O, Massa Lord God, if you don't keep your darn woodchucks out of the bean patch, Massa Brown will give you the devil." The prayer was said to be effectual.

—"The Truth Seeker" says of D. K. Tenney's new pamphlet:

"The Earth Not Born of the Sun" is the title of and states the proposition sought to be proved by a pamphlet whose author is D. K. Tenney of Madison, Wis., and whose publisher is H. L. Green of Chicago. Mr. Tenney says "we should assume the independence of this terrestrial sphere from eternity, because we know nothing to the contrary." It will cost the curious only 25 cents to be enlightened by Mr. Tenney through the instrumentality of this pamphlet.

—Springfield, Ill., March 18.—The Rev. J. Forrest Marston of Owensville, Ind.,

pleaded guilty in the United States District Court to-day to forging money orders and was sentenced to eighteen years in the Chester penitentiary. Marston had just served eighteen months for representing himself as authorized by the Red Cross Society to collect funds for use in Cuba during the Spanish-American war.

In this Christian country it is a shame that a Christian minister should be so persecuted. But he will get his reward in the "good by-and-by."

—The *Literary Era* is one of the best family magazines published in this country. It has many attractive departments in its large and beautiful pages. One of those departments makes a specialty of noticing new books that make their appearance from time to time. Its literary articles are all of a high grade and commend themselves to intelligent people. We advise our readers who desire a literary family magazine of the first quality, to send ten cents for a sample copy of this journal. Address "The *Literary Era*," 1222 Chestnut street, Philadelphia, Pa. The price is \$1.00 a year.

—Rev. G. D. Herron, who is engaged in Chicago and other places in getting up a new and, as he contends, an improved Christianity, has recently been separated from his wife, who is reported to be an admirable woman, by her obtaining a divorce from him for the crime of desertion. We know of another "reverend" in this city promulgating a "new religion," who was guilty of the same thing a few years ago. We are so conservative, and old-fashioned, that we believe the words reputed to Jesus: "But if any provide not for his own, and especially for those of his own household, he is worse than an Infidel." (I. Tim. v. 8.) Yes, much worse than any Infidel that we ever knew.

—An encouraging sign of the times is the fact that Christian papers are

dying for want of material support. The "Congregationalist," the most powerful representative of orthodox Congregationalism in New England, is about giving up the ghost for want of support. The "Christian Register" says: "The indications of stress and strain are to be seen in all the religious papers, in those that are adopting the secular tone as well as those that keep to their specific function. With all their great constituency the Methodists have sunk over a hundred thousand dollars in the last four years in their official organs, and have now determined to reduce the number of their papers and let only the fit survive."

—Some ten years ago the "San Francisco Wasp" published a translation of an article from a Chinese paper which read as follows:

The bloody hogs calling themselves foreign missionaries fool both the heavens and the earth. They try to destroy the dignity of our ancestry and our ancient religion. If they were riddled with bullets and cut up with swords, the punishment would not be too great. The dirty dogs! the wild beasts! the foul books! the hypocrites destroying the religions of the angels for their savage doctrines! Every kind of people in every land and on every sea want to see them punished!

This is strong language and does not in any way do credit to the submissiveness characteristic of the Chinese race. But it proves that the present trouble in China is the result, no doubt, of a long train of missionary abuses.

—The price of ordinary souls has been established in Chicago at sixty-six dollars and sixty-six and two-thirds cents. No doubt the price of the souls of millionaires who would contribute liberally to the church would be much higher. That is what Evangelist Dolbow charges for converting them to the Christian religion, which he claims saves their souls from hell fire in the next world. If his employers were good business men they would have a proviso in the contract that the money

should not be paid until after the "Day of Judgment," when it could be ascertained whether or not the conversions were genuine. We charge nothing for this legal advice.

—We now learn that the alleged exploits of Gov. Roosevelt, in attacking the wild animals of the West, have been greatly exaggerated, and were even devoid of the partially redeeming feature of personal risk. His guide, John Goff, says that Gov. Roosevelt "was never in peril." He would shoot the "mountain lion" as it crouched in a tree (and, by the way, the "mountain lion" is no lion at all, but just a panther, and cowardly at that), and when the poor beast fell off, wounded, into the midst of a pack of fierce dogs, Roosevelt would creep up and seize an opportunity to stab the helpless and crippled animal. This is what is called "strenuous life."—The Animals' Defender.

That is the kind of bravery that we should expect from a man that calls Thomas Paine "a dirty little Atheist."

—"Evangelists" of the hell-fire type get great consolation over the statement, often made by them, that "Infidels" howl in agony as they approach death. We have on our Magazine subscription list many who are much more than 70 years of age, and know that in the course of nature they must soon say good-bye to all earthly things, but notwithstanding, they seem to be as happy as younger people and generally more so. One of these aged Freethinkers, A. J. Moser of Latham, Mo., when sending us his "Donation Day" contribution, writes:

The Magazine is growing in "grace" and wisdom. I have been sick this winter with pneumonia, and I suppose my orthodox friends thought the Lord was knocking at the "door of my heart," and was about to fulfill their prayers for my salvation. But the Lord has no business with a man who is as thoroughly convinced of the fallacies of orthodox religion and of the unassailability of the truth discovered by the great scientists of the world, as this publican has been for a

number of years. Instead of reading impossible Bible stories, when I was convalescent, I studied my file of volumes of the Magazine and other sensible literature.

—A. A. Swan of Bracewell, Iowa, sends us the following under the title of "A Sensible Notice":

The South Methodist people held a revival meeting this winter some miles northwest of Lineville, Iowa. During the same a young fellow came to meeting drunk and raised a disturbance. The good people threatened him with the law, but finally agreed to let him off provided he would attend meeting regularly and kneel at the mourner's bench until he had experienced religion. He carried out his part of the contract faithfully until he wore the preacher out. At which time he claimed he had no evidence that he had been relieved of any punishment beyond the skies. But then he was relieved of punishment on this earth and there was no imagination about that.

This "Sinner," it would seem, did his part, but the Lord failed to "convert" him. It may have been owing to the incompetency of the preacher. The question will probably be raised at the "Judgment Day" trial.

—G. E. Chilstrom of Orion, Ill., sends us the following for this Magazine:

Dear Friends—In seeding time be careful what you sow, lest you should find in reaping time a field of weeds or woe. For bear in mind you shall most surely find, when reaping time comes round, a harvest of the kind that was sown in seeding time, be it human deeds, seeds of weeds or golden grain. Then if you'd reap rich crops of golden corn and wheat, you must sow in seeding time rich gifted seeds of golden grain. And in living as in seeding, be careful what you say and do, for life is what you make it, then make it what you'd have it, by doing deeds of kindness, love and truth wherever you go.

Dear friends, to you I wish to say that all through life you'll find 'tis true from the cradle to the grave that whatever you do is always done to you. In time of seeding, then, be careful what you sow,

be it seeds or human deeds, lest you should find in reaping time a field of weeds or woe. And by reaping what you sow you need not be by heaven tempted, nor by the fear of hell tormented.

—A Chicago paper, reporting a "revival" recently held in this city, said:

When Mr. Rees had finished Brother Ferguson, the railroad evangelist, took the floor and for the next three-quarters of an hour his audience had the terrors of hell pictured for them in all the vivid colors with which the imagination of the speaker could clothe them.

The evangelist spoke of bodies writhing in the endless torment of damnation. He told of lakes and rivers of unquenchable flame, of horrid torments whose dreadfulness was past the power of human understanding, of devils fighting one another, and of the awful despair of the damned souls who were doomed to suffer for all eternity.

To illustrate his sermon, Mr. Ferguson gave personal experiences of deathbed scenes of godless men to which he had been a witness, and then he invited his hearers to come forward and be saved.

When Robert G. Ingersoll used to ridicule such nonsense as the above many preachers claimed that he was fighting a "man of straw," and that he was behind the times. The above quotation proves that Ingersoll was right and the preachers, as usual, wrong.

—Mr. Herbert Spencer shows that all phenomena, physical and psychical, are the natural products of elementary matter and of its laws, these being modes of operation of the primal laws of what he calls the Persistence of Force. His scheme, probably the vastest ever designed by the human mind, embraces the story of the evolution of the universe from relatively formless stuff into solar systems, the process being in unarrested advance from the simple to the complex, from the indefinite and incoherent to the definite and coherent. And this same process of development from the like to the unlike

is shown to be in operation in the life history of the earth; no break between things inanimate and animate being assumed. Life, mind in the lower animals and in man; man's social, intellectual and spiritual development are in unbroken sequence—parts of the eternal order.—From Macpherson's "Herbert Spencer; the Man and His Works."

—The Boston Investigator has this to say of D. K. Tenney's new book, "The Earth Not Born of the Sun":

The purpose of this work is, in the language of the author, to "stimulate inquiry on the subjects treated of; to show the fallacy of some scientific theories concerning the origin of the earth and of the solar system—that the suns and planets are eternal entities and not the concentrated product of intensely heated atoms, originally circulating in the realms of space; that the universe is not evolving off; to refute the current idea that the sun projects light and heat as such to the earth; to indicate that electromagnetic force produces such light and heat and is the 'power behind all phenomena,' and to show that the internal heat of the earth is caused by the gravitational pressure of its crust."

Our readers are well enough acquainted with the mental acumen of Mr. Tenney to know that what he writes is worth reading, and that he presents nothing but what is "up to date." We believe we can say that anyone who begins to read this pamphlet will finish it, just as we did our selves. It is the most intensely interesting essay that we have read in a quarter of a century, and it is solid sense.

The Torch of Reason says:

Let every one who owns an astronomy or wants to know, keep this pamphlet on hand as a corrective and general informant up to date.

—The following is from the Syracuse (N. Y.) Herald, and as the interesting circumstances happened in our boyhood home, Cortland County, N. Y., it interested us very much:

There was astonishment last evening at Cortland, N. Y., the home of Mrs. Harriet Harvey in Lincoln avenue, caus-

ed by the return of Don, the family dog. The family moved to this city recently, bringing the dog in a box car in the night. He was discontented and made his way back, thirty miles, to the farm in Enfield, Tompkins County, where he was born and raised.

Don was not alone on his return, but was accompanied by a cat that had been left on the farm when the family removed to this city. At about 10 o'clock last evening the family heard a scratching noise on the door, which was opened, and in walked the dog, accompanied by the cat that had been left behind. Both gave evidence of having had a hard trip and were nearly famished. They ate greedily from the same plate and then dropped off to sleep.

Mrs. Harvey says that the dog and the cat were firm friends on the farm and had been together a greater part of their lives. While she knew that they were fond of each other she never suspected that the cause of the dog's uneasiness was his separation from the cat. The dog this morning appears perfectly contented, and Mrs. Harvey says they will never be separated again.

—Count Leo Tolstoi, to the grief and horror of the whole orthodox world, has by speech and writing unceasingly striven to separate himself from all communion with the orthodox church and this not only clandestinely, but openly and in the knowledge of all persons. All attempts to dissuade him from this conduct have proven without avail. Consequently the orthodox church no longer considers him to be one of its members and cannot regard him as such as long as he does not repent and does not become reconciled to the church and pray the Lord to restore him to a comprehension of the truth. We pray, therefore, that the Merciful God, who does not desire the death of a sinner, to hear us, have mercy on him and restore him to the holy church.—Antonius, Metropolitan of St. Petersburg; Theognose, Metropolitan of Kieff; Vladimir, Metropolitan of Moscow; Hieronymus, Archbishop of Kolm and Warsaw; Jakoff, Bishop of Kiehineff; Markal, Bishop of Boris, the Holy Synod.

All of which shows that the damned fools are not all dead yet. And that is about all it amounts to.

Portraits of the Free Thought Editors of America.

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Editor of the "Boston Investigator."

EUGENE M. MACDONALD

Editor of the "Truth Seeker."

ETTA SEMPLE

Editor "The Free Thought Ideal."

CHARLES C. MOORE

Editor "Blue Grass Blade."

J. SPENCER ELLIS

Editor "Secular Thought."

J. D. SHAW

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Books for Thinkers

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By PROF. DANIEL T. ANES. Price 10 cts.
This 16 pp. pamphlet, with portrait of the author printed on enameled paper, gives the foundation principles of free thinkers and shows most conclusively how science has destroyed entirely the Christian theology. If every orthodox Christian could read it carefully it would cause such a reformation in favor of free thought as the world has never before known.

Christianity, Its Impeachment and Decadence.

By DR. F. E. ABBOT and PROF. T. B. WAKEMAN. Price 6 cts.
This pamphlet of 8 pp. contains more valuable free thought matter than was ever before published in so small space. The authors are two of the most noted thinkers in this country. Dr. Abbot, the editor of the *Index*, wrote "The Impeachment of Christianity," that appears in this pamphlet, also "The Nine Demands of Liberalism," that also appears, which has been universally adopted as the "creed" of Secularists. And in this pamphlet appears "Astronomy Ends Christianity," by Prof. Wakeman—one of his ablest papers. The pamphlet also contains the likenesses of Dr. Abbot and Prof. Wakeman.

Rational Worship.

By DR. T. B. GREGORY. Price 10 cts.
This is a lecture that was delivered before the Chicago Liberal Society, showing that Rationalists can worship as well as Christians and with much more satisfaction, as they worship what has been proved to be the truth, and which is not fiction and imagination. In this lecture the learned Agnostic preacher says, "The Rationalist says to himself, 'All depends upon truth. Truth is the soul of man. His whole lifetime, from the night in which he was born up to the night upon which he must die, is spent in vain if he gives false evidence. There is no higher virtue than veracity, there is no greater crime than falsehood.'" The book contains a page portrait of Dr. Gregory.

Is this Your God?

By LUZANA W. SHELTON. Price 3 cts.
This pamphlet can truly be called "An Orthodox Eye-opener." After quoting all the passages in the old testament describing the orthodox God, Miss Sheldon closes her article in the following words, "These, then, are a few of the authentic facts regarding the Christian's God, the Being whom we, his 'images,' are commanded to worship. This is the God of the New Testament as well as the Old, whose will, according to the Gospels, Christ came upon the earth to do. This is the God of the Martyr, of the Hypocrite, and of the Fool. We ask you, oh, man of reason and understanding, is this your God?" This pamphlet contains a likeness of Miss. Sheldon.

Preachers and Creeds.

By DANIEL K. TENNEY and DAVID B. PAGE. Price 10 cts.
This is a 16 page pamphlet which contains an admirable article by D. K. Tenney entitled "The Predestination of Preachers," and also a telling poem by David B. Page on "The Passing of the Creeds." There is also in the pamphlet the portraits of Mr. Tenney and Mr. Page.

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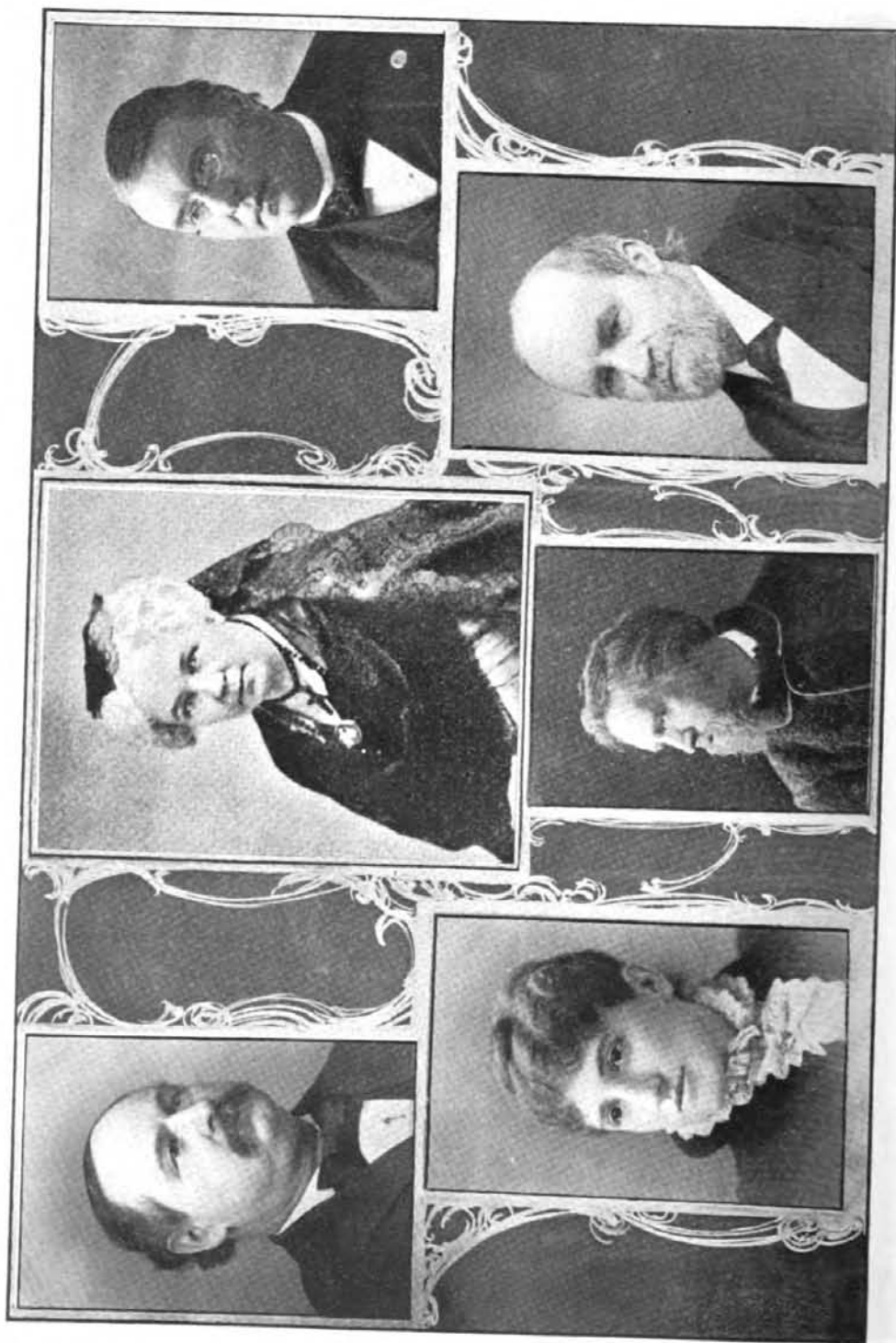
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FREE THOUGHT MAGAZINE

JUNE, 1901.

OPTIPESSIMISM.

BY D. S. TAYLOR.

SINCE the days of the book of Job, the question has been mooted, in various forms, whether pain actually and necessarily preponderates in sentient life.

The reader may doubt whether at this time anything new can be said hereupon—may smile, or frown, in anticipation of seeing old straw threshed over. But so long as the inquiry is provoked afresh by daily events, and affects the life and destiny of every one of us, it cannot be said to be outworn. On the contrary, it is the most vital and far-reaching of all the problems which can concern men. It transcends even that of the existence of Deity; since, if we grant such an existence, the question remains whether He can or will subject us to better or worse than we now experience.

After all the "great argument about it and about," the scholars' verdict is apparently as remote from unanimity as ever. Nor can a census of the world's esteem show an incontestable majority in support of either optimism or pessimism.

On the one hand, the Buddhists, Hindus, and Easterns generally, hold that life is evil—a kaleidoscope of miseries and illusions—and look to non-existence or the loss of individuality as the highest attainable good. Were it not for death being regarded as only a transition to another corporeal environment, possibly worse, it is logical to suppose that that portion of the world would have been depopulated long ago.

Pessimism enters also into Judaism and Christianity. It is co-existent with the idea that this world is alienated from the Most High, laid under a curse, handed over to the temporal power of Satan; at best, a sort of penitentiary or training-school; in itself, without significance or desirableness. Paul echoes the Weltschmerz in saying, "If in this life only we have hope in Christ, we are of all men most miserable." The notion, moreover, entertained by orthodox Christians and clearly affirmed in Matthew 7: 13-14, that the great mass of humanity is on the high road to destruction, is pessimism of the most malignant type.

By Schopenhauer and Hartmann, pessimism has been elaborated into a complete cosmological theory, which has gained not a little acceptance.

Broadly speaking, however, the Western mind, in contradistinction to the Eastern, and in spite of survivals of Eastern thought, is decidedly optimistic. Younger, less contemplative, more energetic, and full of enthusiasm, it is prepossessed with the idea that happiness is its natural prerogative, and is not content to passively relinquish the prize. It says to existence, as Jacob to the angel, "I will not let thee go except thou bless me." This mood persists, although the lot of most men is scarcely distinguishable from life-confinement at hard labor. Not infrequently there rises a sharp, individual cry of failure, which may well daunt the bravest. We read daily of those who are convinced that death is kinder and seal their faith with suicide.

Summing up, it is safe to say that equal proportions of the human race regard life as more or less of an affliction and as more or less of a blessing.

Each side offers plausible arguments, and points to seemingly conclusive facts, in support of its own position, while destructively criticizing that of the other side. We are therefore led to ask if there is not some common ground whereon these conflicting views of life may be explained, reconciled, and unified.

Let us examine the respective claims in detail.

To the philosophic pessimist, pain is the inevitable concomitant of conscious life. It is not merely the preponderating element; it is the sole positive—pleasure being regarded as the temporary remission of pain. (Hartmann, however, admits that certain kinds of pleasure have a weakly positive character). Desire is relieved by fulfilment, only to be succeeded by other desire or by that state of oppression called ennui. Life is spent between struggle and stagnation; the goal of happiness is unattainable. In order to suffer least, we should demand little, expect nothing, cultivate patience and tranquillity. In the course of time the human race, having become so far enlightened as to recognize the futility of life, will, by a united effort, cast off the burden and restore the "divine original oblivion." To unphilosophic pessimism, "man that is born of a woman is of few days, and full of trouble;" the word "vanity" epitomizes human effort; and as to a future state, "the dead know not anything * * * their love and their hatred and their envy is now perished."

To the philosophic optimist, whatever happens is for the best. If

evil exists, it is a privation merely. But evil does not exist. What is called evil really subserves a wise and benevolent purpose, and must be viewed in the light of the highest good, which will some day be revealed. The unphilosophic optimist considers pleasure the natural product of life, and pain an alien, unnecessary thing, admitted through his own ignorance, carelessness or sinfulness. His belief is based not so much on actual conditions as on those regarded as standard. He looks forward to a time when, the race having attained a state of perfection, through either human progress or divine grace, the moral and physical ills now attendant on life will be reduced to a minimum or disappear. "Then shall the lame man leap as an hart, and the tongue of the dumb sing * * * sorrow and sighing shall flee away."

It was said by Aristotle that virtue is a mean between two extremes. This is axiomatic if we regard virtue as a negative quality merely—the absence of vice; but so far as it implies effective opposition to vice, it is an extreme; and the mean position may be more justly claimed for truth. Between good and evil, as between beauty and ugliness, there are gradations which traverse a neutral ground; but between truth and falsity the division is abrupt and there is no medium. Error may as far exceed the truth as it falls short of it. There can be but one truth: error is legion. Truth is a sort of center of gravity—that point in a mass of speculation about which all its parts can be perfectly balanced.

All this, we think it will be admitted, is self-evident; and it seems supererogatory to point out further that truth, goodness and beauty are distinct attributes, having no necessary co-incidence or connection. Yet idealists are fond of intertransmuting them, by some sort of mental alchemy; and every person is prone at times to measure one by another. How many, looking at that which was beautiful, have been persuaded that it was also good! How many have asked with Pilate, What is truth? and Truth stood before them, but they would not receive her because she brought no gifts!

To end this digression, however: it may be doubted if the doctrine of the mean set forth above ever found happier exemplification than here. And yet, that the truth may lie between the extremes of optimism and pessimism, or, indeed, that there is any middle ground at all, does not seem to have occurred to thinkers. They have tacitly assumed that if optimism is not true, there is nothing left but pessimism; and vice versa.

There is, notwithstanding, a middle ground: its name is Indifference.

The theory that life on the whole is neither good nor bad, but indifferent; that, although pleasure or pain may at certain periods preponderate, in the end they necessarily balance each other; and that this world is at once the best and worst of possible worlds: may not inaptly be termed OPTIPESSIMISM.

In support of this theory, we shall advance three arguments, viz.:

- (a) From impartiality.
- (b) From the law of relativity.
- (c) From the law of vibration.

Let us endeavor to discard prejudice and take up the subject as though it were fresh; having in mind the discrimination of what is true from what is ideal; taking for our motto, *very pro gratis, and vera pro ingratis*, as well.

(a) Probing as deeply as possible the Nature of Things, what reason can we discern for that Nature being essentially good or essentially evil? If we assume that it is one, why may it not as probably be the other? What a priori logic can justify us in predicating an excess of pleasure over pain, any more than of pain over pleasure?

We may—indeed, we must—recognize an Infinite Being; but why should we suppose this Being benevolent and not malevolent? Furthermore, if the pantheistic cosmogony is true, toward which theistic and atheistic thought appear to be converging; if God's infinity precludes—as it logically does—any other being: then to whom should He exercise either benevolence or malevolence? To quote Mr. Burroughs: "The paternal providence above Nature—events are constantly knocking it down."* Mr. Huxley said: "It is as impossible, to my mind, to suppose that the evolutionary process was set going with full foreknowledge of the result, and yet with what we should understand by a purely benevolent intention, as it is to imagine that the intention was purely malevolent."** Pessimism, however, is practical Satanism; that is, the world which it conceives might well be the expression of a malign Will.

To the writer, also, it is not easy to imagine such one-sidedness in the constitution of things. Dismissing for the moment the contradictory data of empiricism, we should most naturally premise that the favors and disfavours of fate, though perhaps falling unequally at times, would on the whole approximate an equality, even were the dispensation merely that of chance. To the student of physical science, however, who recognizes

*The Light of Day, p. 169.

**Essays upon some Controverted Questions, p. 37.

the universality of law, there is a deeper phase of the matter, and one which points more conclusively to Optipessimism. No one who has studied natural phenomena in earnest can fail to have been impressed with the stately equilibrium, the stern impartiality, which Nature exhibits throughout her domain.

Is it not more reasonable to postulate the same conditions here than to accept the dictum of either optimist or pessimist? Is there any other matter in which individual judgment is so peculiarly liable to be colored, or discolored, by personal feeling, temperament, idiosyncrasy? Has there ever been an apter illustration of the fable of the two knights and the shield?

It is significant that the same person may, at different times, be optimist or pessimist, according as pleasure or pain, hope or despair, is in the ascendant; and it should be remarked how difficult, how usually impossible it is, when in one mood, to realize the outlook from the other.

Many persons of extreme sensibility exhibit a continual alternation between undue confidence and equally undue discouragement.

Optimism is, moreover, as we have hinted, almost endemic with youth, and pessimism with age. Youth has, as a rule, the illusions of the one; age, the disillusion of the other. This probably accounts for the prevalence of pessimism in the Orient, and of optimism in the Occident. Long before the West was born, the East had reached its maturity; and for twenty centuries and more it has been in a state of decadence which counteracts the declining years of the individual. The West, meanwhile, has been in process of evolution, is still young and progressive, full of the vitality and confidence of manhood in its prime. It is justifiable to expect that some time a reverse process will begin on both hemispheres; and those who have watched the re-awakening in China and Japan may be persuaded that in the Orient it has already begun; while evidences are not wanting that the West has about reached the maximum of its development and must soon take the downward course. The index of the change will be the accession of optimism in Asia and of pessimism in the more modern world.

We must concede some things to pessimism. It sees clearly enough the fallacies and illusions of the other side, though blind to its own. So far as it is anti-optimistic, it is irrefutable. But when it goes to the other extreme, asserting that happiness is a myth, that evil is the sole positive, that universal suicide is the salvation of mankind, fair-

minded persons are apt to look askance, and a firmer foothold is afforded the opposition.

Such opinions are palpably out-of-true. But what shall be said of a philosophy which, to meet the exigencies of theology, calls evil good!

Clearly, it is between these two systems that the truth must be found; and only between them may we acquire a sane and rational conception of the universe.

(b) It is a postulate of the law of relativity that there can be no perception without contrast. Opposites are therefore interdependent, or indispensable to each other. Take away evil, for instance, and good would cease to exist, there being nothing by comparison with which it could be felt as good. As well try to perceive a white chalk mark on a white surface, as to perceive good where all is good. Sensation of pleasure would become a blank, a lost faculty.

As the extirpation of either good or evil would involve that of the other, any diminution of the quantity or degree of one may be held to cause a like diminution of the other. Therefore they must be equal.

Let us look at the matter another way.

"Hot" and "cold" are terms applied to our cognition of differences in temperature. There can be no absolute sensation of any kind (cf. Bain's *Mental Science*, Book II.). The same degree of temperature which we call cold in summer, we call warm in winter. We measure by that to which we have been accustomed. This normal constitutes a movable center or "zero-point" in every person's experience, whether living in Alaska or in Florida; differences above which are called warm, below which, cold. Though prolonged exposure to an abnormal temperature may destroy the equilibrium which is here indicated, its restoration is definitely assured. The zero-point, be it noticed, has shifted; so that, supposing cold to have become preponderant, that temperature which was "zero" before is now "warm," and degrees of warmth are raised still higher in the scale.

All this applies equally to pleasure and pain. A center is formed by experience, whether our life is one of prosperity or of privation. Though removed from the one state to the other, the zero-point is soon readjusted, so that things which were formerly indifferent or even disagreeable are welcomed, and trivial pleasures yield keen delight.

Some one has used the expression, "enjoying life as only the convalescent can." The ascetic is right when he declares that the pathway to happiness lies through pain. Here is scientific sanction for the practices

of self-denial and self-sacrifice which have been inculcated for centuries by Christianity and Buddhism.

We are too apt to bewail misfortune as something useless and irredeemable, not seeing that it enables us to appreciate life and opportunities afterward as we were incapable of doing before.

It is true, as Bayard Taylor sang: "In sorrow sweetest things are born." It is also true, as Edgar Saltus says: "There is not a joy from which a grief may not spring."

Considerations of this kind prompted Mr. Huxley's remark that "a heavy tax is levied upon all forms of success; and failure is one of the commonest disguises assumed by blessings."*

For the same reason, the direct pursuit of pleasure is doomed to end in sorrow and disenchantment. To produce the same degree of gratification day after day, the exciting causes must be steadily increased. When this is no longer possible, and the subject is thrown back upon the ordinary conditions of life, he finds them well-nigh intolerable. He becomes an ennuye, a pessimist or an invalid.

Nature says, virtually: Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things I will bring thee into judgment.

(c) It is a common phenomenon that when the smooth surface of a body of water is disturbed, whereby some of its particles are momentarily raised above or sunk below the general level, waves are produced. The wave motion advances in curves whose axes are gradually shortened, until, at a certain distance from the point of disturbance, its force having been spent, there is no appreciable motion. Be it noticed that the crest of each wave corresponds in height with the depth of its trough; the average level of the water is the same as when it was smooth.

If, now, we can show a proper analogy between this body of still water and life at those times when there is no sensation of pleasure or pain—illustrated most perfectly by sound sleep or that post-natal period prior to the arrival of consciousness—we should expect that any circumstance which disturbed this placid existence, by elevating some of its moments above the dead level of indifference, or depressing them below it, would create waves of alternate good and bad feeling; that these waves would pass onward through time with gradually diminishing in-

*Notes to the Romanes' Lecture, 1893.

tensity; while the average level of life would remain the same as when insentience prevailed.

Such, it is hereby claimed, is a demonstrable fact.

Everyone is aware that the exaltation produced by the use of a stimulant, such as opium or alcohol, is followed by a corresponding depression. Does the process end there? We are not accustomed to look beyond this more immediate and conspicuous result—to trace its influence on later stages of consciousness; but if we did, we should find that well-being and ill-being swayed in and out, as surely as a pendulum swung to one side swings to the other.

Precisely the same phenomenon is witnessed when, by any means whatever, artificial or natural, we are lifted above the level of indifference or thrust below it. After the lifting up there is invariably a casting down; after the casting down, a lifting up; as after action comes reaction; after the flood-tide, the ebb; after evolution, dissolution.

It may be asked why these waves have not been generally recognized; why, indeed, their existence is not as manifest as that of water waves. The answer is in one word: Complexity. There are usually several different waves in progress at the same time; there are waves upon waves; they vary from the merest ripple to the largest billow; sometimes they neutralize one another (technically known as interference); new ones are constantly being started by the vicissitudes of life. In such a chopping sea, it is not easy to distinguish even the greater waves; and when it is considered that our view-point is not that of a person overlooking a wide expanse of water from an elevation, but rather that of a swimmer lifted now on the ridge of one wave, sunk now in the trough of another, the difficulty becomes more apparent; but it is nevertheless possible.

We know that our feelings change frequently from good to bad and from bad to good, without obvious reason, but which we attribute to this or that fancied cause, not suspecting the real one. If, now, we take the trouble to observe and record minutely these fluctuations of feeling, without consciously interfering with them (as by taking steps to relieve unpleasantness, which would start a new wave and further complicate matters); marking the character, degree and duration of each phase, according to a fixed standard; we shall soon discover order where all seemed chaos. It will be found convenient to employ some such symbolism as the following: to indifference, assign 0; to pleasantness, -| 1;

to unpleasantness, — 1; to enjoyment, -|- 2; to misery, — 2; to ecstasy, -|- 3; to agony, — 3.

There is nothing occult or fanciful about this. It amounts simply to a showing of uniformity, periodicity, LAW, where to superficial observation all is irregular and haphazard. The transitions of feeling are as conformable to law, and, within certain limits, as calculable, as tides and eclipses.

In Spencer's First Principles, we find the following confirmation:

"It is not manifest that the changes of consciousness are in any sense rhythmical. Yet analysis proves both that the mental state existing at any moment is not uniform, but is decomposable into rapid oscillations, and also that mental states pass through longer intervals of increasing and decreasing intensity. * * *

"Nor are there wanting evidences of mental undulations * * * which take weeks or months or years to complete themselves. We continually hear of moods which recur at intervals. Very many persons have their epochs of vivacity and depression. * * * Respecting which slow oscillations the only qualification to be made is that, being affected by numerous influences, they are comparatively irregular.

"* * * The whole outline would show a complication like that of a vast ocean swell, on whose surface there rise large billows, which themselves bear waves of moderate size, covered by wavelets that are roughened by a minute ripple."

Our analogy is not complete without reference being made to the tides of ocean as having their parallel in those longer periods, covering perhaps years, during which there is a slow flux and reflux between a state of being which is almost uniformly pleasant—when life is full of zest—when we seem to be master of our fate; and a state which is predominantly painful—when labor is full of stress—when there is a sense of slavery rather than mastery—when existence is simply endured.

Thus are accounted for those appearances of sustained well-being which we view in some persons, and ill-being in others, in so far as they are unaffected. Many from pride maintain before their associates a happy, prosperous aspect, though suffering secretly; while others amuse themselves and secure ease and exemptions playing the role of invalid. *Nimium ne crede colori!*

Not all lives, however, nor perhaps any lives at all times, are subject to tides or even to waves. Some are like the waters of a lake or pool, without current, scarcely ever ruffled; a species of brute existence which may seem happy and enviable but is really not more so, in itself, than

sleep. As we proceed downward in the scale of being, we find this condition becoming more general, until, in the lowest forms, it is absolute.

To sum up, Optipessimism is indicated because (a) optimism and pessimism are alike one-sided; (b) good and evil being interdependent, the measure of one is the measure of the other; (c) any deviation from the equipoise of indifference is followed by a corresponding deviation in the opposite direction.

If the foregoing is well founded, there is no escape from the conclusion that, whatever pleasure is derived from life must be paid for, or has been paid for, with an equal amount of pain; while, on the other hand, however intense or prolonged any suffering may be, compensation must be rendered in equivalent pleasure. Nature will not tolerate more than a temporary disturbance of the balance. An average struck through the totality of life must touch zero.

For centuries, men have tried to construct a wheel which, in revolving, should, by an ingenious arrangement of weights and pulleys, be made constantly heavier on one side than on the other, and thus continue in perpetual motion. Likewise, for centuries, men have tried to construct a code of life which should evolve a perpetual round of happiness. But in the one case no more than in the other could the balance be permanently destroyed. The attempts to cheat Nature failed!

The ascetic is right, as we have observed, when he declares that the pathway to happiness lies through pain; but he is wrong if he supposes that the end more than justifies the means.

Nature is like a bank from which you can draw out in the currency of pleasure only the exact amount which you have deposited in the specie of pain; or, if you have taken a loan of her, she holds a lien on your estate until you have paid it back to the last penny. Although we may evade settlement for a time (as by resort to anodynes), other demands will be made on us later, which we shall find it less and less easy, and finally impossible, to avoid. The footings at the bottom of the ledger must agree.

Nature is not kind nor cruel, but just.

Optipessimism broadens the field of intellectual vision. By its light we see farther; see clearer; see life in its wholeness, and are therefore less affected by that which is comparatively transient and trivial. Even great disasters cease to appear as such. Experience shows that we have only to wait long enough after any so-called misfortune, to perceive

clearly that its happening, though not "for the best," was as well as not, and that our grief, vexation, anxiety and regret were vain.

To the thorough optipessimist, these emotions are all but impossible. His serene gaze takes in the cosmos without enchantment, without terror. He has a supreme faith in the justice of Nature—that she cannot do ill by him. He may say of her, as the Psalmist of the Hebrew divinity, "Though she slay me, yet will I trust in her." He is patient, tolerant, temperate, unselfish. Pain is borne with equanimity, since it is the open sesame to joy. He does not regard happiness as his birthright; he does not expect to get pleasure out of life which he does not pay for—to have something for nothing; therefore he is never disappointed. He mounts no dizzy heights, to be inexorably dashed down. He is not in love with his life; and at death's demand he yields it up without murmuring.

In fine, Optipessimism, like pessimism, is lethal to the extravagant hopes of men; but, unlike pessimism, it is an excellent antidote and preventive to despair, and a "very present help in trouble." However dark the night, however dreary the winter within our soul, we are as certain that the sunshine and the summer will come again, as we are that those phases will recur in the external world.

Here is offered a faith which is not discrepant with science, but springs from it; not "too good to be true"; and welcome in the stead of that pessimism which can see only misery, past, present, and to come, so long as mankind shall endure.

Hyde Park, Mass.

THE MATRIARCHATE, OR MOTHER, AGE. PART II.

ELIZABETH CADY STANTON.

THE ladies of the tribe of Ymanan are celebrated for their beauty and musical talent; when they give concerts the men come eagerly from the most distant parts, adorned like male ostriches. The women of the Berber tribes sing every evening to the accompaniment of their violin,



ELIZABETH CADY STANTON. □

and they improvise. The Touaregs are the descendants of the Lybians spoken of by Herodotus. This historian tells us that "in the valley of the Nile the women go to market and traffic, whilst the men, shut up in houses, weave the linen. The male children are not compelled by law to maintain their parents; this charge is incumbent by law upon the daughters." The imposition of such a duty on the daughters sufficed to establish the rule that the wealth of the family should belong to the women, and wherever the woman possesses this economic position she is not under the guardianship of her husband, but is the head of the family.

The Rev. Samuel Gorman, a missionary among the Taguna Pueblo Indians, remarks in an address before the Historical Society of New Mexico that "the right of property belongs to the female part of the family, and descends in that line from mother to daughter." "Their land is held in common as the property of the community, but after a person cultivates a lot he has personal claim to it, which he can sell to one of the community. Their women generally have charge of the granary, and they are more provident than their Spanish neighbors about the future. Ordinarily they try to have a year's provisions on hand. It is only when two years of scarcity succeed each other that Pueblos, as a community, suffer hunger." Of the Senecas of North America, the Rev. Arthur Wright wrote in 1873: "As to their family system, when occupying the old log houses, it is probable that someone

clan predominated, the women taking in husbands, however, from other clans. Usually the females ruled the house. The stores were in common; but woe to the luckless husband or lover who was too shiftless to do his share of the providing. No matter how many children, or whatever goods he might have in the house, he might be ordered at any time to pick up his blanket and budge; and after such an order it would not be healthful for him to attempt to disobey. The house would be too hot for him; and unless saved by the intercession of some aunt or grandmother, he must retreat to his own clan, or go and start a new matrimonial alliance in some other. The women were the great power among the clan, as everywhere else. They did not hesitate when occasion required, 'to knock off the horns,' as it was technically called, from the head of a chief, and send him back to the ranks of the warriors. The original nomination of the chiefs also always rested with the women." The account we find given by the Portuguese navigators of the Nairs, a people inhabiting the coast of Malabar in the fifteenth century, is another proof of the superior condition of women under previous family systems. The Nairs were then in a state of actual civilization; they had a marine and well-organized army; their towns were wealthy, and the inhabitants courteous in manners. But the previous notions of the European visitors were strangely upset by what they saw of the social position of the women. There were large families, we are told, consisting of several hundred members bearing the same name. The real estate belonged in common to all members of the gens; the most complete equality reigned among them. The husband, instead of living with his wife and children, lived with his brothers and sisters in the maternal house; when he left it, he was always accompanied by his favorite sister; at his death his personal property did not go to his children, but was distributed between the children of his sisters. The mother, or in case of her death, her eldest daughter, was the head of the family; her eldest brother, named the foster father, managed the estate. The husband was a guest; he only entered the house on fixed days, and did not sit at table with his wife and children. "The Nairs," says Barbosa, "have an extraordinary respect for their mother; it is from her they receive wealth and honors; they honor equally their eldest sister, who is to succeed the mother, and take the management of the family. The children belong to the mother, and she takes their support on herself." The Nair family system was maintained among the Malabar peoples till the invasion of Hyder Ali in 1766. Strabo says of the primitive people of Spain: "That

they suffered a most foolish governance by women; that the women possessed the property; and it passed from mother to daughter; that the latter gave away their brothers in marriage; that the men took a dowry with them into the houses of their wives; that the women performed all the agricultural work, and were as hardy as men." The women at a later period were not only the rulers of the home, but they were priestesses; the deities were in a great part goddesses; all there was of learning and tradition was in the hands of the women, and folk custom long recognized their superiority to men. The woman being the source of traditional religion, the care of the gods was essentially hers. About the hearth arose the first conceptions of the altar and sanctuary and the immortality of the soul. She was essentially the wise, and wrote with her staff in the ashes the will of the gods. Her pots and kettles reappear in every witch trial in the middle ages. The safety of mother and child, in the solitudes of the vast primeval forests, was due in no small measure to the superstition that woman was in communion with the gods, who would avenge her wrongs. Her spirit is supposed to linger around the hearth after death, and to-day the solitary student sitting over the fire, or the peasant when his family are out, will tell you they have been alone at the hearth with their mother soul. As woman forms the religion and tradition of this period, the goddesses, not gods, are the more numerous and most worshipped. The oldest, the wisest, the most mysteriously powerful of the Teutonic deities are females. Jacob Grimm said of the German goddesses years before investigations had brought the mother-age to light: "In the case of the gods, the previous investigation could reach its goal by considering them separately. It seems advisable, however, to consider the goddesses collectively, as well as individually, because a common idea lies at the basis of them all, and will thus be more clearly marked. They are conceived of peculiarly as divine mother, traveling about and visiting mortals. From them man has learned the business and the arts of housekeeping, agriculture, cattle raising, spinning, weaving, sowing, reaping, as well as watching the hearth. These labors bring peace and rest to the land, and the memory of them lies firmer in pleasing traditions than war and fighting, which, like women, the majority of the goddesses shun." Karl Pearson says: "A truer, although unconscious, tribute to the civilizing work of women, can hardly be imagined. If we add to the arts mentioned by Grimm the art of healing, the elements of religious faith as a tradition and the runic art of writing, we have a slight picture of what woman accomplished in the centuries which

intervened between the promiscuous period and the complete establishment of the father age, with such personal independence and superiority, such authority in the national councils, in religious faith, and at the fireside, with the absolute control of her own home, property, and children, how did it come to pass that the mother was at last dethroned and womanhood degraded in every nation on the globe. The mother's labors had from an early period been re-enforced by those of her sons—whose tastes led them to agriculture, and the herding of cattle, to domestic life rather than that of the wandering nomad existence of the wily hunter, but this class was proportionally small. However, in process of time, as the home, with its increasing comforts and attractions, fire, cooked food, and woman's tender care in old age, sickness, and death, the innocent prattle of children, the mother's songs and stories, her religious faith and services, all appealed to the better feelings of the wily hunter also—and men began to think, when weary of the battle and the chase, that they would like a permanent foothold in some family group, besides the one into which they were born. As soon as monogami marriage appeared, with property and descent in the male line, and men found themselves comfortably ensconced in a home of their own, they began little by little to make their aggressions, and in time completely dominated woman, leaving her no remnant of authority anywhere, neither in the home nor at the altar, nor in the councils of the nation. Having no paternal instinct, no natural love for children, the devices of men to establish the rights of paternity were as varied as ridiculous. It was the custom at one time, when the mothers gave birth to a child, for the acknowledged father to take to his bed to pretend that he had shared in the perils of labor, and thus prove his identity, while the wife waited on him, for the women, accustomed to agricultural work, were so hardened by it that they did not suffer in childbirth." On this point Karl Pearson tells us the transition from the mother to the father age was marked by the appearance of women of gigantic stature. The old legends of contests between men and women for supremacy are not such idle fancies as some would have us believe. Very dark shadows indeed do such figures as those of Ildico, Fredegunde, and Brunhilde cast across the pages of history. Such women were only paralleled by the Clyemnestra and Medea of a like phase of Greek development. Among the Germans, too, the poets represent the contest between men and women for the mastery. One great element of physical and mental vigor is freedom which women have never enjoyed except under the Matriarchate. The Amazons, the

body guard of the King of Dahomey, the astounding powers of endurance exhibited by domestic servants and the peasant girls of Southern Italy and Germany, the fish women at Boulogne, all point to the great strength when once the physique has been developed. The victory of man over woman was not easily accomplished. It took long centuries to fully confirm it, and traces of the mother-age remain throughout the mediaeval times. The permanency of sex relations among the agriculturists and the necessity for organization in matters of defense, which must be entrusted mainly to men, were the beginnings of the father-age. For, though women had been compelled to fight for their own protection and were abundantly able to maintain the contest, yet wars for territory, and conquests over other tribes and nations were opposed by all the tenderest sentiments of their nature. Hence they naturally of their own accord would withdraw from the councils of war, and the battlefield, but as angels of mercy to minister to the wounded and dying. Thus man became ruler, tribal organizer, tribal father, before his position of sexual father was recognized. While the mother still ruled the house, the father ruled the fight, though oftentimes guided by the woman. Driven from the commanding position of home mother and deprived of her rights to property and children, the last fortunate of the Teutonic woman was her sacerdotal privileges. She remained holy as priestess. She had charge of the tribal sacrifice and the tribal religion. From this last refuge she was driven by the introduction of the Christian religion, with its narrow Pauline doctrines, which made woman mentally and physically the inferior of man, and lawfully in subjection to him. The spirit of the church in its contempt for woman, as shown in the Scriptures, in Paul's epistles and the Pentateuch, the hatred of the fathers, manifested in their ecclesiastical canons, and in the doctrines of asceticism, celibacy and witchcraft, destroyed man's respect for woman and legalized the burning, drowning, and torturing of women by the thousand. Women and their duties became objects of hatred to the Christian missionaries and of alternate scorn and fear to pious ascetics and monks. The priestess mother became something impure, associated with the devil, and her lore an infernal incantation, her very cooking a brewing of poison; nay, her very existence a source of sin to man. Thus woman, as mother and priestess, became woman as witch. The witch trials of the middle ages, wherein thousands of women were condemned to the stake, were the very real traces of the contest between man and woman. Christianity putting the religious weapon into man's hand made his conquest complete. But

woman did not yield without prolonged resistance, and a courageous final struggle. Driven from the home, an outlaw and wanderer everywhere ostracised by the state, condemned by the courts, crucified by the church, the supreme power of the mother of the race was conquered only by the angel of death, and the dark ages tolled her funeral knell. It was the wholesale, violent suppression of the feminine element, in the effort to establish the Patriarchate, that, more than any other one cause, produced the dark ages. Morgan, in his "Ancient Society," attributes the premature destruction of ethnic life, in the societies of Greece and Rome, to their failure to develop and utilize the mental and moral conservative forces of the female intellect, which were not less essential than those of men, to their progress. In closing, I would say that every woman must have a new sense of dignity and self-respect feeling that our mothers, during some periods in the long past, have been the ruling power, and that they used that power for the best interests of humanity. As history is said to repeat itself, we have every reason to believe that our turn will come again, it may not be for woman's supremacy, but for the as yet untried experiment of complete equality, when the united thought of man and woman will inaugurate a just government, a pure religion, a happy home, a civilization at last in which ignorance, poverty and crime will exist no more. Those who watch already behold the dawn of the new day.

A FEW MISTAKES.

LUTHER L. BERNARD, B. S.

AT the request of a certain Baptist Ph. D., I have been reading a book entitled, "The Bible Verified," by the Rev. A. W. Archibald. The man has considerable tact in dressing up his arguments, but, according to the old saying, they will not always work both ways. A few especially I noticed as being fallacious—too much so to put in any printed work.



LUTHER L. BERNARD.

He tells us the prophets and apostles "spoke with an authority more than human;" that they made claims which we dare not make. And, I dare say, it has occurred to some of us occasionally that they made claims and said things which we would not, and we hear of certain fanatics every day who are doing the same. "Bud" Robinson once distributed a printed "Experience," "published for the glory of God and the good of Humanity," in some "Holiness" meetings held down in Texas, in which he is represented as having been cured of a disease, in which his arms dropped from their

sockets, by a species of Divine Grace. In the past few years we have had several "Christs" wandering over the land, and, in ancient times, a few petty kings in their ignorance denominated themselves rulers of the world. It takes something more than boasting to contradict reason, and a thing which, after the lapse of eighteen centuries, has not preserved its identity well enough to appear self-evident is a little subject to question for using threats of "divine wrath" instead of arguments. We are likely to think it never had very much "identity."

Again, he tells us the different writers were inspired in different degrees. He means us to understand by this, I take it, that their God made some of them to speak with more wisdom and truth than others. We can plainly see that some of them did so speak, whatever their moving cause. Assuming his proposition to be true, God has not told us

which ones he made to speak with the greatest authority, and, with our knowledge—entirely too fragmentary—we are not capable accurately to judge. We would not dare to judge; our souls' salvation would hang upon the result. Then we must accept them all alike and believe them all alike and believe that God, who is all-wise and all-truthful, has through different men taught us different degrees of truth. This is an inconsistent view. Truth is an absolute term and an all-truthful being could speak nothing but the absolute truth, all-extensive and all-pervading. Then the authority of an inspired writer must be absolute within the limits of his theme. One writer thinks there are different degrees of truth in different writings; so do others. If this be the case the laws of inspiration will not hold with the conditions in the Bible.

In connection with his thought, the Rev. Archibald calls attention to the citation in Matt. 27: 9, which refers to Jeremiah. But the words are not found in Jeremiah, but in Zech. 11: 13, instead. "There are other alleged inaccuracies," he says, "of a trifling nature, and, granting that the explanations offered are not altogether satisfactory, our faith need not be disturbed." But would it not need very much to disturb our faith—especially in inspiration? If God is all-truthful he never inspired man to write an untruth. We must not forget the inspired man was not writing his own thoughts, but thoughts purporting to come from Divinity, and any mistake would not be his but that of the power which inspired him. This citation is a mistake. Then it is not inspired. It is a legitimate part of the book; then, if it is not inspired, what evidence have we that any of it is inspired?

He assures us that, "If it should be established that Old-Testament writers shared the false astronomical notions of their contemporaries, and that they gave expression incidentally to a mistaken astronomy, they could still be infallible religious guides." Such is not the case. Religionists tell us they were inspired men. They had no business writing down things uninspired in the midst of things inspired. Their God would not have permitted it, surely. We could not be expected to know how to choose between them. If they tell us falsely or display ignorance, we know at once they are not the instruments of an all-wise and all-truthful being. No; if we ever know that the miraculous and otherwise things of the Bible are true, the knowledge must come by some other channels than by the words of men whose supposed inspiration cannot be trusted.

But, he argues, the Bible was not meant to teach Science or History. Doubtless it was not; and the greater blunder that it should at-

tempt to do so and teach it falsely. The fact, which he argues, that the physician whom we can implicitly trust in the domain of medicine may, without any discredit to himself as a physician, make mistakes when he enters the field of the law, does not touch the question here. The physician is acknowledged fallible and we would expect nothing else when he went out of his sphere. But the Bible is claimed to be infallible. Its reputation as such depends upon the truthfulness of every word in it, and, if we doubt one part, we have the same grounds for doubting the others also.

Again, this author makes the mistake of arguing the authenticity of the manuscripts, giving a minor importance to the great claims which they contain. If we were questioning the truthfulness of "Gulliver's Travels," it would be of secondary importance as to who wrote it or when it was written. The great question is, are the things recorded in the different books of the Bible capable of being demonstrated by Science and verified by History? Would Jerusalem, for instance, have been destroyed in the course of events if that prophecy against her had never been spoken? Beneath the plains of Arizona and Mexico are found the ruins of magnificent cities buried in silence for countless ages. Yet no prophecy was issued against them. Where is the civilization of the past, and why doesn't history go back further than six or eight thousand years? We know man existed farther back, for we have the remains of some of his labors. Because progress builds ever new temples upon the ruins of the old and the glory of the present hides the insignificance of the past. The student of History knows that it is not possible for there to be progress and for things to remain unchanged in the same epoch. Philadelphia is no longer the metropolis of our own nation, and Jamestown lies in ruins. Jerusalem, Babylon, Ninevah perished because the seats of empire, moving westward, moved elsewhere, and any child might safely prophesy that the greatest cities of the world will some day perish.

WAS THE UNIVERSE MADE FOR MAN?

BY HERBERT N. CASSON.

IT IS well to be hopeful and to walk on the sunny side of life, but there is a certain sort of optimistic philosophy that is nauseating to men and women who have pulled aside the veil of Isis and confronted the actual every-day facts. When we hear preachers or "new thought" prophets babbling of "God's lovely universe," it is enough to drive a sensible man to drink or to Schopenhauer.



HERBERT N. CASSON.

For instance, here is a typical rhapsody from Dresser, the Mental Scientist: "Here we are in this beautiful, beautiful world. How wonderfully it is wrought! How systematically it has evolved, governed by exact laws and animated by unvarying forces! It is our home. We can rely upon it and on that heaven-taught instinct which guides its creatures better than the combined wisdom of all mankind. What a delight to exist! What exceptional pleasures come to us at times among the mountains, by the

winding streams, the peaceful valleys, the great ocean, inspiring awe alike in storm and calm, and ever suggestive of that Whole which unites us all!"

On Newspaper Row we call this sort of writing a "pipe-dream." Any young reporter can make editor's wages spinning such easy copy at the rate of half a cent a word. Its rhythmical vacuity suggests the floating visions of the opium-joint debauchee. It is as far apart as language will permit from the carefully-worded reflections of a scientific mind. To do justice to Dresser, it should be said that on the next page he admits having "suffered keenly and critically in the darksome vales below." But such admissions are scattered very sparingly through the pages of Mental Scientist books and magazines. The general reiteration is, "All is good"—an assertion which, if words are to have any fixed value, is preposterous and untrue.

This earth is not "beautiful" or "good." Certain parts of it are beautiful, or grand, or picturesque. But in every "peaceful valley" there may be snakes and mosquitoes and malaria germs. In every "winding stream" there may be leeches and sharp stones. On every mountain the wind is cruelly cold, and the great "Originator" never made a path or an elevator to get us comfortably to the top. The "inspiring ocean" is the most insatiable monster in the world, snapping with his white teeth at every boat that braves his anger, and swallowing thousands of men, women and children every year. "The sea is hungry to-day," say the Newfoundland fishermen when the waves roll high. If the ocean is suggestive of "that Whole which unites us all," then the "whole," whatever he, she or it may be, is devoid of an atom of intellect or heart or purpose.

Those who have thought, not dreamed, about the ocean, regard it as the type of remorseless power. It is the implacable element which cares no more for the lives of men than it does for the pebbles that pave its shores. With the indifference of a tiger for an ant-hill, it carelessly slaps Galveston and filled the ruined city with the dying and the dead. If Galveston had been a city of Mental Scientists, and Theosophists, and Spiritualists, all trusting the "Higher Powers" for guidance and protection, the sea would not have hurled an ounce less of water upon its victims. Such is the ocean in this "best of worlds."

Fire is another of Nature's terrible forces. To say it was especially designed for man's use by an all-wise Inventor is to state what is entirely unprovable and unlikely. In the United States alone there are 25,000 fires every year, with an average destruction of property amounting to \$70,000,000. Just as the ocean is like a savage tiger, so fire is like a snake that watches its chance to strike and kill. It serves man only under compulsion, and cannot be trusted for a moment unchained. No torture gives more agony than its bite. A host of men, women and children are maimed or murdered by it every year. In every city and town we have a little standing army always on guard to protect us from its fury. It has destroyed the most precious products of human hands—libraries, paintings, storehouses, factories, hospitals, museums and colleges.

Thousands of human beings labor and plan for centuries to create a comfortable city of which their nation can be proud; and Fire, like an infuriated fiend, destroys in a couple of days all that their toil had created. Anyone who has witnessed a forest or prairie fire knows how swift and merciless is "the destroying element." We cannot wonder at

the Parsees or the fire-worshippers of Baku for their worship of fire as a dread, ill-natured deity who must be conciliated by offerings and prayers. If Fire were an animate being, there would be no doubt as to its malignancy and hatred of man. Judging it by its acts, we find that it serves him only when he makes it; and avails itself of every opportunity to drive both him and his works from the face of the earth.

The wind also is as pitiless and whimsical, so far as man is concerned, as water and fire. It pushes the steamboat, crowded with passengers, out of its course, and helps the waves to break it to pieces upon the rocks. Does it blow half a mile an hour slower because there are philosophers, or white-headed old grandmothers, or tiny babies, or happy bridal couples on board? What did the winds and the sea care for a Byron and a Shelley? What did they care for Margaret Fuller, when they dashed her ship to pieces on Fire Island, and drowned her in sight of home, with her unpublished history of the Italian revolution in her arms?

Does the razor-edged cyclone deviate an inch from its path to save the sick mother and the new-born child? Is the hot simoon a whit less scorching when it blows upon a boat's crew that is parching with thirst? Every sane man must answer "No" to all these questions. The wind blows the robin's eggs out of the nest, wrecks St. Louis and covers the Sphinx with sand, equally indifferent to results.

Nothing was "made for man." He has had to battle with the hostile forces of Nature for his food, his clothes, his shelter, his progress. He has had to place a sentinel at every corner to protect what he has acquired. Nature has tried to starve, to freeze, to drown, to burn, the whole race of men from the face of the earth. Again and again it has destroyed nations that were the fittest to survive.

Poor old Paley wrote his "Natural Theology," endeavoring to show traces of design and kindness in Nature, without having ventured an inch beyond the coast of England, and without any accurate knowledge of the physical development of any country. He likens the earth to a watch, which has not a superfluous or imperfect part; and then, mistaking his foolish analogy for argument, arraigns the Deist and the unbeliever. Neither he, nor any other theologian, takes into account the centuries of discovery, experiment and accident by which men learned how to survive in a world not suitable for their existence. The reason why men, and not horses or goats, have survived and ruled all other

living things, is not because of Nature's favor, but because of human adaptability and powers of observation and reflection.

How many thousands died before men found out which were the poisons and which were the foods! "I teach by killing; let the others learn," is Nature's precept. How many centuries did men walk upon the earth's surface unwarmed before they discovered the hidden coal underneath; and grind stone implements before they knew of iron! If the earth was made for man, why didn't the Architect put up a few signs, saying, "Dig here for coal and iron?" Why didn't he label the poison ivy, put danger signals on the coral reefs, and give us a book of directions with the cotton plant?

The Puritans believed that the Bible was a Divinely inspired moral code and revelation, letter-perfect and infallible; to-day the general belief, even among the clergy, is that the Bible is an ancient human hodgepodge of myth and wisdom, out of which much good may still be extracted with care. The same change of opinion must yet take place with regard to Nature. At present the discoveries of science are being used by traditionalists to prove that the world was made to order for man. Every new hypothesis is greeted with a yell of delight by the dervish-minded "reconcilers of Science and Religion," who immediately announce that Paul and Origen and Habbakuk had the very same idea.

But when the dark side of the theory of evolution is popularly comprehended, when it is seen that "a thousand types are gone" and that Nature is "red in tooth and claw," when it is realized that for the individual and nation, life is but the strenuous postponement of death, the theory of design will suffer the same fate as the theory of verbal inspiration of the Bible.

Eternal vigilance is the price of life, as well as liberty. A single year's idleness would cause starvation among all civilized nations. The failure to educate one generation of children would wreck the oldest civilization. For instance, place the son of the wisest man and woman on an island with no companionship save dogs, and when he is grown to maturity his language and his habits will be canine.

The whole worth and promise of human life depend upon whether we view it from the standpoint of man or the universe. If we approach man from the side of the Infinite, then he and all his works are transient phenomena, noticeable at a certain brief stage of planetary development. But if we consider man from the standpoint of his own history and possibilities, he is worthy of the highest ambition and regard. Among infinite be-

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ings, man is a bug, a bee, a microbe ; among finite creatures, he is a god. As long as man is falsely described as the pet of Nature and the purpose of eternity, his own attainments will be depreciated. As long as he prizes the Aladdin's lamp of faith, he will live contentedly in a hut and wait for the genie to build the palace. Buckle, Lecky, Draper, White, Adams, Reade and Eggleston have all, by independent investigations into the law of progress, reached the conclusion that as long as man believes that any Infinite or spiritual beings will be his servants and protectors, he remains an ignorant, conceited savage ; and that civilization is the product of skepticism and self-reliance. The Dark Ages were the natural product of the Ptolemaic view of the universe ; as soon as it was demonstrated to be erroneous, modern civilization began.

Thus we have the strange paradox, that a system of thought which professes to make man the center of all things and the solicitude of infinite beings, as a matter of fact degrades him below the level of ordinary barbarism ; while a contrary system of thought that regards the earth as but one little planet among millions has inspired the most glorious human achievements and elevated nations to the highest pinnacle of culture and comfort.

ANNOUNCEMENTS.

For the next sixty days we will take yearly trial subscriptions at fifty cents a year. We want 1,000 of them.

Spiritualism, No. 4, by Dr. Peebles, will appear in the July Magazine. The best one of the series.

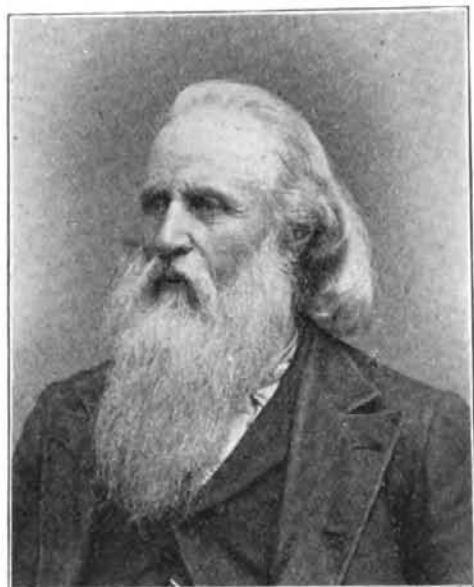
President Wakeman's address at the close of the Liberal University term, revised for this Magazine, will appear in the July Magazine.

Receipts for "Donation Day" contributions will be published in the July Magazine.

LITERARY DEPARTMENT.

UNDER THE HARROW.

BY ISAAC A. POOL.



ISAAC A. POOL.

IN anguish as deep as Gehenna,
That never a "Leech" can disperse,
We battle lone-handed with many
Whose presence is only a curse;
They come a "deep sorrow" avowing,
That leaves us disheartened and stunn'd;
And Christians are haughtily bowing
To "Comfort" our "Hope" with "Beyond!"

"Beyond?" 'Tis a picture Elysian—
Where ev'rything fair is portrayed;
It ministers not to our vision,
When all is enveloped in shade.
Our stress is not in "the hereafter;"
The pain is immediate—now;
Their "comfort" is something for laughter,
Before it no student can bow.

It is not for "Ghosts" we are hunting;
Blood-drinking 's a cannibal rite.
The trains of their church they are shunting
Away from "The Truth" and her light!
So spare us the creeds, in confusion,
And give us the Truth that you know!

Such myths are a wicked intrusion
That binds us to sorrow below.

The heart that can feel for another,
The hand that is ready to mend,
Are able all troubles to smother,
And prove the delight of a Friend;
One smile, and the touch of a brother
Whose Love was the light of the skies.
These bring us a thought of the Mother
Are worth all the acres of lies!

Feb. 22, 1901.

LIBERTY AND IMMORTALITY.

BY SAMUEL ROBERTS.

ON the hypothesis that Man possesses a soul, and that the soul is immortal and that it is still conscious of its own existence, is it not both human and reasonable to suppose that such a soul is possessed of the same affection and desire it had here on earth to hold intercourse with those who were near and dear to it? Nevertheless, it is a fact that up to the present time no evidence such as would be received in any court of justice or that would stand the test of scientific analysis has been produced that any intercourse or communion is held between the soul of the living and the departed.

It is true that the Spiritualists assert that they do hold communication with the departed souls. All sensible, honest and well-informed people, however, place no more credence in their alleged evidence than is placed in the alleged miracles mentioned in the Bible and other books which were written by persons who were destitute of the scientific knowledge possessed by the great scholars and scientists of this generation. Of course, if man does not possess an immortal soul, death ends all. On the hypothesis, however, that man has a soul, we must conclude that the freedom of communication is denied to him and that all departed souls are practically slaves.

Patrick Henry said, "Give me liberty or give me death." This is the sentiment which animates the mind and heart of every lover of freedom. No self-respecting person desires immortality conditioned on the forfeiture of his personal independence; such a forfeiture of his manhood would be too demoralizing to endure. To those who have rejected the terms of salvation as believed and taught by the Christian Church, this forfeiture might be considered as part of the punishment meted out to the unbeliever; but certainly the believers who have accepted the terms of salvation should be exempt from this demoralizing punishment.

Nevertheless, both the believers and the unbelievers receive like treatment. In view of this sad fact, is it possible that the saved can be in a state of happiness while this priceless boon of personal liberty to communicate with their friends is denied to them? Such a state of happiness under such conditions is inconceivable and absurd.

It would be too inhuman for those here to think for one moment that the departed souls are free from great anxiety concerning the terrible anxiety of their friends here, owing to the uncertainty which they must feel respecting the future condition of their departed friends. The parable uttered by Jesus of the rich man and Lazarus that the living have the testimony of Moses and the prophets is neither reasonable nor satisfactory, because it is the inexperienced testimony of the living, and not of the experienced departed souls. Besides, we have no tangible evidence that either Moses or the prophets ever referred to a personal future state of existence.

"NEVER-ENDING LIFE ASSURED BY SCIENCE."—A CRITICISM.

Editor Free Thought Magazine:

TO SAY I was disappointed when I read the work on the above subject by D. K. Tenney, is putting it mildly. From the title one is naturally led to expect some effort at logical reasoning to show that the soul of man is immortal; and I wish hereby to tell the public what I found that work to contain.

It was unnecessary for the writer to say, "I am no scientist," for no scientist would claim that light and electricity consist of atoms and molecules, and that man's spirit is also so composed, nor would he claim that the earth "was evolved from prior organisms." So much for Mr. Tenney's scientific attainments and his ability to treat an unknowable subject scientifically.

He says on page 5, "As babes have been born, souls have been evolved to animate them," and speaks of "undeveloped souls," and claims that souls are developed or "formed from the essential elements" as they are needed to animate bodies just brought into existence, thereby denying the claim that he makes that the soul never had a beginning—always existed. If the soul is evolved or formed from certain elements when needed to vitalize a body, the presumption is that it will return to those elements when that body no longer needs its presence.

He claims that the soul, after having been brought into existence, continued to animate different bodies successively so long as there are bodies to vitalize, but makes no effort to prove that assertion.

Mr. T. states a well-known fact when he says, "Matter is ever changing in form," that is, every object composed of matter is forever changing, losing its identity. If the law which he says is universal applies to the soul which he says is composed of matter, it must also suffer decay and lose its identity. His only effort at proof of anything is "analogy,"

which he has several times repeated, and the only analogy applicable is "all objects decay, therefore the soul is ephemeral."

If he is giving us a burlesque on the immortality of the soul as taught by all classes of spiritualists, he has made a great hit; but if he intended it to be taken seriously, he has made a complete failure, refuting his own doctrine.

When a theory is proven scientifically there is no room for doubt, but the author of *Never-Ending Life* admits that he only half believes his own doctrine when he refers to it as "Pretty well established," "Far more probable, if not certain;" and of the condition of the other half of his belief we can only conjecture.

A soul must, at all times while inhabiting a body, be conscious of its former existence and remember former experiences, otherwise it has lost its individuality, has ceased to be the soul of all its former occupants, belonging only to its last inhabitant; or, in other words, all those former beings have literally "lost their souls." But, on the other hand, if they do so remember, Mr. T. at his birth possessed all the combined wisdom of all his ancestors, and unless they were all complete idiots he must have been a very precocious babe.

I do not deny the immortality of the soul. I only claim that Mr. T. has thrown no light on the subject.

I. W. Beckwith.

Lander, Wyo.

INFIDELS LOOKING BOTH WAYS.

Editor Free Thought Magazine:

SO LONG as one scintilla of faith in any dogma of "revealed religion" remains in the minds of human beings, it just so long renders them half-hearted in their support of the Liberal war on religious humbug. The author of "Design Argument Fallacies," in explaining his motives, truly says: "A main reason of the indifference of Infidels, is the fact that a large part of them are Theists. They have detected the falseness of Christianity, but nevertheless still entertain a belief that there is a god, though not a Christian one. And people believing thus incline to sympathize with worshipers of the Christian and such gods." Thus in the outcome making their fighting value depend on their freedom from such views. "Atheists," he says, "are must better helpers in the fight against ecclesiastical tyranny than are Theists."

I think that every old-time Freethinker knows this to be so, and to all such the proposal of Marie Harold Garrison to submit to the Infidel world arguments "based on scientific evolutionary evidence—matter of fact," must be disquieting. For is not the Infidel woods full of these "Mr. Looking-both-ways" already? I could, alone, cite you hundreds of cases of good fighting material utterly emasculated and ruined by faith in even as little a thing as Mrs. Garrison's "Source," or god, whom she places too far away to be "reachable by supplication." So, if there is

the least danger that her demonstrations will have any effect on your readers, it is to be hoped that she will think better of it. I stand squarely with her on the "Distinguished Dodger" question, and I would much dislike to see her fall from grace and engage in the work of setting up "strange gods" for Infidels to worship. No wonder she "cannot feel the same enmity toward the church" that Marilla M. Ricker does. I commend to her consideration these golden words from Carl Burrell's article in the March number: "If the idea of God, as given us, is not lovable, it is not enough that we should cease to love it, we should hate it. We forget that when any creed, form, law, or custom ceases to mean anything for good, it becomes a thing of evil."

Marilla M. Ricker, may her tribe increase, with her uncompromising, unhesitating, active hostility to the powers of darkness is of more real benefit to humanity than miles of people sitting on the line fence, uncertain on which side they belong. Why, the very looks of Marilla M. Ricker is an inspiration! And the knowledge that such earnest, able, and tireless workers are abroad strengthens our faith in humanity, and our hope for humanity, as nothing else can.

Yes, the fighters are too few, but the name of those who, though "infidel" to the church, have been rendered useless to the Liberal cause by faith even no greater than a tobacco seed, is legion—as every Liberal knows. "Ministers of grace" (knowledge and intelligence) defend us from faith—little faith! A fanatic saturated with faith flagellating himself in his cell, or standing thirty years on a pillar, is powerless to injure the cause of Liberalism—in truth a help, by thus serving as a warning example; but the so-called Infidels who flirt with the hag Superstition; who blow hot and cold—are always seemingly undecided, and ambiguous, as though ashamed of their awful skepticism, are the worst stumbling blocks secularism has to encounter.

I have in mind an old friend of mine, who is so perfect a type of the Freethinker rendered powerless for good by the poison of one Christian dogma, that to illustrate my meaning fully, I must cite him. Although having no faith whatever in the "divine" origin of the Bible, and perfectly understanding the absurdity of the doctrines of Christianity—never "joining" the church—in fact, esteemed an Infidel by the pious—his mere suspicion that there may be some sort of god in hiding somewhere with great gobs of immortality or death to dispense, has kept him in abject slavery to church tyranny all his life. Although an Infidel he was always shy of Infidel teachings—never would support a Liberal paper, nor seemed to hanker after advanced historical, philosophical or scientific works, such as militated against "Religion." And consequently he is now just where he was forty years ago. He defends the reading of the Bible in the public schools to unwilling pupils, "provided the majority want it;" also Sunday laws on the ground of "custom." ("Custom doth make dotards of us all.") His children are drifting back into the church through his failure to furnish instruction on such subjects except such

current literature as the church approves. Though confident that he could do the enemy more damage by "standing in" with them instead of "holding aloof" and "standing alone" like fanatics of the Ingersoll or Ricker brand, he may now see, if he looks about him, that the devil-fish he went forth to capture by hugging to his bosom, is about to absorb the hunter. It is as if a man should undertake to reform a gang of horse-thieves by going about with them and poking fun at their style of hair-cut.

Recapitulation.—If Mrs. Garrison's proselyting program is really dangerous, may she forbear.

C. W. Clark.

Allerton, Iowa.

SPITITUALISM.

BY JOHN PRITCHARD.

Editor Free Thought Magazine:

SEEING that Spiritualism is now being discussed in the Magazine, I concluded to "shy my castor into the ring." Dr. Peebles has told us some very wonderful things; but, so far, he is like the Christian "sky pilots"—all assertion and assumption. Does the good old fellow believe that all he has to do to make Freethinkers Spiritualists is to relate some wonderful story or make some bold assertion bordering on the miraculous? Admitting that all he has asserted be true, what then? Do such mental impressions demonstrate the existence of departed spirits? A few years ago my wife and I were seated close together one evening, each reading a newspaper. Suddenly she burst out into an uncontrollable fit of laughter. I looked her straight in the eyes and told her what had caused her to laugh so heartily. The incident had transpired twenty-five years before, and she had laughed as hearty about thousands of things during that quarter of a century. Did some spirit tell me what had caused her to laugh so? This was not an isolated instance. Hundreds of times since then have I told her what she was thinking about. I do not comprehend this occult power that I possess; but there is certainly no evidence that some invisible spirit hovering around me reveals such things to me. Dr. Peebles' style of reasoning seems, to me, to be very defective. He seems to think that if he can put up a case as strong as would be accepted by a court and jury, that the verdict ought to be satisfactory. Do judges and juries have nothing but truth placed before them? Or do they have to sift a grain of truth from a bushel of falsehood? Then, again, all cases are supposed to be decided in accordance with sworn preponderating testimony. According to this style of reasoning, Spiritualism must be true, for Spiritualists will all testify to that effect. Christianity, Confucianism, Mormonism and every other kind of "ism" must be true, because thousands will testify to that effect. Assuming, for argument's sake, that the good Doctor has witnessed all the alleged phenomena that forms the stock in trade of Spiritualism; admit-

ting that human being have received reliable communications from the unknown and unseen sources, what does it prove? Supposing one of our ancestors, who flourished on this earth a thousand years ago, were to pay us a visit to-day, and all the scientific achievements of the last four centuries were unfolded to him; would he attribute such marvelous achievements to the discovery of Natural Law, or would he attribute such to a God or a devil? If a man who has been dead a thousand years were to revisit this earth and witness the achievements of science, he would be no more astonished than some Spiritualists are to-day while enjoying the revelations of a seance. We know the phonograph and the telephone are more wonderful productions than any spirit factory can turn out. These, we know, were made possible by the discovery of natural laws, and, therefore, have their foundations laid in physical phenomena. It is useless for Spiritualists to attempt to establish the existence of naked spirits until they can demonstrate, beyond the possibility of a doubt, that nature is bankrupt and incapable of producing such results as they allege they witness in their seances and elsewhere.

WHERE ARE WE "AT?"

Editor Free Thought Magazine:

WHILE I am an Atheist, I of course admit that I am an Agnostic; for I assert that of necessity every one is unavoidably an Agnostic. But I recognize the easy possibility of absoluteness and positiveness of conviction. And therefore I realize that men may well say, I know that there is a God and immortality. But necessarily all that they can mean is that, with all of the absoluteness and positiveness of conviction which it is possible for the human mind to attain, they know that there is a God and immortality. Likewise, with the same absoluteness and positiveness of conviction, I know that there is no such an entity as that designated by the word God; nor any such status as that designated by the word immortality.

So, also, men can say that God is the designer and doer of all things, with man and his immortal career as the grand consummation of the design. And I, to the contrary, can say that it all is simply ever existing matter in motion in space undergoing its undesigned and utterly purposeless, yet inevitable experience; man being but an equally undesigned and purposeless, yet equally inevitable incident of the experience of those portions of matter constituting the various individuals making up humanity; and all without the slightest possibility for anything beyond the terrestrial experiences of those individuals.

I therefore designate two classes—the strictly orthodox, and the wholly unorthodox. And what I am wanting to find out is, whether there are any others who are wholly unorthodox. And if so, who and where they are?

For instance, how can I harmonize with George J. Holyoake, Rob-

ert Stewart Colvin, and Marie Harrold Garrison any more than with the strictly orthodox?

St. Paul, Minn.

W. R. Stokes.

FACTS AND FALLACIES.

BY MRS. C. K. SMITH.

Editor Free Thought Magazine:

IT certainly requires more credulity to believe what is false than to believe what is true. What absurd things some people will profess to believe when the simple truth would be so much more reasonable.

Listen to what one of your able contributors says, alluding to an-

other writer: "He knows that the universe has no limits, it can have no center, hence there can be no central source, or what is generally denominated God, for the very idea is a mathematical absurdity." Who has been over the universe, which has no center, limits or circumference, and learned these facts that are so unlearnable? Unless a person is positively assured of his "facts," it is wise to say, "I don't know." Learned men, like Emerson, Hawthorne, Ingersoll and others have been known to say it. The man that knows enough to know that he does not know, and is bold enough to say so, has reached an enviable eminence. It is one of the most truthful utterances that can be made. Impossible even to catalogue all we do not know!



MRS. C. K. SMITH.

Read what that grand philosopher, George Jacob Holyoake, affirmed in the February number of the Free Thought Magazine, "that it requires infinite knowledge in him who affirms, as in him who denies." A person must have as much knowledge of a subject to be able to say it is not so, as to declare that it is so. It is easy to say, "I don't believe," but one's belief or disbelief has nothing to do with facts. Knowing what other people think is not knowledge. A clergyman once said to me, "I am going to preach against secret societies next Sunday, Freemasonry in particular." What do you know about Freemasonry? I said, "Oh, nothing." Then I asked, "What can you say upon a subject of which you know nothing?" and advised him to join the order and learn what he could, then he would be able to instruct his congregation.

While Webster's dictionary says, "Science is to know," avowed

scientists differ as to the knowing. Prof. Ross says the "scientist's business is to know some things clear to the bottom." Swedenborg called religion an "exact science." T. J. Shelton says "there is no religion in science and no science in religion." Another writer says, "True science is the revealer of all hidden or occult things to the rational mind." R. C. Douglass, in April "Christian," asserts, "Investigation will show the teachings of Jesus of Nazareth to rest on a scientific basis. He healed the sick and raised the dead by a law that is universal and available to all men." C. Petersilea, in San Francisco Journal, tells the reader, "At best spiritual science now is fragmentary, and its facts often seem conflicting." In a recent Easter sermon, Rev. Dr. Geo. T. Dowling took for his text, "There is a natural body and there is a spiritual body." He said, "More and more is it coming to be held by learned students of nature and the Bible that the real resurrection body we have within us now. This interpretation is along the lines of the most recent investigation of scientific specialists of psychical study." He gave the names of distinguished scientists who have been engaged in Psychical Research for the last twenty years, and added, "Thus the old book accords with the latest whisperings of science."

Somebody has said that the battle of truth has not found its worst foe from the common people, but from the scientists themselves, whose over-stuffed brains find no room for a new thought." However that may be, some of them have learned that there are many apparently simple things that they know very little about.

The pretty story very prettily told of a "soldier and a spirit likeness," in the March Free Thought Magazine, could have been true in that particular instance, but it would take an incredible amount of credulity to believe that all such pictures are secured in that way. I enjoyed reading the ingenious story, but any one deserves the warmest pity who is so ignorant as to suppose there were nothing but similar tricks in all cases. Then, again, if the hope which was given to the bereaved mother by such a shallow presentation proved so salutary that it saved her from illness, from insanity, or possibly death, as the husband declared, what would a knowledge of the same be to a distressed mourner? There are persons who have the gifts of seeing, hearing, and knowing. And to those who have not these gifts there is no explanation so rational as is found in the philosophy of spiritualism. It is life, not death, that is most to be desired. Truth, not speculation, that satisfies. I have recently read in a Spiritualist paper that "frauds and dishonest mediums have been the bane of spiritualism for many years." Persons who in their investigations have met and patronized only frauds, are truly unfortunate. Did ever a photographer try one of these "tricks," before the reality had first been exhibited? Do people attempt to counterfeit a falsehood, or a nothing? There must always be something genuine to counterfeit, as well as a real substance to cast a shadow. I have never

seen a ghost, nor what the Theosophists call an astral body, but there are truthful persons who have.

It is surprising what unreasonable things reasonable people will sometimes believe. Many years ago I heard a gospel minister declare that he knew all about "table tipping." He had been shown how it was done. Wires were fixed in the table, and the operator touching a certain spring would tip the table once for "no," then another for two tips, and so on, as might be wanted. Does it look sensible that families would go to that trouble just to fool themselves? It would tax one's credulity to believe it!

If those who believe there is no hereafter live truer lives than those who do, they will have their reward. Believing is of no avail unless it stimulates to action. A man will starve in sight of food if he never partakes of it. There is no nourishment in the belief that food is good if it is not tasted. The best preparation for the morrow is to use every hour of to-day aright. I have an exemplary friend who has had no satisfactory evidence of any but the present life. Her reasoning is that all should strive to set a worthy example for others, and they in turn will influence still others, and so on world without end. She added, however, "I should be happier if I could believe that life is prolonged after what is called death, and we permitted again to meet loved ones gone from our sight."

San Diego, Cal.

DONATION DAY, JULY 20, FOR THE LIBERAL UNIVERSITY,
OREGON.

The Board of Directors of the Liberal University have decided to set aside Saturday, July 20, as a Donation Day for the L. U. O., and call for funds to assist in carrying on the work of that institution. During vacation there is no revenue to be derived from students, while there are many expenses to be met and improvements to be made. The building should be painted this summer or it will be greatly damaged by the elements next winter. We have not yet been able to put in the proposed steam heating plant, and are still compelled to heat our rooms by means of stoves, which is inefficient and dangerous. All donations sent between now and July 20, will be acknowledged in the Torch of Reason of July 25. Please make your donations liberal, in order that the L. U. O. may be enabled to carry out its grand work. Address all communications, and make money orders payable to

The Liberal University,
Silverton, Ore.

MR. TENNEY ON THE NEBULAR HYPOTHESIS.

Editor Free Thought Magazine:

SOMEBODY has said it is easier to criticize the emanations of other brains than to do the emanating, or words to that effect.

Perhaps that is why, in the May Free Thought Magazine, 1900, I criticized George Jacob Holyoake's criticism of Ingersoll's last poem, "The Declaration of the Free."



WILL BLYTHE.

Since Mr. Holyoake has not done me the honor of recognizing that I had spoken, I have concluded that my effort was deemed unworthy of a reply or unanswerable by the great Agnostic.

Among the stars in the galaxy of contributors to the March number of the Magazine, that brilliant sun, D. K. Tenney, expresses a belief that, in my opinion, is not supported by facts.

In his able paper, "The Earth Not Born of the Sun," Mr. Tenney has convinced me that the Nebular Hypothesis is a fallacy.

His arguments are lucid and his reasoning rational

until he says: "To my mind the process of evolution, whereby all things are shown to have been from eternity undergoing continuous modification and improvement, from lower to higher forms, clearly indicates that the forces of nature are endowed with infinite intelligence, and are even its highest criterion."

Here I beg permission to ask Mr. Tenney one or two questions.

Is there any ground for believing the infinite universe has "by the process of evolution, * * * from eternity," attained a condition that is at present higher than the average condition throughout the remote past? i. e., Is the universe better to-day than ever before?

After evolving the higher forms does not nature ultimately and invariably dissolve them into their primal elements and thus, by a seeming law of compensation, keep the average condition of things eternally the same?

Does not nature seem to work in cycles?

What evidence have we that the greatest minds known to us have not been equalled or surpassed in the beginningless past?

From dust, through ages of evolution, to Shakspeare—a brief span—a collapse—and dust again.

If the forms of nature are “endowed with infinite intelligence,” and if that intelligence has been from eternity trying to improve things throughout the universe, it would seem that the evils and imperfections of earth alone; the great waste of material in the propagation of species; the disasters and afflictions of mankind; might be sufficient to prove that attempt a sublime failure.

A beginningless past must have been long enough for “infinite intelligence” to do its best.

Will Mr. Tenney, who has amply demonstrated his possession of an intellect of no mean calibre, tell us what is the minimum limit of intelligence?

Is gravitation intelligence?

All the particles of dust that scurry about the room, visible in the sunbeam and each helplessly falling now, rising anon on the breath of air; some adhering to others upon the wall or ceiling, forming festoons of cobwebs; all moving in the line of least resistance; are these particles I ask, acting intelligently?

If so, should we not adopt some other word to designate the voluntary demonstrations of sub-conscious mind?

For it is confusing to use the word intelligence indiscriminately.

I can recognize intelligence in the farmer who, when he desires a fowl for dinner, arms himself with an ax, enters the poultry yard and calls the chickens to him.

I can see intelligence displayed by the fowl, which approaches in innocent expectation of being fed.

But, in the post-decapitation struggles of the same fowl, acted upon by the forces of nature, I fain would discover any signs of intelligence.

“Infinite intelligence” is, to my mind, a contradiction.

Intelligence per se implies limitations.

The infinite is the unlimited, ergo, it is absurd to even think of unlimited limitations.

Intelligence is the result of accumulated mental impressions.

The only known process by which a being may acquire intelligence is through contact and relations with other things.

This is impossible with the infinite since there are no other things outside the infinite.

Hoping Mr. Tenney will answer these questions and correct my views if they are wrong, I will rest here for the present.

Will Blythe.

AN AGE OF BARBARISM.*

"Are we living in an age of barbarism?"

BY JOHN NILL.

IT was recently stated that in the last ten years ten thousand murders were committed in the United States. The editor of the paper, properly raised the above question. Considering the mode of punishment of the public on the offenders, the lynching in some parts of our country and the cruel wars now raging among nations, there is but one answer, a decisive Yes. Furthermore, individual murders will increase as long as they are avenged lawfully with a premeditated death penalty. The execution of murderers is but an indorsement of and acts as a medium for bloody revenge. It becomes impregnated in the perceptible minds of the public and develops into a disease. Every proceeding of the courts stigmatizes the murderers as a criminal who deserves no sympathy. Tender and passionate minds are stimulated for revenge to the extent that they will commit the same deed without realizing until it is over. Especially the youth before and during the



JOHN NILL.

period of progeneration are conducive to popular practice. But the greatest promoter to murderous inclinations are national wars, when thousands of men are infused to kill or legitimately murder men on the other side, who never even insulted nor injured them in any way. Wars are the nurseries of murderers, no matter what the cause of a war may be, whether a nation is on the offensive or defensive. It is not the soldiers that become murderers after their military services. It is more likely they become disgusted with the cruel practice of manslaughter. But through the endorsement of the public in bestowing great honors to the heroes, it becomes an inducement to the inexperienced youth to strive for the same honors.

The inhabitants of the United States may justly excuse themselves for all their warfares, because they have never created any through an

*Mr. Nill is doing a good work for Liberalism by furnishing the secular journals of his vicinity with Free Thought articles of a mild character. This one appeared in "The Watertown Herald" as an editorial. He writes: "I think there is much truth in the old saying that 'you can catch more flies with molasses than with vinegar.'" Mr. Nill has been a liberal supporter of this magazine for many years.

unjust demand. But the result of instigating murderous inclinations among her people is just the same, and especially as long as capital punishment is upheld, for every execution is a renewal stimulant to the unbecoming deed of a civilized, notably a Christian people, because the latter's teachings and pretensions are to the contrary and thereby prove inconsistency. These facts have been demonstrated by scientific observers and statisticians. It is generally known that the harvest corresponds with the seed sown. Consequently, to produce the opposite effect, we must strive to bring into general practice the principle taught by the Teacher of Nazareth. Science has also repeatedly demonstrated that criminal inclinations are a disease either inherited or cultivated. Therefore it is necessary that criminals are treated with sympathy. They should be brought into confinement for the safety of the public and there placed under proper treatment for reform.

As soon as this principle becomes popular and goes into general practice, the result will be that individuals who suffer insult or injury will, in sympathy and good sense, seek to amend through the arbitration of the law. Nations will no longer do unto others that which they wish not others do unto them. If our Christian nations had always practiced what they preached, war to-day would be one of the barbaric evils of the past. If the thousands of teachers who mount the pulpit and the rostrum, and who write books and pamphlets or periodicals daily, would only study natural cause and effect, they would soon convince themselves of the best utilizing means of reform. If they would take the moral courage to condemn the old barbaric theories they would turn the scale in a very short period, and install general peace, harmony and prosperity among all the children on earth.

These facts and principles should be taught at our public schools. It is very proper, indeed, that we exhibit our national flag to the children and let them know that after they have grown to manhood it will be their duty to defend it, because it means to defend their homes. But without a good explanation, without a clear picture of the horrors of war, it merely means to say, Boys, get yourselves ready for trained man-killers. It will stick to the boys and they will do it cheerfully, while a clear picture of war and its consequences would lead them into diplomacy. Good diplomacy will offer and accept every compromise that is honorable, before war is declared or accepted. No one nation could accomplish this change. The same principle would have to be taught in all the schools of all nations on earth.

After the multitudes are properly enlightened it becomes impossible to raise an army. But so long as the people permit adventures for gain and power, by mere brute-force, to take the lead, so long will we be subject to the cruel wholesale manslaughter and the consequent individual murders. Here is a great obstacle to be removed; one that has been a bone of contention since the existence of nations. Who is at fault? Is it the people's governments, or their religious teachers, or the people them-

selves? It is the people's fault. Millions agree with the foregoing argument. All will say it is nothing new, only the way of introduction to the coming generations. Leaders of governments have tried to promote peace, the pulpit has constantly preached it, yet the evil is as great to-day as ever and no idea of the removal of the cause except a faint, fleecy little cloud at The Hague, Holland's capital city. Every man, woman and child, who realizes the evil and does not raise its voice or use the pen against it, is at fault. Let us consider the great importance of the question individually, in the family, in every society, from every pulpit and rostrum, as any other public question, until it becomes a rule in all public schools, to teach diplomacy at the same time with patriotism. We must extend our labors and influence to all the nations on the globe. Let no one say it cannot be done. Compare the present condition of the inhabitants on earth with that of the past, as history describes it to us, and you will soon become convinced that man is not so depraved but he can be improved. But wishes and prayers will not alone do it. It requires the strongest of arguments, it requires means, it requires organization throughout the world, made up of all classes and denominations. It seems really a criminal neglect on the part of the people, that they do not universally rise to the assistance of the Czar of Russia since he proposed the establishment of an international arbitration court. The people must not always wait for the call of their leaders, especially when the latter's interest is at stake. There are times when the people can justly and rightfully demand the interest of the public at large. If they do their will will be done and God will grant it.

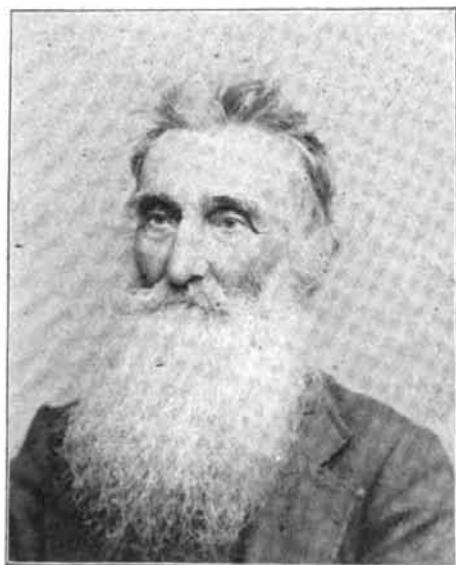
While the horrors of the present cruel wars are fresh on the minds of all civilized nations, there is the best opportunity to appeal to the masses. Our Christian people are degrading themselves in the extreme. Even if the Chinese were wholly at fault, the treatment they receive is unbecoming to any civilized nation. Had the missionaries guided themselves by the spirit of their own teaching, and our Christian commercial element been honest, the Chinese would never have taken the course they did. Look at our English Christian neighbors. Only for the wealth there is in South Africa they murder to extermination a better Christian people than they ever were themselves. Our difficulty at the Philippines is also a conflict between Christians, and originated through a mismanagement on our side. Take it all in all, they are great evils, without any just cause, except that the United States sent the blood-stained Spain home with a lesson never to be forgotten. The consequent suffering of all the present conflicts will long be remembered. Let us hope that they will be the last acts of the world's saddest drama. They will be, if all good thinking people put forth all their influence, most perseveringly, until all nations have adopted the present periodical theory of combination for the benefit of all interested in the scheme. Let the world be the home, humanity the creed and to do good the religion of all the children of God.

THE ORBITS OF THE PLANETS.

BY PROF. P. W. LEETE.

IN THE April Free Thought Magazine I find an article by Prof. Greenhill relative to the orbits of the planets, which I deem so misleading that I desire to present an opposite view of the subject.

After the Copernican theory of the solar system was adopted, astronomers at once commenced tabulating the then known system on the heliocentric theory, but the planets refused to "come to time."



P. W. LEETE.

After Kepler "struck the keynote" with his "three laws," tables were constructed that just "filled the bill," and for the last three hundred and fifty years all the mighty astronomers, with their enormous telescopes, never discovered that their ephemerides were all erroneous until the advent of Mr. H. G. Rush, of New Danville, Pa.

The astronomical definition of eccentricity is, "the distance between the focus and center of the elliptic orbit of a planet or satellite."

When Mr. Rush admits eccentricity, he admits ellipticity, not because lexicographers so define it, but be-

cause the eternal and immutable laws of dynamics imperatively demand that the orbit shall be an ellipse.

The Professor says that "he sees no use for an ellipse where a circle will fit."

All very true, but a circle will not fit an ellipse until the eccentricity of the ellipse becomes infinitesimal, and one million five hundred thousand miles is a finite quantity.

If our planet, with its small eccentricity, travels in a circular orbit, how about Mars, with its thirteen millions, the planetoid Polhymnia with its eighty-eight millions, or the comets of our system with their hundreds of millions of miles' eccentricity. Do they all have circular orbits?

How about the tramp comets that rush from system to system with such velocity that they have no time to "call again," but merely to make a parabolic bow to the "head of the family" as they pass by, and are off through unknown regions of space, the "Wandering Jews" of planetary systems? Will Mr. Rush be able to mould their erratic paths into circles?

All the ephemerides of different nations are computed on the fundamental basis of Kepler's three laws, and I would be pleased to have Mr. Rush or Prof. Greenhill take the American Ephemeris, subject it to the

most crucial test, and then inform the readers of the Free Thought Magazine where he has detected a flaw in the computations, or the least discrepancy between tabulated predictions and observed phenomena.

We (in Central New York) have been treated to a series of lectures on "A Flat Earth," not with corners, as taught in the Bible and by the late lamented Brother Jasper of "the sun he do move" fame, but round, and "flat as a pancake," as taught by Deacon Homespun in my school reader eighty years ago.

Sylvan Beach, N. Y.

SUPERSTITION AT ITS WITS' END.

BY JOHN MADDOCK.

Truth's to the right of it;
Truth's to the left of it;
Truth's all around it;
Evolution has conquered.

WHEN a powerful foreign foe invades a country composed of political, warring factions, that cannot agree among themselves, it is policy for them to lay aside their differences and to unite to meet their common enemy. In the recent call for Christian unity or for a re-



JOHN MADDOCK.

union of Christendom, for the defense of Supernaturalism, this defensive characteristic was forcibly carried out by eminent Catholic and Protestant Christians who met together at Baltimore to devise a plan to successfully cope with the inroads which Naturalism is making into Christian dogmas. The bud of truth, which has long been forming by the natural forces of evolution, is now beginning to unfold, and all Christendom is made mindful of the fact that it must stir itself to earnest, concerted action to meet its powerful, advancing foe. This is a good sign to those who have labored in the ranks of science and to the iconoclasts of every name. It shows that their labors have not been in vain, and that the infidels, so-called, by those who are ignorant of Nature's

method of working, are now being raised to the just and dignified position of necessary factors in the process of evolution from superstition to truth. It should be encouraging to every worker in the ranks of Free Thought to be able to say, that the Baltimore convention, called by the

defenders of Christendom for the defense of Supernaturalism, is a grand result of their work, which has been slowly carried on under insults and abuse for, lo! these many years. We have now arrived at the point where we can emphatically and dogmatically say, that the defenders of Supernaturalism have no logical defense to make and that they have no truthful basis upon which to unite. The alleged infallible Bible of the Protestants has lost its power and the alleged infallible Church of Rome is as helpless as a child; it cannot, with all its priests, bishops, cardinals and "infallible" pope, tell what "Divine, revealed truth" is. If Rome could show what is "revealed truth," Christendom could be united; and if Protestantism could prove the Bible to be "the infallible Word of God," all Christians could unite upon that basis; but both wings of Christendom now stand before each other aghast and know not what to do, like two opposing armies without commanders, guns and ammunition. Truly, this is a sad plight for the whole of Christendom to be in after it has so arrogantly exalted itself above all else in the world. But it is there; and there is not a man within its baffled ranks that can save it from its coming collapse. Now is the supreme moment for Christendom to give to the waiting world that Divine revelation which it has so long claimed to possess. Christendom cannot deceive the intellectual world with its fables and legends any longer. Its supernaturalism, which it now sees needs defending, has had its run. It is one thing to claim to have a divine revelation before the ignorant, but quite another to produce it before the intelligent. Christendom may join hands in an attempt to defend supernaturalism, but it will utterly fail; the supernatural is a chimera. Cardinal Gibbons argues that "since Christ left a revelation He must have left some authorized interpreter of it," and he assumes that the pope is the interpreter. Does he not know that a revelation needs no interpretation? If he had said that Christ left a mystery and had left an authorized interpreter, there would be more sense in his argument. By the light of science and right reason we say that no clear revelation was ever given to mankind and, the disunity of all Christendom corroborates our statement. Prophetic and apostolic declarations are not divine revelations. We are getting upon solid ground now and we defy the hosts of Christendom to make good their claims of supernaturalism and their boast of preaching a divine revelation. The pope recently said, that "no poison is more fatal to divine faith than Rationalism." We know, certainly, that reason is slowly putting all Christian dogmas to death; and this I say to all workers against superstition:

"Be patient, then, and labor on;
Thy waiting is not all in vain,
For see! long hours of night are gone,
And East the night begins to wane."

Minneapolis, Minn.

EDITORIAL DEPARTMENT.

GOOD DEEDS VS. CREEDS.

THERE never before was such a good opportunity to advance the cause of Free Thought as now, if Freethinkers properly improve it; the whole country is being agitated in relation to the essential things upon which religion rests, and the theologians are all at sea, drifting in a heavy fog without an anchor or a compass. To use a modern slang expression the Protestant Christian preachers do not know where they are at. Hundreds of the clergy are looking for an opportunity that will permit them to leave, entirely, the "Old Ship of Zion," and many of them are preaching about everything else but theology and religion, for their consciences will not longer allow them to preach what they know is not true. We are now in correspondence with preachers in that position; the only thing that keeps them in the pulpit is to keep wife and children from the poorhouse. Who can say how many thousands of preachers there are in this country in that condition. These mental slaves need the pity and commiseration of Freethinkers, and not their jeers and taunts.

The best people in the churches are fast giving up that old Christian idea that the best man is he who has subscribed to the most orthodox creed and adopted that better and later view that the best man is the one who lives the most moral and upright life—that, in other words, good deeds are better than creeds, and they say with Pope:

"For modes of faith let pious zealots fight,
His can't be wrong whose life is in the right."

And Freethinkers, like all others, should learn this fact, that if they would advance their cause they must be sure that their lives are "in the right." That is the most important thing. Ingersoll did more for Free Thought by the grand life he lived than by his eloquence.

People are not responsible for their opinions, and they should not be blamed or persecuted for them, and they should have perfect liberty to express them on all proper occasions; they should be held only responsible for the crimes they commit. If their opinions lead them into crime then they should be punished for the crimes and not the opinions.

We are of the decided opinion that our belief has much to do with

our characters, but you can not always justly decide on a man's character by only knowing of his belief or creed. We remember in our young days we became well acquainted with a young man who was a zealous Catholic, as was his whole family; he was the school superintendent who examined us as to our qualifications to teach our first country school. We knew him thereafter for many years, and when the Civil War broke out, through our instrumentality, being then in politics, he was elected by a big majority to the Legislature of New York, in a strong Republican county, as a war Democrat. His name was Thomas Barry. Throughout our life we have been strongly opposed to Catholicism, and think it the most dangerous thing that our republic has to encounter; notwithstanding this, the noble character that Mr. Barry exhibited made an indelibly favorable impression on our mind that fifty years have not effaced. Good deeds are the most potent arguments one can use.

And, as we have intimated heretofore, the Freethinker, if he would succeed in propagating his views, must "live the life of the righteous," to use a Bible expression, and, in further Bible words, he must "let his Light shine." Thus only will he be able to accomplish much good to the cause he advocates, or for the benefit of humanity, which is, we think, one and the same thing. We dislike to refer to this part of the subject, but we are compelled to say that there are some quite noted individuals who claim to be Freethinkers who are a damage to our cause, for the reason their characters are not what they should be. They must be judged as should Christians, by their deeds and not by their creeds. And for the reason that we may be misunderstood when we speak of character, we wish to again emphasize our previous statements in this article, that it is people's conduct and not their opinions for which we condemn them when we speak of their character, for, we repeat, that an honest person cannot change his or her opinions at the dictation of some other person; the only way to change them is by an appeal to their reason; but their conduct is entirely another thing. And to make ourselves perfectly understood we will here say, as everybody who reads this Magazine knows, the editor has no sympathy with the opinions held by the people known as Free Lovers and Anarchists; still we know of people who hold those views that we hold in high respect, for the reason that they are perfectly honest in those opinions, and we are sure believe their doctrines, if adopted, will much benefit humanity, and we are decidedly in favor of allowing these people the same freedom of speech we claim for ourselves. But when they commit crimes against society they forfeit

the esteem of everybody, as well as do all other kinds of people. With them as with others the world will rightly judge them by their deeds and not their creeds. This article was suggested by reading the following, that was clipped from the Chicago Tribune:

New York, April 23.—(Special.)—The Rev. Dr. Hillis, pastor of Plymouth Church, to-day made this statement in reference to Professor George D. Herron:

"My refusal to meet Mr. Herron at the Get-Together club next Monday night was not based upon his position as a Socialist, his criticism of the church, or of the administration. I notice that he says the church is 'a practical atheism and supports all the fundamental immorality of public life and industry;' that President McKinley is 'assassinating the liberties of the Philippines;' and that the most honored members of society are its parasites. Denying these statements for myself, I concede liberty to another.

"Indeed, as preachers, we welcome criticisms and will pay cash for them, though not for compliments. If the criticisms are intelligent and well founded they will help. If they are not based upon the facts in the case they will fall to the ground and do no harm.

"My objection to appearing with Mr. Herron, therefore, was not based upon the vagaries of his intellect, or upon the fact that his thinking seems to me crude, superficial, and false in its premises, but upon the deeds that represent his will and character.

"I do not wish to be unkind, but there are sins so grievous, so bald, vulgar, and crass in their persistency and their virulence that they consume the mantle of charity as a flame the garments.

"Consider the conceded facts in the case. This man marries a young woman, and is the father of four children, almost babies; forms a friendship with a young, unmarried woman from whom he accepts money to buy his clothes, hats, shoes, and traveling expenses; against his wife's protest goes abroad with this woman friend and her mother for a year; returns to tell his wife that he has ceased to love her, but loves another, and persistently urges his wife to obtain a divorce. When the wife is asked by the Judge if there is any obstacle to their living together, she replies, 'No, except in my husband's mind.'

"This man's spokesman and bosom friend in New Haven justifies the father's desertion of the four children by saying the woman friends gave the wife \$100,000 to give her husband up to her. Mrs. Herron's friends assert that the amount paid was only \$60,000.

"Now, some money was paid Mrs. Herron, or else it was not. Suppose no money was paid her. Why has he not denied the statement to save the honor of the mother of his children? If any sum of money was paid his wife by this woman friend, then this man sold himself, and whether for Judas' thirty pieces of silver or \$60,000 makes no difference.

"The first supposition leaves him a coward in not defending his

babes' mother. The second leaves him a monster, and his friends may take their choice. If there is a community in this land that represents that New England Congregationalism scholarship, plain living and high Christian thinking, it is the old Town of Grinnell, Iowa, founded by the heroic Iowa band of fourteen graduates of Yale College."

Dr. Hillis' statement then recites the testimony of the people of Grinnell that Mrs. Herron sought her divorce reluctantly and is a high-minded, dutiful, and self-sacrificing woman, and continues:

"Why should I go to the Get-Together club to hear Herron's views upon any subject? I cannot hear what Herron says, because the sobs of his deserted babes are constantly in my ears.

"If he will publicly renounce this woman friend and break his pledges to her for their announced marriage; if he will then rinse out his mouth with carbolic acid and cleanse it of foul pledges; if he will ask the Judge to remarry him to his deserted wife; if he will return to his little children, and when they are old enough to understand it, beg their forgiveness, I will, after I am confident of his penitence, gladly meet him on any platform, though I will never have any interest in the economic statements of a man whose intellect can be guilty of such vagaries.

"The time has fully come for some one to say to Mr. Herron that Brooklyn is a town that represents faith in the Ten Commandments. If Mr. Meserole will ask me to come to the Get-Together club and become a voice for Mr. Herron's four little children, for whom their father will not speak, I will be delighted to accept the invitation. But it must be upon the basis of an old-fashioned Puritan's belief in the integrity of the home and the supremacy of righteousness."

If Dr. Hillis states the circumstances as they are, we commend him for the course he took. And we are glad he so plainly set forth that it was not, as he stated it, "based upon the vagaries of his intellect, or upon the fact that his thinking seems crude, superficial and false in its premises, but upon the DEEDS that represent his will and character." Dr. Hillis has set a good example to Freethinkers as to what to do when they have people in their ranks who disregard the requirements of a moral life and by their deeds bring reproach upon the opinions they advocate, whatever those opinions may be. Deeds, not Creeds, must be the criterion by which we must judge all classes of people if we would be consistent and worthy Freethinkers.

CORRECTION CARD.

(At the special request of T. B. Wakeman and P. W. Geer we publish the following.—Editor.)

THE obituary of Mrs. Minnie P. Hosmer, in the Free Thought Magazine for May, is liable to lead people to believe two things which are not true, and which would be injurious to the Liberal cause and to L. U. O., viz.: (1) That Mrs. Hosmer was in some way removed, or forced to leave, the Liberal University; (2) and that such removal was the cause of her death. The facts are:

1. Mrs. Hosmer was never in any way removed, nor forced, nor asked to resign, nor was there any desire that she should do so. If forced to resign, or induced to leave the University by any one, it was by her husband. Because the Trustees would not, and could not, give him sufficient stock (without consideration) to enable him to have absolute control of the institution, he, and then she, chose to suddenly resign and drop their duties and obligations to the university. Then they demanded and took from Mr. Geer (for the University) their own valuation of their stock, so that they of their own accord entirely relinquished all interest in or claim upon the University. Then, instead of going to California, as understood they would, they immediately used the proceeds to buy the Silverton Appeal, at which they both went to work heartily. No complaint was made, and no reason was given for their abandonment of L. U. O., except that Mr. Hosmer might want to control the future of the institution, and that he would not be able to do so without majority-control of the stock. All other pretexts were after-thoughts, not known to him at the time, and have been shown to have no substance whatever.

2. The leaving of the University was not the cause of Mrs. Hosmer's death. That she was at first depressed about leaving and going to California was natural, but that was soon relieved by her staying in Silverton with the Appeal. During the time she attended the L. U. O. Friday Evening Literary, and participated in the dances and seemed happy. But she was then not well, but had what was found to be an intestinal trouble, caused, as we believe, by imprudent athletic exercises, and which became gradually worse until it resulted in her death. The cause of her death was not mental but physical—peritonitis; for so the doctors describe it, and so did her husband in a letter of Feb. 12 ult., which we have.

3. Finally, let it be remembered that there was never any complaint, reason given, quarrel, words, or difference at the University at all. Appreciation for Mrs. Hosmer and sympathy in her illness were expressed by the whole University by resolutions drawn and presented by us and moved by one of the students, and printed in the Torch.

The sudden withdrawal of Mr. and Mrs. Hosmer, in mid-term, without notice or cause assigned, was entirely their own affair and notion. Those upon whom the institution fell, and who are now laboring to sus-

tain it, were in no way responsible for their action, nor for any of its consequences, whatever they were.

T. B. Wakeman.
Pearl W. Geer.

Dated, L. U. O., Silverton, Ore., May 9. E. M. 301.

CHARTER OF THE INGERSOLL MEMORIAL ASSOCIATION.

State of Illinois, Department of State,
James A. Rose, Secretary of State.

To all whom these presents shall come, Greeting :

Whereas, A certificate duly signed and acknowledged, having been filed in the office of the Secretary of State, on the 2d day of May, 1901, for the organization of the Ingersoll Memorial Association of Chicago, under and in accordance with the provisions of an "Act Concerning Corporations," now therefore I, James A. Rose, Secretary of State of the State of Illinois, by virtue of the powers and duties vested in me by law, do hereby certify that the said Ingersoll Memorial Association of Chicago is a legally organized corporation under the laws of this State.

State of Illinois, County of Cook, ss.

To Honorable James A. Rose, Secretary of State :

We, the undersigned, Edward C. Reichwald, Samuel Roberts, Frederick Dahlstrom, and Frederick Mains, citizens of the United States, proposing to form a corporation under an act of the General Assembly of the State of Illinois, do hereby state as follows :

1. The name of such corporation is Ingersoll Memorial Association of Chicago.

2. The home office of the corporation shall be kept in the city of Chicago, in the County of Cook, in the State of Illinois.

3. The objects for which it is formed are : (a) To hold an annual public meeting in memory of Colonel Robert G. Ingersoll, and otherwise commemorate his life, character, and work, by the erection of a memorial building, monuments, statues, etc., in the city of Chicago ; and by means thereof and through the agency of said organization which is to be operated on a secular basis as a non-partisan, non-sectarian association, not for pecuniary profit, to encourage morality, disseminate knowledge, popularize science and education, advance the cause of Free Thought and Secularism, and promote the great cardinal truths and virtues to which his life was most eminently and heroically dedicated ; and (b) To acquire and hold property, real and personal, by purchase, gift, bequest, and devise, for the uses and purposes of said organization.

The particular business of said corporation is such as may be necessary and incident to the attainment of its said objects and purposes.

4. The management of the aforesaid Ingersoll Memorial Association of Chicago shall be vested in a board of fifteen directors.

5. The following persons are hereby selected as the directors to control and manage said corporation for the first year of its corporate ex-

istence, viz.: Charles B. Waite, Edward C. Reichwald, H. L. Green, Samuel Roberts, William H. Maple, John B. Beattie, Frederic Dahlstrom, George B. Wheeler, John M. Stiles, Robert N. Reeves, William G. Reichwald, William Winston, Alexander Stenhouse, Harry H. Henning, Frederic Mains, all of Chicago.

ALL SORTS.

—Our friends who have failed to respond to the "Donation Day" call will still have an opportunity to do so.

—"The American Secular Union" will hold its annual congress Friday, Saturday and Sunday, Oct. 4, 5 and 6, at Concert Hall, Teek's Theater building, Main street, corner of Edward street, Buffalo, N. Y.

—President Thaddeus B. Wakeman of the Liberal University will furnish an editorial article for the July magazine entitled, "Spiritualism Without a Spook," that will much interest both spiritualists and materialists.

—We are now in correspondence with a popular and educated orthodox clergyman, now filling an orthodox pulpit, who will in the near future step down and out of his pulpit and give his reasons for doing so in a series of articles in this magazine.

—Mrs. Brown—They tell me they have got a new minister at the corner. What was the matter with Mr. Spouter? Wasn't he sound in the faith?

Miss Smith—Oh, yes, for aught I know; but the new preacher plays golf like an angel.—Boston Transcript.

—Rev. M. J. Savage, in a sermon that he recently preached on heaven, informs us that they will have pianos in heaven as well as harps. Those of us who live in flats and hear so much drumming on pianos in the adjoining flats won't thank Brother Savage for this information. If that is the case some will prefer the basement, not-

withstanding the intense heat in those lower regions.

—The indemnity has been finally fixed at \$325,000,000 for the heathen Chinese to pay the Christian nations as damages. The Christian religion and Christian civilization come high, but then the benighted heathen must have it if it has to be shot into them. Great is Godliness!

—An old military comrade of Col. Ingersoll overtook him one day on the street in Washington and slapped him on the shoulder and said: "How goes the fight, Colonel Bob?"

"We have got them on the run," was his enthusiastic reply. What would the colonel say now if he were alive?

—Des Moines pastors protest against letting Minister Wu talk to the Midland Chautauqua about Chinese civilization, on the ground that Mr. Wu is a mere Chinaman, who doesn't know what he is talking about. If you want to know anything about Chinese civilization, go to Iowa.—Chicago Tribune.

—The editor of a Western political journal, when sending us a valuable article for the magazine, writes:

Your magazine certainly contains the writings of thoughtful men, and your idea of presenting the picture of each writer before your readers is unique and serves to make the articles a great deal more interesting than they otherwise would be.

—Religionists tell us that religion always will continue to exist because it has always existed. They might as

well say that physical diseases will always exist because they have always existed. There is now less religion and less disease than ever before, and as intelligence increases those evils will both decrease.

—"And you are truly anxious to become civilized?"

"We are," answered the Chinaman.

"And what will you do when you are civilized?"

"O, I suppose we'll practice up in modern warfare and see if we can't get even some day for the losses we have sustained."—*Washington Star*.

—"Now, boys," said the patient Sunday school teacher, "surely some one of you can tell me who carried off the gates of Gaza. Speak up, William."

"I never touched 'em!" said the indignant William, with a suspicion of tears in his youthful voice. "I don't see why folks always think when things get carried off that I've had something to do with it!"—*Exchange*.

—Rome, April 18.—At the public consistory this morning the ceremony of imposing the red hats on the new cardinals took place in the Sala Delle Benedizioni, in the presence of all the cardinals, bishops, prelates, diplomats, functionaries of the Vatican, Roman nobility and numerous invited guests.

We are glad to notice that the cardinals have got new red hats. What they need is now heads with some brains in them.

—L. Mackertich of Persia writes: "I have seen *Free Thought Magazine* for the first time, and I am greatly pleased with it. I really do not know in what high terms of praise to speak of it. All the *Free Thought* magazines I have hitherto subscribed to have either contained too much politics or too much free love. I cannot conceive how any *Freethinker* can fail to become a subscriber. What is a dollar a year that one should go without this glorious treasure? Kindly send me the num-

bers for 1900 (bound if possible), and the numbers already published for the present year, for which I will remit immediately."

—Citizens of Monroe, La., have decided that liquor selling and gambling are things too wicked to be allowed on Sundays, says the *New Orleans Times*. When a wicked thing is prohibited by law merely on the "Christian Sabbath," it appears to us that the "Christian Sabbath" is really used for the justification of wickedness, since the law virtually sanctions the forbidden thing on other days of the week.—*Sentinel of Liberty*.

—Twenty years ago the leading professor in a certain institution always spoke of evolution as the theory of "devilution," and now, by a singular coincidence, not a single professor in that great college but reverently and joyfully teaches the very theory that once its founder scored. Already the time has come when almost everybody exclaims, "Evolution—certainly; why, I always believed in evolution."—*Rev. N. D. Hillis*.

—B. F. Wing of Whitehall, Wis., when sending his "Donation Day" contribution, writes: "I am an older man than yourself, have been an unbeliever of all religions for forty years. How the gospel spouters are coming round. Their God is no longer a person, a one. He is now only love, a mere attribute; their Devil, hell and heaven are only conditions, have neither personality nor location; their Bible is only good literature now, but not 'God's word.'"

—Dr. T. B. Englehart of Mt. Clemens, Mich., that old wheelhorse of Free-thought, in a private letter writes these encouraging words:

Ever mindful of my old friend, H. I. Green, and not forgetting donation day, herewith enclosed please find P. O. for \$3. If I were a rich man and feel as I now feel, it would not be less than \$200,

as I know you are deserving dollars to cents for your arduous work and fidelity to the cause of mental freedom, and uplifting of the down-trodden by arrogant priestcraft.

—An old negro, in a neighborhood town, arose in prayer meeting and said: "Brederin' and sisterin, I been a mighty mean nigger in my time. I had a heap er ups an'downs—'specially downs—since I joined de church. I stoled chickens and watermillins; I cussed. I got drunk. I shot craps. I slashed udder coons wit my razor, and I done a sight er udder things, but thank de good Lawd, bredderlin' and sisterin', I never yet lost my religlon." —Blue Ridge (Ga.) Post.

—It is to be feared that some other men's "call" to preach is not more imperative than that of the negro referred to by Mr. Booker Washington in the Outlook.

The old negro was working in the cottonfield one hot day in July. Suddenly he stopped, and looking toward the sky, he exclaimed:

"O Lawd, de cotton am so grassy, de wuk am so hard, an' de sun am so hot, dat I b'lieve dis darky am called to preach!"—The Youth's Companion.

—Rio Janeiro, April 18.—Serious religious riots have occurred at Nictheroy, as a result of an evangelical campaign against the Catholics and of recent anti-Catholic demonstrations consequent upon the presentation of the Spanish drama, "Electra."

The feeling between the religious elements has been particularly bitter in Nictheroy. While a clergyman was preaching in the evangelical temple yesterday Catholics made an attack upon the edifice, intending to stop the service. Serious fighting followed and many of those engaged were wounded.

Still some people insist that what we need is more religion.

—Rev. George H. Gilbert, professor in the Chicago Theological Seminary, was forced to resign because he taught

the young preachers under his charge that Jesus did not live before he was born, or, in other words, was as old as his father. If the professor keeps on growing he will soon doubt also that Jesus lived after he died, and if he continues to advance the time will come when he will declare that such a man as we are taught by the church never lived. As there is no charge against his personal character the Free Thinkers will give him welcome to their ranks, but we can't afford to take the "black sheep" that they expel.

—Dr. E. A. Wood of Syracuse, N. Y., when sending us a club of ten subscribers, writes:

I am going to get up a Free Thought Society here, and intend in connection with it to start a Free Thought circulating library by taking up weekly collections. I would like the address of all the editors whose pictures were in the April number of the magazine, except that of the Truth Seeker and the Boston Investigator, with whom I am acquainted. When you write will you please give me their addresses?

—Pittsburg, Pa., May 4.—The Rev. Clarence Greeley, a nephew of Horace Greeley and pastor of the First Congregational Church at Braddock, has resigned after a pastorate covering fifteen months.

A leading member took up the whole time of a prayer meeting with one prayer. The pastor objected and was asked by one faction to resign.

He did so, but his supporters will organize a new church for short prayers.

If this Rev. Clarence Greeley inherited the disposition of his uncle, Horace, we would bet our bottom dollar he did some emphatic mental swearing before that "leading member" got through praying.

—Rev. Joseph Parker, D. D., minister of the City Temple of London, says in the Chicago American:

God has a great arrears account against us. He calls for payment in full. The windows of heaven will fly open

when the obligation has been discharged, and the earth will be too small a vessel to hold the overflowing blessing. If we were to prepare a list of benefactions, giving on the one side the offerings of Christians and on the other the offerings of non-professors, I should not be surprised if for the public good rich worldlings have not given quite as much as rich Christians. What an infinite shame! What an affront to the love that gave us the Cross!

—It was not enough for our orthodox friends to anticipate seeing Ingersoll's soul burn in the next world, but they had to invent a story that his books were burned here. The following letter deprives them of that consolation:

Binghamton, N. Y., April 29, 1901.

H. L. Green, Chicago, Ill.:

Dear Sir—Your letter to the postmaster of this city, in regard to the burning of Ingersoll's books at the grave of Marcus A. Miller, has been handed me as attorney for the estate, for reply. I wish simply to state that no such ceremony took place, and there was very slight cause for any such rumor to have gained currency. Very truly yours,

R. M. MEEKER,

Attorney-at-Law.

—Carnegie, Pa., May 4.—To get back salary due him the Rev. Pinkham P. Samuels, pastor of the Second Baptist Church of this place, sold the pulpit. He is now defendant in a suit, charged with entering the building with felonious intent.

Recently Samuels received a call and accepted. When he asked for what was due him—about \$25—he was told “there was nothing doing.” He secured a constable writ and sold the pulpit for \$25.25.

It seems pulpits are cheap in the Carnegie neighborhood, but then, probably, the preaching is of an inferior character. Brother Samuels was justified in selling this pulpit if the brethren would not pay for the gospel he had expounded from and pounded out of it.

—Uhrichsville, O., April 27.—The Rev. Walter L. Wilson was arrested yester-

day morning on a charge of bigamy. Legal notice was served on the minister Thursday that Mrs. Jane Wilson, Armadale, Lithgoshire, Scotland, had applied for a divorce in that country.

The plaintiff claims she was married to him in 1880. She says they lived together for twelve years and then her husband came to America. Wilson has lived here for several years. He is married to Annie Dicky, who is prostrated by the news. Wilson admits he left a wife in Scotland.—Chicago American.

These soul savers can't have any peace. The sisters all want to marry them, and then, if out of the kindness of their heart they marry two or three of them, the good men are arrested and persecuted.

—“Does Religion Pay?” asked the Rev. F. C. Priest in his sermon yesterday at the Universalist Church of the Redeemer. He argued that it did, and said that until people in general became convinced that it did they commonly maintained a passive or even an antagonistic attitude.

“Many well-intentioned people have sought to win converts by a radically different course,” he said. “They have approached unbelievers only to call them hard names. Agnostics and atheists are generally perfectly aware of their agnosticism and atheism. What they need is enlightenment, truth, with respect to the Christian religion's value to themselves, which, as yet, they have been unable to comprehend.”—Chicago Tribune.

Does religion pay? Not so well as it did when there was a Devil and a red-hot hell to aid the preachers in hoodwinking the people.

—The Rev. Henry Irving Rasmus, pastor of South Park Avenue Methodist Episcopal Church, preached yesterday on the subject, “An Unholy Alliance.” In the course of his sermon he said:

“The battlefield of his republic is the conflict between Christian faith and infidelity. Infidelity is not dead, nor does it sleep. There is at present a movement to erect a temple in the heart of Chicago in memory of the greatest and

most brilliant agnostic of his time, Robert G. Ingersoll. No rightly balanced man can object to such a structure in commemoration of the man, but to perpetuate the teachings hostile to Christianity, of which he was the champion, it can only be regarded with regret, and these it will perpetuate long after the man is well nigh forgotten."—Chicago Tribune.

—Des Moines, May 7.—"Wu Ting Fang is a liar and the truth is not in him," said the Rev. J. E. Cathell, rector of St. Paul's Episcopal Church.

"He is a very good Chinaman and is also a very smart man, and is serving his country well, I have no doubt, but he is trying to fool the American people, and a comparison of his statements with those of Minister Conger, whom we all know to be truthful and reliable, shows that Mr. Wu has been doing some tall lying.

"I am opposed to giving him an opportunity to speak in the Chautauqua meeting in this city because it is not our business to give him an opportunity to spread misinformation among our people."

Every one can perceive who reads the above item that the Rev. J. E. Cathell is a gentleman and in favor of free speech, and it was a mistake naming him Cat-hell.

—Now comes the Rev. J. Ward Gamble, a Methodist preacher of Manasquan, N. J., who wants "an up-to-date Methodist hymnal." He says it is ridiculous that 300 of the hymns in the old book were written by the Wesleys. He calls them "trashy ditties" and "sacred slops," intimates that they are "canned goods," and demands something fresher. Has the octopus laid its impious hand on New Jersey Methodism?—Chicago Tribune.

Rev. Gamble is right. The church needs not only an up-to-date hymn book, but an up-to-date Bible and up-to-date creed. This reminds us of the familiar story of the boy who owns a jackknife. He broke all the blades and

bought new ones. Then the handle was destroyed and he purchased another, and then the question with him was whether he owned the same knife or a new one. And now when the church has got a new hymn book, a new Bible and a new creed, will it be Christianity or some other religion?

—Mark Twain was handled without gloves to-day at the meeting of the Congregational Clerical Union held in the United Charities building. The point of attack was Mr. Clemens' criticisms of the missionaries in China. The president of the union, the Rev. Dr. Wyland Spaulding, himself took the floor and told his opinions of Mark Twain. "All that can be said of Mr. Clemens," said he, "is that he is a man of low birth and poor breeding. He has not had the decency, now that there is shown to be no authority for the statement he made, to come out and retract. The average man who does not know much about a subject will not talk on it. Mark Twain does the opposite. The mere fact that he, one man, made the unsupported statement that other men are doing wrong is not proof of his position."

This shows that Mark Twain's shot at that colossal fraud, foreign missions, took effect. Now we would like to hear Twain's opinion of the Rev. Dr. Wayland Spaulding, one of God's anointed.

—"What Has the Bible to Do With Religion?" was the subject of the Rev. W. Hanson Pulsford's sermon in the Church of the Messiah yesterday. He said in part:

"The theory that the Bible is the infallible and only word of God has gone the way of all false theories, and we to-day are in the position of those who have taken the church at its word and of the two alternatives, the infallible scripture or nothing at all, have chosen the latter. In a dim way people assent to a certain indefinite claim of authority for scripture, but practically accord to it not the slightest value. * * * It has no authority in itself. Things are no longer true because the Bible says them. Yet in so far as in the Bible we come into

companionship with great souls so as to feel the inspiration of the energy and depth of this human nature of ours in them, the Bible takes its place among the forces which go toward fostering the higher life of man."—Chicago Tribune.

Suppose a clergyman had preached that way fifty or even twenty-five years ago, what would have happened?

—During one of the last birthday celebrations of the poet Whittier, he was visited by a celebrated oratorio singer. The lady was asked to sing, and, seating herself at the piano, she began the beautiful ballad, "Robin Adair." She had hardly begun before Mr. Whittier's pet dog came into the room, and, seating himself by her side, watched her as if fascinated and listened with a delight unusual in an animal. When she finished he came and put his paw very gravely into her hand and licked her cheek. "Robin takes that as a tribute to himself," said Mr. Whittier. "He also is 'Robin Adair.'" The dog, hearing his own name, evidently considered that he was the hero of the song. From that moment, during the lady's visit, he was her devoted attendant. He kept by her side when she was indoors, and accompanied her when she went to walk. When he went away he carried her satchel in his mouth to the gate, and watched her departure with every evidence of distress.—St. Nicholas.

—Lightning disproved the old adage about never striking twice in the same place by striking the steeple of St. Thomas' Church yesterday afternoon and tearing off much of the slate covering. The church stands at Fifty-fifth street and Kimbark avenue. Shortly before 3 o'clock a loud crash was heard, followed by a shower of slate. The falling slate broke several colored glass windows, but did no other damage. Three women who were praying in the church felt the shock, but were uninjured. They ran from the building in terror and hastened home.

A panic was caused in the St. Thomas parochial school, which stands but a few

yards distant from the church. The 200 pupils jumped from their seats and it was with the greatest difficulty that the teachers prevented a mad rush down the stairs.

If the Free Thinkers erect the proposed Ingersoll memorial temple in Chicago and lightning should strike it only once, how the preachers would cry out that it was a visitation of Providence, and then if it was struck the second time, that it was nothing less than an exhibition of God's wrath.

—A question which has been agitating the Methodist Church for many years—namely, whether women should have the right to be heard and to vote in the councils of the church—was discussed nearly all day to-day at the New York East Conference in Brooklyn. It arose over the constitution proposed for the church at the general conference last May, which must be approved by two-thirds of the annual conferences before it can be adopted by the next general conference. The proposed constitution provides for the admission of women delegates into the general conference and the annual conferences which have voted on it have with few exceptions approved of it. The New York East Conference, however, declined by a vote of 140 to 73 to approve it.—Chicago Tribune.

What injustice. The principal supporters of the church are women. Three-fourths of the congregations are women, and most of the men who do support and attend the church do it solely to please their wives, but still women are not considered good enough to be heard and to vote in the councils of the church.

—"The Sentinel of Liberty," published weekly at 324 Dearborn street, Chicago, a Christian paper which advocates the entire separation of church and state, and which every Free Thinker should subscribe for who can afford to, reports in its issue of April 25 the following:

Already there have been hundreds of cases of arrests, in many cases followed by fine and imprisonment, and even the

chain gang, for Sunday work. A man was convicted for painting a church on Sunday; another was convicted for planting potatoes on Sunday; another for plowing on Sunday; another for doing carpenter work on Sunday; another for fixing his wagon brake on Sunday; a boy of 14 for shooting squirrels on Sunday. Not long ago a gentleman in Arkansas gathered on Sunday morning some early peaches which were overripe and in danger of spoiling; he was brought before the court and convicted and fined \$25. A man and his son hauled some rails on Sunday; they were Christian men, but observers of another day. They were put in jail.

So we see the bigots are getting in their work in many places in this free (?) country.

—Winside, Neb., May 4.—Theodore Erickson, an old resident of this place, has become devoutly religious of late and claims he daily receives messages from the angels as to what he shall do and say.

Recently he announced to his family that the angels bade him cut off his left hand with an ax. Little attention was given his words. The family was horrified an hour later to hear the old man's trembling voice call out, "It is done, it is done."

Erickson had placed his left hand on the sidewalk and with his right hand had cut it off at the wrist with a hand ax. Then coolly laying down the ax and leaving the hand he sat down on his doorstep and called to his family.

Although always considered a strong-minded and level-headed man, it is believed Erickson has now become unbalanced over religion.

Religion has "unbalanced" more minds than any other thing in this world, in fact, a man's mind is generally unbalanced in proportion to the amount of religion that he has. A great "revival of religion" in a community is nothing less than an epidemic of insanity.

—Dr. S. W. Wetmore of Buffalo, N. Y., sends us the following under the title of "Comrades, Attention," and re-

quests that we publish it in this magazine:

One of our most worthy members is in sore distress, and we must do our duty in time of need. Mr. Watson Heston (the distinguished cartoonist) of Morristown, Tenn., is in poor health, and unable to do anything outside of his profession. He is too proud to beg, and only asks you to patronize him by sending your photograph, which he will enlarge in crayon or colors for almost a pittance. (See his advertisement in the Blue Grass Blade.) If you have no work to do, chip in your little mite, with which he hopes to raise \$150, to open a photograph gallery, where his wife can assist him in getting a living.

I hear from his friends that he would not refuse a fractional part of a dollar even. I have just sent him \$5 and will send him more soon. Now, don't wait for some other fellow to help. Do your part now before you forget it. I have just received a very fine pastel portrait of myself, 20x24 inches, showing conclusively that he is a great artist, and I know you will be pleased with his work.

We hope all who can afford it will respond to this call immediately.

—Baltimore, Md., May 3.—"I left my reverend title and my church coat hanging together on the back of a chair at home," declared the Rev. A. F. Sterger of Trinity Evangelical Lutheran Church, as he stepped upon the platform to deliver an address on "Temperance" to the Retail Liquor Dealers' Beneficial Association. The Rev. Mr. Sterger spoke in part as follows:

"I've brought with me only the sympathetic heart of a man for his friends. I don't like to see you trodden down. I have spent many hours with saloon people listening to their troubles, and I know that their lives are hard.

"When I go into a saloon and stay there for an hour, and maybe take a glass of beer or wine, I come out as good a man as I was when I went in.

"I will not subscribe to temperance, for I like a glass of wine or beer myself, and take it when I choose.

"I would, if I could, go to the people who are against your business and tell them to go and see it before they con-

damn it. It is as good and as honorable as any other business, and the day will yet come when people will respect it."

Rev. A. F. Sterger is a sound Bible preacher. Did not St. Paul, the founder of Christianity, say: "Take a little wine for the stomach's sake?" and did not Jesus manufacture a quantity of wine for a wedding party that was already drunk?

—Louisville, Ky., May 3.—(Special).—Led by a preacher, the May Music Festival chorus balked at the word "hell" at rehearsal to-night and will not sing it in the approaching concert. Rather than have a strike Director McConathy scratched the word. In the chorus of "Phaydrig Crochoore" appears this line:

"But Michael O'Hanlon loved Kathleen as well as he hated Crochoore, and that same was like hell."

This line proved too much for the Rev. E. C. Dargan, a professor of the Southern Baptist Theological Seminary. At the general rehearsal to-night he announced that a majority of the chorus, which is partly composed of the church chorus of the town, demanded that "it was right well" be substituted. Prof. McConathy was disposed to insist on the libretto, but the odds were against him, so he gave in.

But over 100 of the chorus are ready to sing "hell" and say they will sing the line with sufficient emphasis to drown the "well" of the church choir faction.

Why should it be any worse for the chorus to sing "hell" than for the preacher to preach it?

—New York, May 6.—The latest mail from China says a Washington special to the Tribune, has brought to the State Department new proofs of the terrible and perhaps irretrievable conditions which exist under the foreign military rule in north China, involving a situation not hitherto fully realized even in Washington, and utterly unap-

preciated in the United States generally. The character of the information which has now come into the administration's possession is summarized in the following extracts from a communication written by one of the most trusted officials in the service abroad and mailed from Peking a month ago:

"If the whole horror of the murder and pillage done between Tien-tsin and Peking comes to be understood in the United States and in Europe, the sum of it is so great as compared to the number of Christians who have suffered at the hands of the Chinese that, rightly or wrongly, the Chinese are likely to be held the injured party. Lancers wantonly impaling little children by the wayside in the streets of Peking are some of the least of the well-authenticated horrors, and to some foreign soldiers a dead Chinese Christian is just as satisfactory an evidence of no quarter as a dead Boxer. They neither know nor care for such trifling distinctions."

—The friends of Rev. Dr. George D. Herron caused to be sent out through the Associated Press the following interview with Mrs. Herron:

The divorced wife of Dr. George D. Herron declares she has no hostility or ill feeling toward her former husband or toward Miss Carrie Rand, who, it is said, has supplanted her in his affections. Further, she resents criticisms of the professor's course and declares his private affairs have nothing to do with his public career. * * * When it was suggested that Mr. Herron was not wealthy enough to pay a large amount of alimony, and that perhaps Miss Rand was supplying the money, she made no answer. She averred it was of no concern to her whether Dr. Herron and Miss Rand married to-day, to-morrow or any other time, and that the public could draw its own conclusions. She said that for eight years Miss Rand had visited their home just as if she were a sister of the professor or herself. * * *

When it was suggested that under the circumstances she showed surprising lack

of resentment toward Dr. Herron, Mrs. Herron exclaimed: "I will say this: Neither Dr. Herron nor Miss Rand has a better friend in the world than myself. I think Dr. Herron is exactly right in refusing to say a word for publication." She said that she would be willing to defend Dr. Herron were he brought before a Congregational meeting.

This was a big morsel of comfort for the opponents of the marriage institution which they published with great gusto, but we could not believe that any intelligent woman would so demean herself, and soon after we read another and more reasonable dispatch in the Chicago News of May 3, stating that:

Mrs. Herron, in a telegram from Columbus, S. C., to a friend, denies an interview credited to her in defense of her former husband.

—Dr. Parkhurst's eloquent appeal to the mothers of the race in the New York Tribune of Sunday, March 10, to help in combating the terrible social evils rampant in this metropolis, is as aggravating as pathetic, seeing that woman's influence for good is hopelessly crippled by her political, civil and social disabilities, by law, church and state. Reading the strong appeal by the reverend doctor, and appreciating the helpless condition of woman herself, I thought of Shakspeare's "Titus Andronicus," in which play rude men seize the king's daughter, cut out her tongue and cut off her hands, and then bid her go call for water and wash her hands.

In order to abolish the evils in a great city by her influence, woman must have a voice in regard to the laws and the officials who administer them. The ballot is a citizen's tongue and hands. Without a ballot, and the dignity and power that sceptre gives, the moral influence of the city mothers is essentially crippled in combating the evils of society. If educated, intelligent and virtuous women had the right of suffrage, our best men would always

find in them a reserve moral power to establish a safe and stable government.

In William Shakspeare, England's greatest poet, we had a brave advocate long ago. In his three plays, "The Merchant of Venice," "Taming of the Shrew," and "Titus Andronicus," he shows in Kate and Lavinia the cruel degradation of tyranny, and in Portia, the triumph of woman's keen sense of justice. If Bishop Potter, Bishop Doane and Dr. Parkhurst would join the Woman's Suffrage Association, they would soon arouse women to their duty, and thus restore the equilibrium of sex in the moral and material world. —Elizabeth Cady Stanton in the Woman's Tribune.

—We clip the following from the Chicago Tribune, which shows that the clergy are beginning to understand the situation:

The proportion of women in the churches is increasing and that of men decreasing, said the Rev. R. W. Rogers in his sermon at Lake View Congregational Church last evening. "To-day," he said, "there are indications that the church is becoming 'womanish,' both in habits and thought."

"Something must be undertaken to regain the interest and patronage of men," continued Mr. Rogers. "If we go to the root of the problem is it not apparent that the first change that should be inaugurated is that of creating a more vigorous and virile atmosphere in the church? Women can be held by sentiment. But by nature man is attracted by strength, reason and principle. The flowery discourse and effeminate song has continued to feed the nature of woman-kind; but in too many instances the men have deserted the pews for solid reading because there was not enough thought or moral fiber in the sermon. There is many a political harangue that has touched the God in man more effectively than some sermons.

"It is true that women are indispensable in religious work. But the atmosphere of a living church must have something more than the womanly qualities of sympathy and patience. When the at-

mosphere of the church is shot through and through with a practical purpose, with divine facts and principles, then, like the Nazarine, it will draw all men unto it."

How will the good sisters like this clerical slap in their faces? "It is true," says the Reverend Rogers, "that women are indispensable in religious work," and then the preacher insinuates that this "work" is about all they are good for. "Something must be undertaken to regain the interest and patronage of men." You see the smiles of the sisters are good, but smiles and new bonnets do not pay salaries. It is the "patronage of men" that is needed. How to get this is the burning question.

—John Maddock sends us the following in the place of God:

As the term God carries with it the idea of a big man, and as the science of Monism teaches a contrary notion of the Ruling Power in the universe, we have decided to use a more appropriate name, and one which covers the whole ground without any chance for gainsay. The term, "God," properly belongs to religion, not science. Dynamics "treats of the action of forces producing motion in bodies;" hence, that which causes the motion in bodies is the ruling power in all things.

When talking with Mr. J. B. Alexander, author of the Dynamic Theory, upon the subject, he suggested that the right term to use to express the power which reigns in all things, should be The Dynamis, which is the English of the Greek Dunamis. The Dynamis stands in its relation to all animal forms and mineral and vegetable formations as the sole cause of their combinations, endowments and evolutions. Every form and formation is one with the Dynamis as regards material, but not as regards power. The forms and formations are subjects of the Dynamis; the Dynamis is the absolute ruler in all. In other words, the Dynamis is universal, potential matter, the great womb out of which all things are born, the parent of all forms and conditions, the author of all births, careers and destinies. We take

away the diminutive personal God, and we put the great Dynamis in his place. We take away the careless God of superstition, who, as it is inferred by the Scriptures, stood idly by and let his children be tempted over what they were able to bear, and so brought sin and misery upon them, and we put the great Dynamis in his place, which has never left its offsprings a moment in jeopardy, but is freely and justly working out their deliverance from sin and misery in its own way by gradual evolution.

P. S.—Mr. Maddock desires us to say, in explanation of the above, that he does not materially disagree with Mr. Otto Wettstein's idea of God in his article in the May magazine. In view of the fact that he (Maddock) mentions the term God in an article in the same number he desires this statement to be made.

—Hon. John Hooker died at his home in Hartford, Conn., on the 22d day of last February. He and his wife, Isabella Beecher Hooker, have been for the last fifteen years subscribers to this magazine, and often contributed money to its support. They were both earnest and intelligent Freethinkers. Mr. Hooker was born April 19, 1816, in Farmington, Conn., and graduated from Yale in the class of 1837. He studied law in the same institution, was admitted to the bar of Hartford County, and for several years before his death was the oldest living member of it. He was regarded as a man of distinguished ability in his profession. Though never an office seeker, Mr. Hooker represented his town in the Legislature in 1850, and in 1858 was appointed reporter of the decisions of the Supreme Court and held that position continuously under seven consecutive justices till he retired Jan. 1, 1894. The greater part of "Connecticut Law Reports" were prepared and published by him, "his painstaking handiwork appearing on every page."

The Weekly Examiner, published at Hartford, Conn., Mr. Hooker's home,

said of him, after stating that he passed away on Lincoln's birthday: "Mr. Hooker was a man of the same manhood and citizenship as Lincoln himself. He was progressive minded, patriotic, brave, unselfish, devoted and the soul of honor, all that a worthy descendant of a noble and illustrious ancestry should be, for he was a lineal descendant of the celebrated Thomas Hooker, the Puritan founder of Hartford, and the first formulator of a written constitution.

"And his connections by marriage were of another illustrious family also, that of the Beechers, which gave to America the great preacher of Plymouth Church, also the renowned author of 'Uncle Tom's Cabin,' Mr. Hooker's own wife being the almost as widely known Isabella Beecher Hooker, one of the most distinguished woman suffragist advocates and orators in the country, and who survives her husband."

This magazine was mailed to Mrs. Hooker, but usually the annual subscription was sent us by Mr. Beecher, always with a good word for the magazine, which gave us great satisfaction.

—Geo. Hickenlooper of Washington, D. C., sends us the following:

From an article written by Prof. Goldwin Smith, entitled "Religious Progress," which I find in the Washington Sunday Times of the 14th inst., I clip the following extracts:

"Minds of the finer cast have preserved the religious spirit, while they have thrown off the shackles of creed, and even regarded the whole religious question as a matter of doubt and suspense. * * * Agnosticism is the condition into which a large number of educated minds have been, more or less, consciously passing or drifting. But while in some of them, a religious spirit still prevails, and the hope is cherished of a new religious dawn, others seem to be defi-

nately settled in the conviction that theological inquiry is hopeless, and that our knowledge must be forever bounded by that which our senses and science tell us about the law or forces of our own world.

"It is well known that the most advanced minds of the age—scientists, philosophers, astronomers and profound thinkers—are strongly tinctured with atheism or agnosticism. They have very little to do with questions of theology. Matters of infinitely greater moment occupy their attention."

The dictionaries define "Theology" to be "the science of God." But the truth is it is no science at all, only the dreams and imagination of the priests and bigots. Real scientists have no use for it. As Prof. Smith says, "matters of infinitely greater moment occupy their attention." Scientists deal in facts, not fiction.

—New York, April 17.—The Rev. John Owen Bache, who disappeared from this city Feb. 28, 1895, is living in Tamatave, Madagascar, under the name of Thompson. With him and known as his wife, is the beautiful young woman who called herself Mrs. Brown, and who was the clergyman's inseparable companion for some time prior to his sudden departure.

The present whereabouts of Bache was disclosed by a New Yorker, who has just returned from Tamatave. He and his companion are received in the best society.

Mr. Bache was for a time the rector of the Church of the Mediator. He owed \$6,000 when he went away.—Chicago American.

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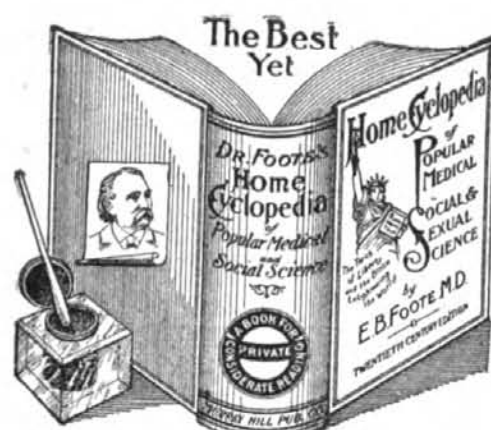
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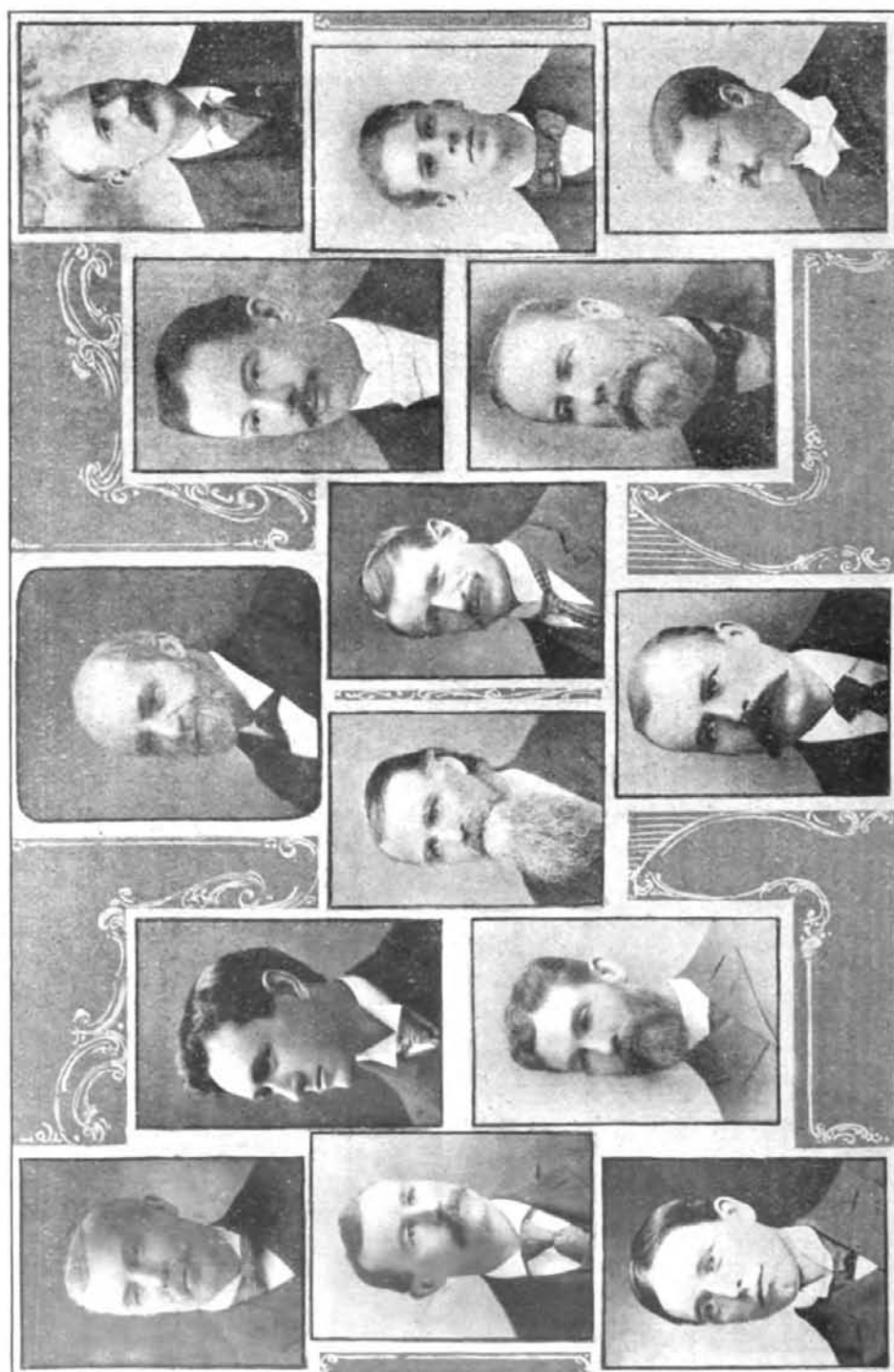
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FREE THOUGHT MAGAZINE

JULY, 1901.

HINDOO INFLUENCE ON EARLY CHRISTIANITY.

BY RATNA SENANAYAKA.

HOWEVER our modern Christian friends may claim their religion as being a direct revelation from God, it is nevertheless obvious that the pioneer Christians (Moses and the Hebrews), in laying the foundations of their social systems and political institutions, did not escape

that ancient Hindoo influence which pervaded Persia, Egypt and other Asiatic countries.

If the laws, customs and institutions of Judea so strongly recall those of India as to suggest Hindoo colonization, how could it have escaped likewise a religious influence?

The fact must be kept in mind that the Hebrews were born and bred in Egypt, the first country (through Indian colonization) to be affected by that antique civilization which has radiated even to Europe.

That Egypt was so colonized is proven, not alone by the strong resemblance to India of its government, arts and religion, as preserved by the immigrants upon the new soil, but also



RATNA SENANAYAKA.

by its ancient name of Sanskrit origin, "Aguphta," signifying "the country of the Nile."

These being facts acknowledged by researchers, we will without further explanation endeavor to demonstrate the Hindoo influence on the Bible either directly or indirectly through the Egyptians.

According to the testimony of Moses, himself a Hebrew, his race, while slaves to the Egyptians, had multiplied to such an extent as to form a nation within a nation, seriously alarming the Egyptian King Pharoah, who, after failing in every effort to lessen their rapidly increasing numbers, ordered the destruction of every male infant at birth.

One poor mother in desperation inclosed her child in a willow basket and consigned it to the mercy of fate by concealing it among the rushes of the river Nile. That fate was kind enough to smile, we all know, through familiarity with the story of Moses, his discovery and adoption by Pharoah's daughter.

Having been reared as a royal child at the court of kings, and therefore familiar with their customs until forty years of age, he undoubtedly shared the privilege of all high-born Hindoos and Egyptians, of being initiated in the temple, into the religious principles and laws of the country.

This explains whence came the enlightenment, enabling him to establish theocratical and priestly societies so similar to those of India and Egypt, and of which Christianity is the outcome.

While still an inmate of the royal household, he learned of his Hebrew descent; the knowledge of the oppression of his race as slaves to the Egyptians aroused within him feelings of kinship and sympathy, resulting in his resolve to accomplish their deliverance.

He led them through the desert into the wilderness, where they sojourned for forty years. Owing to their previous state of bondage, covering a period of over four hundred years, they naturally were without knowledge or education, either inherited or acquired; and Moses realized the necessity of administering laws to this undisciplined horde, in order to perfect the organization of a civilized nation—to be. Accordingly was written in the wilderness, his laws, on tables of stone; later, a portion of the accepted Christian Bible, which was in truth but a modified reproduction of the Hindoo Sacred Writings, as studied by him under the direction of Egyptian priests.

He revises the Hindoo legends of God and the creation, but prescribed the same laws, sacrifices and ceremonies; divided the people into castes; and adopted the same penal system.

BELIEF IN ONE GOD.

Hindoos, like Christians, recognize but one God, as defined in the Mahabarata—"God is one, without form or parts; Infinite, Omnipresent and Omnipotent. He made the heavens and world to spring forth from infinite space. He is the Divine mover, the great originating essence, the efficient and material cause of all."

The seeming polytheism of Hindooism, is because of the worship as deities, of the many manifestations of the one Supreme Being.

The Vedic poet declares:

"The Ganges that flows—it is God.
The Ocean that rose—it is God.
The Wind that blows—it is He.
The cloud that thunders,
The lightning that flashes,
It is He who is All in All,
Because all is in him."

Christians claim belief in but one God, yet we find in Genesis of the Bible, the attributes of, or reference to, more than one—as:

"Let us make man in our image, after our likeness."

"The serpent said to the woman, ye shall be as gods, knowing good and evil."

"And the Lord God said, behold the man is become one of us, to know good and evil."

* * * * *

The Vedic doctrine, although a deep philosophy, combining the theories of creation and evolution, appeals more directly to the logical mind than the more allegorical one of the Bible.

Moses was too sagacious to present these teachings in their profound and philosophical aspect to this slave race, with its limited powers of comprehension; hence the necessity of simplifying and presenting them in allegorical form, in a manner commensurate with the degree of intelligence possessed by the people.

We will not explain at length the principles of the Vedic philosophy, but by comparing a few quotations from it with those of the Bible, show the evidence of the latter's teachings being founded upon those of the Vedas.

According to Veda, matter is subject to the same natural law of change regarding existence and decomposition as is vegetable life. The

period of life and activity is followed by one of death and rest. Everything that has origin, decays.

The period of Prayala, or "Night of Brahma," was the utter dissolution of all that existed, and corresponds to 4,327,000 years of human reckoning, during which time the germ of all things regenerating itself into the bosom of Brahma, became as a great light diffusing itself over all and dispersing the darkness. As the celestial spirit became thus manifest in the strength and power of all its majesty, chaos was transformed into a fruitful womb, prepared to bring forth the universe.

Then Narayana, the divine spirit, moved upon the waters, and by his supreme omnipotence, the earth and everything there was gradually brought into existence.

Narayana (from Nara—divine spirit, and Yana—he who moves upon the water) was later called Brahma, and recognized as the Supreme Being, the creator, God the Father. This strikingly corresponds to the Bible account of the creation. "The earth was unformed and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters."

The Vedas further describes the earth as prepared for its inhabitants, as carpeted with living green; furnished with shrubs and trees bending under a weight of fruit for their refreshment; ornamented with fragrant and brilliant-hued flowers—God's pictures; canopied with star-spangled fathomless blue; and the whole abode made harmonious and attractive by melodious song-birds and sportive animals.

Brahma being gratified with the sublime work of his creation, he perceived that the time was come to fashion a species of a higher order. Two beings, male and female, were the result of the first germs of human life. These he endowed with the power of reproduction—like animal and plant life, but having greater superiority by being invested with the "Ahamkara"—consciousness, and the power of speech. They were inferior only to God and the angels.

The man was distinguished by form, strength and majesty, and named "Adima," meaning the first man. The woman received grace, gentleness and beauty and was called "Heva," which signifies—what completes life.

God thus proclaimed the equality of man and woman in heaven and on earth, and gave them for an inheritance, the "Lanka"—the beautiful island of Ceylon, commanding them or their descendants never to leave it.

"Go," said he to Adima, "unite and produce beings which shall be your living image upon earth for ages and ages after you shall have returned to me. I the Lord of all that exists, have created you to worship me throughout your life, and those who shall have faith in me shall share my happiness, after the end of all things."

Adima and Heva lived many years in perfect happiness, with neither suffering nor disturbing cares; but as even the smoothness of perfect happiness will sometimes grow monotonous, so Adima was at length besieged by disturbing desires, by the evil spirit, in the form of Rakshya.

"Let us wander through the island," said he to his wife Heva, "and see if we may not find some place even more beautiful than this." So together they wandered for days and days, finally arriving at the southernmost extremity of the island, whence they gazed longingly across the sea at the land, so attractive and alluring by reason of its distance, that the vision was to them one of enchantment.

"Behold what a beautiful country," exclaimed Adima, "and what fine fruit such trees must produce. Let us go and taste them, and if that country is better than this we will dwell there."

But Heva besought him to do nothing to irritate the Lord. "Have we not pure water and delicious fruits here," said she. "Why should we seek other things?" "True," replied Adima, "but we shall come back. What harm can it be to have visited this unknown country that presents itself to our view?" Finally Heva agreed. Then Adima, placing her upon his shoulder, crossed the sea through a narrow, shallow, rocky channel, which connected the isles with the mainland. This place is still known as "Palam Adima"—Adam's Bridge.

No sooner had they touched the other shore than trees, flowers, birds and all that had attracted them from the opposite shore, vanished. It had been but an illusion raised by Rakshya, the evil one, to tempt them to disobedience.

They quickly turned to retrace their steps, but behold, the rocky bridge also had disappeared. It was destroyed by the divine displeasure.

In terror they threw themselves upon the bare ground and wept. The voice of the Lord came from the clouds saying, "Adima, why hast thou disobeyed me, and broken my commandment which I gave thee, never to leave the island?"

The author of all things was about to curse them, when Adima humbly besought him, saying, "Lord, curse me, for it was my fault, not hers."

Heva cried out, "Lord, if thou curse the man, curse me, too, for I

would rather die with him than to live without him, for he is the most near and dear unto my heart."

The second time came the voice from the clouds, saying:

"Woman, thou hast only sinned from love to thy husband, whom I commanded thee to love, and thou hast hoped in me. I pardon thee and him for thy sake; but ye may no more return to the abode of delight which I created for your happiness, through your disobedience to my commands. The spirit of evil has obtained possession of the earth. Your children shall be reduced to labor, and made to suffer by your fault; they will become corrupt and forget me."

Thus the fall of man from the grace of his maker is stated in the Ramatsariar text and the commentaries of the Vedas (the Hindoo Scriptures).

According to the Bible, God having created the heavens and earth, sun, moon, stars, fire, water, air, and all life of the lower order, "behold he found there was no man to till the ground." He said, "Let us make a man according to our own image, after our likeness."

So God created two persons, male and female. The man he named Adam," and Adam called the woman "Eve."

God made them superior over all his creation, and inferior only to himself and to the angels. He established them in a garden called Eden, filled with blooming flowers and fruited trees, with permission to eat from all save the fruit of one tree—the tree of knowledge of good and evil.

"The day," said he, "ye shall eat thereof, ye shall surely die." Which, interpreted, means, dying a spiritual death, or separating from God or Good; and being corrupted morally, by seeking bodily satisfaction here and there.

No sooner had Adam and Eve become happily settled in their earthly paradise than the evil one, envying their content, appeared to Eve in the guise of a serpent, tempting her by means of the forbidden fruit, to disobedience. She ate of it, and persuaded her husband to do the same. The Lord appeared and fulfilled his threat of punishment. The earth was corrupted, sorrows multiplied, and they were obliged to earn their living by hard labor.

After the fall of Adam and Eve, they went out east of the garden and there dwelt, producing many beings.

The reader will see that the biblical account of the creation and the fall of man, is merely a slightly altered reproduction of the older chronicle.

All other biblical legends, such as the flood and Noah's ark; Abraham's intended human sacrifice (the very name "Abraham" suggests the Brahmins of India); Job's patience during affliction; the wisdom of Solomon; Jonah and the whale; as well as the ceremonies of sin and peace-offerings, and the civil and criminal laws prescribed by Moses, are to be found in the Vedas.

The legendary resemblance between the Vedas and the Bible could be made more convincing by quotations in full from each source, could space permit. We will confine ourselves, however, to quoting parallel cases of civil and criminal laws only, of the Hindoos and Hebrews.

MATRIMONY.

The accomplishment of the marriage ceremony, by giving away of the woman by the father; the husband's acceptance of her; the written bans by the priest; the religious rites; music and feasting, were all recognized as Roman rites when adopted by the Christian nations who still continue to follow them, ignorant of the fact that they originated from Hindoo ordinances, which was the first law to proclaim that unity of marriage was an indissoluble bond, and whose theology declares, "Even death cannot separate the faithful husband and wife."

Hindoo law permitted but one wife, which fact was evidently overlooked by ancient Hebrews, who possessed a plurality of wives.

MARRIAGE OF HINDOO AND HEBREW WIDOWS.

According to the ancient Hindoo belief, a father can only attain to the eternal bliss through the atoning sacrifices and funeral ceremonies performed by his son on his tomb, and renewed on each anniversary of his death.

These annual sacrifices removed the last stains which otherwise would prevent the soul from reuniting with its creator—the highest form of felicity provided for the just. It is, therefore, of most importance that every man should have a son who may open the gates of the immortal abode of the supreme Brahma.

For this reason, the Hindoo religion appeals to the compassion of brother or kinsman, and aids him in sacrificing his own feelings to a sense of fraternal duty by marrying his brother's wife.

With the Hindoo, only the first son thus born belongs to the dead husband, becomes his heir, and is bound to conduct the funeral rites each year; all other children are recognized as the progeny of the rightful parent, whose sense of duty does not therefore interfere with his own hopes of a son to perform like ceremonies for him.

Should no second son be born to him, the law provides, by permitting his adoption of one, to bear his name, and to perform the post-mortem sacrifices for his soul's welfare.

Now for the Hebrew custom:

We read in the Bible (38th chapter Genesis) the following:

"Judah took a wife for Er his first born, whose name was Tamar. And Er, Judah's first-born, was wicked in the sight of the Lord, and the Lord slew him. And Judah said unto Onan, his second son, Go in unto thy brother's wife and marry her, and raise up seed unto thy brother." Then Onan married his brother's wife Tamar.

Again we read in Ruth:

"Boaz said, I took Ruth, the wife of Mahlen, to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren and from the gate of his place."

Many similar passages in the Bible show it to be a law among Hebrews, for the nearest relative of a man dying without a son, to marry the widow, the offspring being considered that of the deceased and sharing his inheritance.

But whence this custom or why so imposed by the Hebrew legislator, a thorough search of the Old Testament fails to disclose. It gives no light on the subject, no reason why the brother or relative should be under such obligation to the dead one, and in thus continuing the latter's family blot out, as it were, his own identity.

The fact is, this custom originating in India, was introduced into Egypt by Hindoo immigration, and copied by the Hebrews, who were ignorant of its real intent; and therefore is Judaism unable to give an explanation of this observance.

The Hebrew custom differs, inasmuch as that all of the succeeding sons belonged by law to the dead husband; which seems a rank injustice, as well as an absurdity—the continuance of one line of descendants at the expense and extinguishment of another line.

However irrational and illogical this Hebrew usage may appear, it is nevertheless obvious to the thoughtful mind that this also was but a preserved Hindoo custom, whose legitimate object was forgotten, in fact, it was the shadow without the substance.

DEFILEMENT FROM CONTACT WITH THE DEAD.

From the Vedas:

"Impurity from touching of the dead continues ten days. Who enters the house of the dead is unclean for ten days. When a man dies,

all the vessels in the house are impure. Vessels of metal are purified by fire. Vessels of earth are broken and buried. Man is cleansed by ablutions with the waters of purification."

From the Bible, Numbers:

"Whosoever shall touch the body of a dead man is unclean for seven days, and must be cleansed by aspersion of the waters of expiation. * * * All who enter the tent of the dead and all the vessels therein are unclean for seven days. The defiled defiles all that he touches."

Forbidden by the *Manu* (Hindoo legislator).

ANIMALS UNCLEAN FOR FOOD.

The regenerated man shall abstain from all animals that divide not the hoof, except those permitted by the scripture. The domestic pig is declared impure, although dividing the hoof.

All birds of prey, such as the vulture, the eagle, the kite; and all that strike with the beak and tear with the claws, are prohibited; as are also the crane, the parrot, the swan, the woodpecker, and all that seize their prey with the tongue; all fish that have not fins and scales, and all creeping animals, or those that dig holes with their claws, are forbidden as most impure of all"

Forbidden by the Bible:

As Moses names no animals unfit for food other than those mentioned above, it shows this to be another instance of a borrowed custom.

THE EATING OF DEAD ANIMALS.

According to the *Ramahsariar*, "The man who eats the blood of an animal permitted as food by the *Vedas*, is called the son of a vampire, and shall perish; for no man shall nourish himself with blood. Whosoever shall eat of the blood of an animal forbidden by the *Vedas* shall die of leprosy, and his soul shall revive in the body of an unclean jackal.

"Blood is the life; it is the divine fluid that waters and fertilizes matter, of which the body is formed; just as the hundred arms of the *Ganges* waters and fecundates the sacred soil.

"As it would be senseless to attempt to dry up the source of the great river, so neither may the source of life be uselessly drained nor profaned as food.

"It is through the blood that the divine essence, emitted from the 'Great All' (who is all and in all) and which is the soul, unites itself with the body. It is the blood which unites the foetus to the mother. It is by the blood we hold to God."

In the Bible, Moses likewise forbids the use of the blood of animals; and for the same reason—it represents the life.

ANIMALS FOR SACRIFICE TO BE KILLED BEFORE THE TABERNACLE.

From the Sama Veda:

"Let him lead his animals before the temple, and the priest shall slaughter it in offering to the Lord; and he shall sprinkle the blood of the victim upon the altar; for the blood is the life, and the life in departing should return to God.

"Who shall eat flesh without conforming to prescribed rules of the holy scripture, he shall die ignominiously, for he has shed blood without offering it to the master of all things."

Compare this with the Bible, where in Leviticus we read:

"Every man of the house of Israel who shall have killed an ox or a sheep or a goat in the camp, instead of slaughtering them before the tabernacle as offerings to the Lord, shall be guilty, and shall perish in the midst of the people, as if he had shed the blood of one of his fellows."

PRECEPTS FOR THE PRIESTS.

In the Vedas, for Brahmanas (Hindoo priests):

"Let the officiating Brahmin abstain alike from spirituous liquors and from the pleasures of love, before confronting the majesty of nature's Lord, to offer him the sacrifice of expiation in the temple. The spirituous liquors beget drunkenness, and the neglect of duty, and they profane prayer. The divine precepts of the holy scriptures may not be uttered by a mouth poisoned by drunkenness. Drunkenness is the worst of all vices; for it obscures reason, which is a divine ray from Brahma's self.

The pleasures of love permitted amongst men, and allowed to the devotee, are forbidden to the priests, when preparing themselves for contemplation of the great Governor of the universe.

"The Brahmin may not approach the altar of sacrifice, but with a soul pure, in a body undefiled."

Bible, Leviticus:

"The Lord also said unto Aaron (Hebrew high priest), You shall not drink wine, you nor your children, nor anything that intoxicates, when entering the tabernacle of the testimony, lest ye be punished with death.

"This precept is eternal and shall be followed by all generations who succeed you, that ye may have knowledge to discern what is holy and what is profane; what is pure and what is impure; and that ye may

instruct the children in the laws, of which the Lord hath given them by the mouth of Moses."

In conclusion, is it not well to recognize the truth (in view of the strong resemblance between the customs of Hindoos and Hebrews), that the latter's doctrines were based upon the former? inasmuch as history proved that the great current of Hindoo immigration was the means by which was established in Egypt all political, religious and social institutions as herein described, and which were anterior to the Hebrews.

Is it not, then, evident that Christianity, whose early structure was built upon the laws of Moses, is really of Hindoo origin? Can there be any question of which did the borrowing?

THE MEANING AND PROGRESS OF THE LIBERAL UNIVERSITY.

(Address of President Wakeman at the Close of the Academic Term, May 3, 301. E. M.—Revised for this Magazine.)

LADIES AND GENTLEMEN—or, rather, Friends and Neighbors: You will remember that this is our second closing of the University Season since the incorporation in the fall of 299 (1899) changed the struggling school into the beginning of a university.

We are here to welcome you all heartily and gratefully, for it seems that every Liberal family in the city and vicinity, and some from other cities and towns (from Salem, Woodburn, and Portland), are here, or here represented, to greet us.

Nothing could be more encouraging to us, and more strengthening to L. U. O., than this representative audience. Now we ask you never to forget that your support in this city and vicinity is the pedestal upon which this undertaking must rest if it is to stand at all.

Indispensable, indeed, is the support, aid and encouragement from abroad, but that cannot avail unless the foundation of L. U. O. in the hearts of the Silvertown and Oregon Liberals is as firm as the hardpan foundations upon which this building stands. Nor will you be surprised to find that all of your and our wishes have not yet ripened under the limited times and means since the Liberal school was first started at Silvertown.

You have noticed every spring that many of the students of the more advanced classes have not been able to remain and appear at our closing exercises. Thus you do not see our full strength to-day. The opening season has called the more advanced of our classes to their spring and

summer work, and left the younger and those resident in the vicinity to represent them.

As to the progress of the University since its incorporation, it has been reasonable and hopeful, and promises a successful future. We must remember that a University has been and always must be a matter of gradual accretion and progress. It does not rise like "an exhalation," nor like a building for completed use, like a summer hotel. In many respects it is more like the churches, cathedrals and monasteries of the older religions, out of which all universities have grown. They have taken years and some of them centuries, even many centuries to build. They are the monuments of the gradual accretion of means and resources physical, mental, moral, always joined and welded together by a dominating purpose into use and hopefulness for the future. For instance, our Roman Catholic neighbors at Mount Angel, only five miles from here, have also undertaken a great enterprise, including a university, church and monastery. They are taking time to build for time. Their foundation walls are ten feet in thickness, but as many as ten, and probably many more years, will it take to see the complete superstructure.

With us the case is similar, though on a different scale, under different circumstances. There is no old, wealthy and organizing sect behind us. Yet there is a far larger mass of people out of the old churches, whose sympathies and means would flow toward us, if they rightly understood the part that Secular and emancipated higher education is to play in the New Era which Science and social progress is compelling us to enter. We must extend and publicize learning and culture or abandon both liberty and civilization. This higher education of the people must continue to live in and by their universities. They are its home, and as such they will become at once sacred and popular, for they must inevitably largely take the position of the churches, since they will fulfill and sustain a similar function. A moment's thought will show you how true this is. Under the old religions, the higher knowledge of the world was sacred because it came to men through divine supposed inspiration and revelation from Deity received and taught through the churches, their priests and sacred colleges. It was thus only through them that the revelation of supposed truth became possible. The church was its center, and therefore the center of education and its Universities.

Now, my friends, how differently do we stand under the New Era? It is useless to deny that we have a new world and a New Era to deal with. The new, the Copernican Astronomy, and the laws of the equiva-

lent correlation of all the changes which create and sustain the Universe and us, every moment of our existence, give us a new and true world. In all important respects it is the reverse of that firmament-world supposed to have been revealed through the church and Bible. There is now no such world as was supposed, and all knowledge possible is open and free to the intellect of man. There is no divine, revealed, supernatural knowledge for the church to receive, or sacred colleges to teach. All of the knowledge they had, we now know, was really a very limited acquaintance with the things of this world resting upon enormous illusions of childish ignorance, which it is the mission of Science to dissipate.

The result is that Science takes the place of Theology as the explanation of the Universe and its laws, including Man with his origin and duties, his fate and future. That means that the Scientific, Liberal, Secular University, in the higher education, is logically and evolutionally destined to take the place of the churches and of all the colleges and universities directly or indirectly upon them!

From this point of view of the New Era the meaning and importance of our New University, our L. U. O. begin to appear. It is the decided leader, "for there is no other of its kind," in making the new and emancipated education of Science take the place of the childish illusions of old about the world. Abundant experience shows that unless Science is directly applied, they will continue obstructive and destructive indefinitely. Experience further shows that this application of Science must be made to the young and in the process of education. Hence the necessity of a Liberal University. Col. Ingersoll and the leading Liberals of the world have so concluded. Now there is no other course but to complete their plan by success now within our grasp.

From the very necessity of this situation the beginning of great things cannot but be small; but the day of small things is not to be despised, nor has the progress onwards towards the high calling of our University been unexpectedly small since its incorporation out of a small school two years ago. Think of it! Its grounds, now consisting of forty-four acres, have been obtained and cultivated; and now under Prof. Van Trump, they are being graded and planted with trees and prepared to be a beauty and a joy for the future. The buildings have been so far completed, that only the westerly wing of the main University remains to be constructed, and some small outbuildings.

The internal progress of its curriculum has been an advance as decided. For the first time the scientific order of the sciences themselves

has been made the foundation of a true University and of a new method of education. Thus the scientific solution of the world and of Man stands on our walls, as our and as the real University. All of which we are here now to realize in the several departments into which our courses of education are divided. Thus we are in the highest, truest, fullest sense a true, and perhaps in the scientific sense, the only true University. For have we not the only true foundation and ideal upon which a scientific explanation of the known Universe can be given? It may take much more time than we wish to realize this scientific explanation fully, but the laws of Science, evolution and social progress are on our side. They are irresistible, and the Liberal University and education must grow to success as sure as the earth and man moves onward!

But we have not only made great progress in the fundamental matters above referred to during the last two years, but we have passed dangers and out-rode storms inevitable to any enterprise of this kind, and have consequently a position stronger and safer than ever.

Thus time and experience based upon the past and fundamental liberality of Liberal patrons and friends enables you to see this Institution firmly founded. The next duty is to see that it is equally well sustained. Its usefulness to its immediate students and patrons is a matter of course. But far greater is its usefulness as the leader of the scientific method applied to education—of Science applied to religious concepts which have become superstitions. When the standard of truth and of the true educative method is raised on high and lightened from week to week by "The Torch of Reason," the standard by which all other higher education is to be measured is there. It becomes at once a criterion, a warning and a beacon light. It is the light—the Torch—set upon a hill which must be kept burning surer and brighter, until extended, repeated and reflected, it leads the way in banishing the darkness of ignorance and superstition, by a light that can not be hid.

That such a useful and glorious result of this nascent University may be now properly foretold and forefelt, is evidenced by the fact that it is becoming an object of sincere regard and affection among noble and devoted Liberal people who have its main purposes at heart. When all the supposed knowledge in the world came to and through the churches, cathedrals and monasteries which dotted Europe, was it any wonder that they became centers of affection, wonder, admiration and reverence, which still hover around them in these days of their comparative disuse and even ruin? For they were then the centers of such light as there was.

Now these emotions, enlightened and transformed by verified truth and its realities, will more and more center around the universities from which the light of the new truth, the truth of Science, emanates. Each class that graduates, each generation from whence they come, will feel more and more the necessity of replenishing the means by which only that indispensable light may continue to guide, enlighten and cheer the new world.

"It is a small college, yet there are those who love it," said Daniel Webster when pleading before the United States Supreme Court for Dartmouth, his Alma Mater, out on the cold, bleak hills of New Hampshire. Those words were of the "touch" which "make the world kin." A pause of reverent silence marked the affection and gratitude with which each one, of that cultured audience, recalled the seat of learning from whence he came, and those who had made his higher life possible.

This, too, is a "small college," but with a singularly great, noble, inextinguishable purpose. Already "there are those who love it." From their love, will come thought; from thought, care and prevision—and hence a provision, giving assurance that our successors will look back upon our present efforts and sacrifices with a reverent gratitude that should make us feel that it must be the highest usefulness and delight of our present to make its future secure.

THIRTEENTH ANNUAL CONVENTION.

The Thirteenth Annual Convention of the Oregon State Secular Union will be held at Forest Grove, Oregon, Friday, Saturday and Sunday, July 12, 13 and 14, E. M. 301. This will be the first time the O. S. S. U. has had its convention in this section for a number of years and the Liberals west of the Willamette River seem to be anxious to show us that we can have a rousing convention. Harmony prevails throughout the ranks and a splendid convention is assured. Attend if you can. An excellent program is being prepared.

Pearl W. Geer, President,
Clara Bailey, Secretary.

Silverton, Ore., June 1, E. M. 301 (1901).

SPIRITUALISM.—NO. IV.

J. M. PEEBLES, M. D.

AS PREACHERS take Biblical texts and too often preach away from them, I will take a "Free Thought" text in this essay from the clear-headed and spiritually-inspired agnostic materialist, "Saladin" (published in the London "Agnostic Journal," Nov. 24, 1900), and hold to it.



J. M. PEEBLES.

Here are his excellent words:

"I confess to a profound sympathy with the dead. They are not dis severed from us. They have ascended to a Pisgah height, from which they cannot see; they have eaten of a tree of knowledge, by which they know that we cannot know; on the ladder of evolution they have taken a step which we have not taken, but must take. And in the extreme moments in our destiny they come down and are with us; their spirit is in ours, even as their blood is in our veins. Who that is susceptible of the keener and more subtle of human yearnings has not experienced moments when the dead are with him—when he was about to ruin a woman and

his mother intervened from the tomb; when he was about to wrong a man and his father spoke from the grave? This world would be intolerable if, besides being the location of the commonplace living, it were not also for us the haunt of the sublimer dead. I have less ear for its sermons from the pulpit than from its voices from the dust. * * *

"As the creedists and dogmatists understand it, I pray not; but if prayer be ever a soul-force and a reality, it is so as the uttered or unexpressed intercourse between him who stands on the grass and him whose body moulders below it. * * * It is objected that prayer is a request for the contravention of the processes of immutable law. But prayer itself is a process of Cosmic law. A prayer can no more be uncaused than can an earthquake. He who prays for rain, or for any physical phenomena, prays the prayer of the fool. But he who prays in order to elevate himself into psychic sympathy with the beloved dead and the virtuous living, prays the prayer of poetic aspiration and divine vision. Herein is a solemnity, a pathos, and an ecstasy scarcely found to be elsewhere in the round of our mortal experience."

Inasmuch as Spiritualists, with all students musing at the feet of

Nature, believe in freedom and profound unprejudiced research, there is necessarily a strong cord of fraternal sympathy between all Free Thought Materialists and scholarly Spiritualists. Unitedly they have attacked the mossy citadel of error; valiantly have they fought the seventeenth century confessions of faith, and other iron-clad creeds, that mildew, cramp, and crush the loftiest aspirations of man's higher nature.

Iconoclasm had its place. It was necessary to remove the stones from the pathway, to clear away much ecclesiastical rubbish, and burn the tares of old-time superstitions in the fires of science and truth before laying the foundations of the temple of wisdom. All honor to the Humes, Paines, Volneys, Voltaires and Ingersolls of the past. Already are they enrolled among the immortals of history.

The surgeon probes the ulcer that he may the better heal. The woodman fells the forest and harrows the soil that autumns may wave with golden harvests. Destructionists are the left-hand helpers of the constructors. Thinkers abound in this morning of the twentieth century. They are the builders of the rational and spiritual; and such clergymen as the Rev. Savage, and the Rev. Heber Newton of New York, are aiding in demonstrations of the mighty fact of a future existence.

Honest doubt is honorable; conscientious skepticism is the flower-encircled gateway that leads to investigation, and investigation, careful and crucial leads to Spiritualism. Sir Wm. Crookes, the illustrious English scientist, was eight years a most patient student of psychic phenomena before he felt prepared to publicly announce his Spiritualism.

And here I must again state that spiritism is not Spiritualism, though they originate from the same root-word, spirit. Spiritism was termed of old, necromancy. It means the bare fact of converse in some form with the spirits of the dead. The phenomenon abounded under different names through all the dim, dust-covered ages of antiquity. It was necessary—and is doubtless necessary to-day, for those who deny a future life—those who believe that Newton and Shelley, Plato and Rousseau, and millioned great minds cried at birth, laughed in puberty, struggled up to the towering summits of a royal manhood and then suffered, while dying away into the silent iciness of eternal unconscious nothingness. Those encrusted in Silurian materialism may require thunderbolts of phenomena to startle, to convince them, that they are not all viscera, not all matter, resulting ultimately in dissipating energy.

But while the facts involved in spirit phenomena are necessary to some, they do not constitute the higher Spiritualism. The two words, as

previously stated, are not synonyms. They should not be used interchangeably. No scholar would confound idea with the ideal, office with official, spirit and spiritual; then why spiritism and Spiritualism? *Al* is a suffix, and every philologist knows that while all suffixes modify, some do more; they enshrine or enwrap a profound moral quality. Thus a thinking rational idealist is more than his expressed idea. And so a spiritual man, or a spiritually-minded man, is vastly more than a spirit man incarnate or discarnate.

The word Spiritualism is one of the deepest, broadest and grandest words that grace the English tongue; its corner-stone being spirit, Infinite Spirit. *Pneuma ho Theos*, Spirit is God, is the literal and liberal rendering of these Greek words ascribed to the martyr of Nazareth. And Spirit, immutable, unchanging Spirit, underlies, as I conceive, consciousness, force, motion, life, purpose, will, wisdom and love—all constituting the Absolute Good—the veritable Brahm of the ancient Aryan, and the profoundest thought of the modern thinker—the One-Being, manifest as substance, visible and invisible.

It cannot be disputed that the tendency of some, owing to organization, environments, and a depression in what might be phrenologically termed the coronal unfoldment of the top-brain region, is to ascribe all development—all evolution—to the material. It is difficult to reason with one who thinks that he thinks, though sometimes doubting it—difficult to convince, where one is certain that he originated from physical atoms, molecules and non-purposed forces and is on the thorn-paved highway through toil, sorrow and often excruciating sufferings, to atomic dust, or at best to the dream-land of a dubious “perhaps.” From the co-relation of non-conscious atoms up to reasoning rational man, and then down the decline to unreasoning, unthinking cadavers—death ending all, is in consonance with neither science nor evolution.

When Charles Darwin finished Carlyle’s “*Sartor Resartus*” and its plea for the higher religious life, the naturalist exclaimed, “It is all poetry and mist.” Contrariwise, when Carlyle finished Darwin’s “*Origin of Species*,” he flung the book into a corner of the room, exclaiming, “This is the philosophy of mud!”

Listen to these materialistic teachings and sense as you must, a rigorous heart-shiver.

“Man, the sum of atoms and cells in his make-up, is a conscious soul just so long as the brain maintains force enough to create mind.”—Gregg.

“Galvanism is the principle of life. * * * A galvanic pile pounded

into atoms must necessarily become alive. * * * In this manner, Nature brings forth organic bodies."—Oken.

"Without phosphorus there is no thought."—Moleschott.

"What are the instincts of animals and the mind of man, but the result of a chemical action of material processes."—Atkinson.

"If there is a spirit or a ghost inside of a man's body, no one knows where it is located, whether in the stomach, spleen, solar plexus, or brain."—Smolett.

"The soul, if that is the name for it, is evidently a function of the material brain."—Heine.

"Just as the liver secretes bile * * * so the brain secretes thought," or mind.—Voght.

The above condensed quotations fairly represent that materialism which is the direct antithesis of Spiritualism. The position that the gray brain-substance secretes or evolves mind is a preposterous assertion, and nothing more. It has never been demonstrated. The sense perceptions cognize nothing of the kind, while intuition repels the vague, irrational theory. The scalpel and knife are helpless here. The microscope is blind. The tongue of material science is dumb. A surgeon once said to me, "I have helped dissect scores of human brains, but never found any souls in them." "No, neither did you find any thoughts or ideas," was my reply. Consciousness, life, attraction, hope, aspiration, intelligence, reason, will—all the forces and invisible entities that go to make up the man—are beyond the scope of scales that weigh, or scalpel or of microscope. One might as well say that snowdrifts evolved coals of fire in January as that physical gray brain-substance evolves mind, which mind can soar high as the heavens, dive to the lowest depths, count the burning stars and almost measure the Cerulean spaces of a measureless Infinity.

What further answer do science and Spiritualism—the two halves of one circle—have to meet the statement that the material brain secretes the mind—that without phosphorus there is no thought, and that death, chilling and benumbing, stamps out the intelligence of royal-souled humanity, burying it in the resurrectionless grave of a dreamless nonentity? This is the brief answer. They are assertions, pessimistic assertions and nothing more.

The soul is the man. I am soul, conscious of my consciousness, and the body is a temporary appendage that I bear about for a season, something as does the turtle its shell. Surgery and physics have to do with the liver and the physical brain; while metaphysics, which is one step higher, has to do and deal with thought, reason, intuition, mind, con-

scious soul-force, the higher self and immortality. Metaphysics, while witnessing phenomena, probes and seeks to know the noumena. Metaphysics, over-reaching physics, reaches into the ether realms of spirit, the regions of causation. Physics tend towards matter, metaphysics toward mind and eternity. The child sees, the philosopher solves the problem of seeing in relation to light and vibration—the latter's concepts being characterized by experience and superior illumination.

It is still a question with many thinkers, whether what is denominated matter really exists. They consider it an hypothesis. Certainly the primordial atom has never been seen. Are atoms divisible? Are they pulsating vortices, polarized points of force, or what? While doubting the existence of matter, none doubt the existence of substance, visible and invisible. This book before me is constituted, as I see it, of matter in a certain form, which form suggests purpose; but a few well-aimed blows from a hatchet reduces it to a leaf-scattered, meaningless pile of rubbish. A brand of fire reduces the rubbish to ashes, and the ashes passed on to a chemist may be reduced by heat to complete nothingness—so far as sense-perception is concerned. The book before my eyes utterly disappears; and yet annihilation is both impossible and unthinkable. This book was an expression of conscious intelligence; a visible form projected from the invisible, the substantial, the abiding. The book existed first in my mind. It exists there still, and axe cannot hack nor fire cannot burn it.

The spiritual is the real. We, to-day, are the body interred in selfish worldliness—dead; while the dead, so-called, are the living. Conversing once with Emerson in his Concord library, I broached the subject of modern Spiritualism. He naively replied, "I have found no time to devote to what is termed spiritual phenomena. If true, I do not need them. The measureless universe is to me one mighty spiritual manifestation." "Mrs. Emerson," he added, "is much interested in Swedenborg and the phenomena related of him, Boehme and other mystics." If the universe is one grand "spiritual manifestation," and if the greater includes the less, then it naturally includes an ether-world of conscious communicating spirits.

This fact of a "frictionless ether-world of intelligences is reasonable," writes that eminent scientist and learned Professor Dolbear of Tuft's College. He says further:

"All study of the spiritual nature of man is inextricably united with the study of the universe. The powers and possibilities of the soul are

conditioned by its successive environments, which become finer and more ethereal in proportion to the development of spiritual energy. Science, that is continually penetrating the laws of the universe and revealing its mysteries, offers an increasing illumination on the nature and destiny of human life. This fact suggests to us the relation between the physical and the ethereal worlds. If the earth moves through the ether, not disturbing it in any appreciable degree, is it not conclusive that all the phenomena of our physical life are moving among the phenomena of ethereal life—not displacing or interfering with it, and that thus all about us is this finer universe unperceived except where some development of the spiritual powers perceives it, by means of that finer sight and hearing of the psychic senses?

"The discovery by Roentgen of the X rays; Marconi's discovery of the possibility of wireless telegraphy; Tesla's discovery of atmospheric currents—all these constitute a group of new insight into nature which are of the utmost importance—not only in revealing potent resources hitherto undiscerned, but as indicative of the progress of humanity in conquering new territory in the unseen. What is the nature of the spiritual world? we are always questioning; and the answer seems to be that it is a world corresponding to this, only of higher potencies. All the present life of humanity is two-fold, and is lived partly in both worlds—the seen and the unseen. Telepathy, that is now scientifically recognized as a mode of communication as real as is telegraphy, is a method of the unseen universe. Wireless telegraphy belongs to that realm. Just as rapidly as the power of the spiritual man develops and demands methods of life pertaining to the spiritual world, these methods are evolved. It is a part of the divine inheritance of humanity. "Natural things and spiritual"—these are interrelated in a manner that nothing can separate. But when the recognition of this becomes a conscious and intelligent one, then all the basis of action is enlarged and ennobled, and life has a new center."

This is the standpoint of the advanced scientists of to-day. Verily, science and Spiritualism shakes hands across the dreaded chasm, death. My sainted mother now whispers to me telephonically in a lute-like voice, vibratory and tender, "What you in the blindness of earth call death, we call birth—the new birth into a blissful world of memory and conscious immortality. We prepare to meet the loved at their coming, as the expectant mother prepares the garments for the unborn babe of her bosom."

But to the point again, touching "thought as being a secretion or function of the brain." Prof. James of Harvard University, probably the greatest psychologist in the world, honored alike in both hemispheres, thus testifies:

"When the physiologist who thinks that his science cuts off all hope

of immortality pronounces the phrase, 'Thought is a function of the brain,' he thinks of the matter just as he thinks when he says, 'Steam is a function of the tea-kettle,' 'Light is a function of the electric current,' 'Power is a function of the moving water-fall.' In these latter cases the several material objects have the function of inwardly creating or engendering their effects, and their function must be called productive function. Just so, he thinks, it must be with the brain. * * * But in the world of physical nature, productive function of this sort is not the only kind of function with which we are familiar. We have also releasing or permissive function; and we have transmissive function. * * * The keys of the organ have only transmissive function. They open successively the various pipes and let the wind in the air-chest escape in various ways. The voices of the various pipes are constituted by the columns of air trembling as they emerge. But the air is not engendered in the organ. * * * My thesis now is this: that when we think of the law that thought is a function of the brain, we are not required to think of the productive function only; we are entitled also to think of permissive or transmissive function. And this the ordinary psycho-physiologist leaves out of his account."

The Concord philosopher, Emerson, affirmed a mighty truth when he said:

"The soul of man is not an organ, but animates and exercises all the organs; is not a function like the power of memory, of calculation, of comparison; but uses these as hands and feet; is not a faculty but a light, is not the intellect nor the will, but the master of the intellect and will; is, in brief, the background of our being in which they lie."

These are inspired words. The soul, a potentialized portion of the Emersonian "Oversoul," is divine substance. It is the conscious, higher self. It is finitely causative and formative. It creates and projects thoughts, which thoughts are not "things" as we often hear, but etherealized substances, or polarized points of force. These may be transferred along the ether waves of the Kosmos by the law of vibratory motion. And so we have telepathy, or thought transference, from intelligences in worlds visible, and from worlds invisible. The bridge between the seen and unseen is daily becoming narrower. Science, the hand-maid of Spiritualism, has for the last half century been leading up to conscious converse with the invisible intelligences of the heavens. To the blind, even human intelligences are invisible.

Think back a century and contemplate the wonderful progress. It was in 1825 that England built her first railroad. Our first railway was constructed in 1829 and made six miles' speed per hour. In 1844 the first Morse message, "What God hath wrought," flashed over the wires from Washington to Baltimore. In 1876 the telephone was patented, and now

messages are voiced over a two-thousand-mile circuit. In 1858 petroleum was discovered, and brilliantly-lighted homes soon became common. Lister's discovery in 1872 revolutionized surgery, and anesthetics benumbed pain. Prof. Nasini has discovered in some volcanic gases the hypothetical element, coronium, which causes the bright line in the spectrum of the sun's corona. In June, 1877, by distinct processes, Cailet in France, and Pictet in Switzerland liquified oxygen and showed that all the permanent gases, so-called, may be liquified. In 1895 Prof. James Dewar presented the Chemical Society of London a laboratory apparatus for preparing liquid air. Since this he has liquified hydrogen. Prof. Ramsey, while examining the spectrum of a certain gas for evidence of the presence of argon, announced the discovery of three companion gases of argon in the atmosphere, krypton, xenon and metargon. They are believed to be elementary substances.

The discovery of ozone, which is a sort of condensed and active oxygen intensifying the vitality of the atmosphere, together with the experiments proving the existence of krypton and argon, all—all are allied more or less remotely to the ether-realms in which spirits dwell. The fundamental discovery by Prof. Hertz of the identity of light and electromagnetic waves has already been utilized. By using a very sensitive detector of the Hertzian waves, Signor Marconi produced wireless telegraphy, the impulse traveling with almost lightning speed from the sender to the receiver, something as thoughts, impressions and inspirations travel from spirits to sensitive mortals.

In the physical sciences hypotheses are continually being elevated into the rank of known and systematized facts, and so in the psychic realm of the mental sciences the "devils and demons" of our witch-troubled ancestors are proving to be ministering angels transmitting messages through sensitives by diverse methods to human beings.

Prof. Dolbear, who at present is America's highest authority on the ether, has definitely proven that there is no friction in it, and that bodies move through it vastly swifter than light, which moves 280,000 miles per second.

Intermediaries, physicists and members of the Psychic Research Society, embodying some of the greatest intellects in the world, have discovered the ethereal or spiritual body of which Plato and Paul spoke in the agone ages. This ethereal body enshrining the spirit, is the real conscious, visible individual when disrobed from the physical body. And this ethereal or spiritual person, then, lives in that frictionless ether-

world, sometimes termed the spirit-world, something as we now live in the atmosphere of this physical world.

In consonance with this, the distinguished Prof. Gray says:

"There is much food for speculation in the thought that there exist sound waves that no ear can hear and color waves of light that no eye can see. The (to us) long, dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second, and the infinity of range beyond 700,000,000,000,000, where light ceases, in the universe of motion, makes it possible to indulge in speculation that there may be beings who live in different planes from ourselves and who are endowed with sense organs like our own, only they are tuned to hear and see in a different sphere of motion."

Consider now, that, 1. The noted English scientist, E. McComb Duff, admits that, "Psychic research has found that the supersensory manifestations of the human mind are the highest when the cerebral and other physical functions of the subject are often the lowest.

2. "That when the physical functions of the body cease altogether, the supersensory faculties and powers will attain to their normal, function-perfection."

3. And Thomas J. Hudson, a non-Spiritualist, in his "Scientific Demonstration of the Future Life," says:

"It is an axiom of science that nature never produces functions, faculties or powers for which there is not some normal use in some sphere of existence. * * * We are therefore compelled, by hypothesis, to predicate a future and superphysical state of existence in which to look for a normal exercise of these functions, faculties and powers. A future life thus becomes demonstrable by strict scientific induction, which reasons from the known to the unknown."

This "future life" is not "unknown" to Spiritualists, but is demonstrably known to them through intuition and fully established psychic phenomena.

Not only do we have to-day, electricity, the telegraph, the ocean cable, the audiphone, the graphophone, and the Roentgen ray, by which the surgeon locates lesions in living bodies and bones, and by which photographs may be taken through solid substances, all of which is confirmatory of that phase of Spiritualism termed clairvoyance. "Baron Roentgen has himself taken a photograph," says Prof. Batchelder, "of a double-barreled rifle showing the balls and even the wads and charges within the steel barrels." And the illustrious Dr. Russell has proven conclusively that "a great number of unseen substances are capable of affecting the photographic plate if it is exposed in darkness a sufficient length of time." Here is the key to spirit photography.

We also have as leading up to Spiritualism the Interferometer, for measuring the wave-lengths of light, which Prof. Ames showed me in the Florida University. This instrument is so delicate that it can measure the twenty-millionth part of an inch. We have further the telectroscope, by which one may distinctly see what is transpiring hundreds of miles away. And while we have the wireless telegraphy, so like clairaudience, we now have a wireless telephone. "The light-house," says Prof. C. E. Walsh, "on the rocks known as the Skerries has been connected with the mainland at Anglesey by a wireless telephone. Heretofore it was impossible to establish direct communication between the two points, owing to the roughness of the channel, which would break all cables laid. Regular telephonic communication is now established without the use of wires.

"Further experiments have been made on the north coast of Ireland with the wireless telephone, and communications have been established over a distance of fourteen miles, with a clearness and directness as if conducted by wires.

"The wireless telephone will be of inestimable value. The preliminary experiments have proved that wireless telephony is fully as practical and certain as wireless telegraphy, and the two will undoubtedly develop along the same line in the future. Meanwhile, the wireless telegraphic system is being introduced all over the civilized world. * * * So successful have these experiments proven that wireless telephony is now regarded as a practical and commercial system. No special apparatus has been required to establish such a system of communication. The ordinary implements for receiving the wireless telegraphic messages are erected for the wireless telephone system, and then ordinary telephone transmitters and receivers are employed to do the rest. By means of these simple instruments the human voice is carried across the expanse of water with as much accuracy as telegraphic communications."

Thought transference, clairvoyance, clairaudience, trance and other spirit phenomena are just as scientific and natural as wireless telegraphy or wireless telephony. True science and true Spiritualism are, as before said, in perfect accord.

The learned Dr. Chalmers said: "It is a very obvious principle, although often forgotten in the pride of prejudice and controversy, that what has been seen by one pair of human eyes, is of force to counteract all that has been reasoned or guessed at by a thousand human under-

standings." With my eyes upon this passage, I put upon the stand several witnesses in the closing of this article.

1. Lyman C. Howe, writer, lecturer, scholar and a man of the strictest moral integrity, in a late "Light of Truth," referring to the mediumship of Mary Andrews, a true, conscientious woman, makes this statement: "The first time I ever saw her—about thirty years ago—my brother appeared face to face with me, in a good light, not six feet away, and signalled with a familiar smile and bow, as real and natural as ever in the flesh. No one present ever saw him or heard of his existence until he thus appeared."

2. Fichte, the great German thinker and metaphysician, says: "Notwithstanding my age and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

3. Dr. T. J. Hudson, in his "Law of Psychic Phenomena," abounding in the subconscious self, the subliminal self, and other partially misleading theories, had the manliness to admit the absolute realities of spiritual manifestations. These are his words: "The man who denies the phenomena of Spiritualism to-day is simply ignorant, and it would be folly to attempt to enlighten him."

4. Dr. Hodgson of Cambridge University of England, said, regarding his own experience (as quoted by Lillian Whiting, the popular authoress in "Spiritual Significance," page 274): "During the period of twelve years I have had, through the mediumship of Mrs. Piper, communications with the spirits of those who have been for some time dead. During the first few years I absolutely disbelieved in her power. I had but one object, to discover fraud and trickery, and I had had plenty of experience with these. Frankly, I went to Mrs. Piper with Prof. James of Harvard University, about twelve years ago, with the object of unmasking her. To-day I am prepared to say that I believe in the possibility of receiving messages from what is called the world of spirits. I entered the house profoundly materialist, not believing in the continuance of life after death, and to-day I simply say, I believe. The truth has been given to me in such a way as to remove from me the possibility of a doubt."

5. Alfred Russell Wallace, D. C. L., LL. D., F. R. S., pensioned by the late Queen Victoria for his scientific attainments and valuable literary works, makes this statement: "My position, therefore, is that the phenomena of Spiritualism in their entirety, do not require further confirma-

tion. They are proved quite as well as any facts are proven in other sciences; and it is not denial or quibbling that can disprove them," etc., etc.

Astronomers state the sun to be some 93,000,000 miles from the earth. And though not personally measuring the interstellar distance or verifying their figures, I accept their testimony, for surely they could have no purpose in deceiving me. So, when psychologists, scientists, statesmen, philosophers, metaphysicians—many, very many of our brainiest men—state, after years of the most painstaking investigations, that this world is enveloped in a refined, invisible ether-space—wherein dwell our departed loved ones awaiting our arrival; and who, under certain conditions, signal back, telling of the better land; why not accept their positive statements—the unqualified statements of these savants when they testify of the phenomena they have witnessed, testify of tidings from the life hereafter—a life of progression, of soul sympathy and eternal unfoldment in the Elysian fields of immortality?

(To be continued.)

DR. GREGORY ON FREE LOVE.

—Dr. Thomas B. Gregory, the Liberal preacher of Chicago, has this to say in the *Chicago American*, in relation to the free love doctrines, of which the late Professor Herron has recently become the chief priest:

The word "wife" is now about to retire to make room for a more up-to-date term—"companion." "I take thee to be my wife" must change to this: "I take you to be my companion." Instead of the homely formula: "So long as ye both shall live," the parson or justice must say: "So long as you both shall like."

In other words, provision must be made, at the beginning, for the easy dissolution of the bond which, in the foolish days of old, was supposed to be inviolable and eternal.

It is not pleasant for creatures so sensitive and refined as "companions" usually are to be forced to live together after they have found out that they have lost their "affinities," "soul attractions" and their general all-around "power of assimilating."

The better part of valor is discretion; and so the propagandists of the New Thought would be discreet, and provide, well in advance, for a happy deliverance

from the ills of the infelicitous companionship.

I am powerless in the case; but I am at least able and determined to throw out my little opinion, which is none other than this: that the day whereon the "companion" supplants the wife will be the darkest day that this old world ever saw.

The invasion of the Goths and Vandals, or the inroads of the terrible Huns, was a piece of great good fortune compared with the havoc that will be played by the "companion" idea, if it ever gets a strong enough hold on the popular mind.

It would damn us to the stews of promiscuity and to the physical and moral degradation of a universal brotheldom.

It would practically destroy the home, turning its sacred precincts into a sort of rendezvous and general lounging place for all who might chance to be attracted thither by their "affinities."

Brother Gregory may not be sound on some questions, as some of his friends claim, but on the marriage question, as above expressed, he is fully in accord with the late Colonel Ingersoll, and every Freethinker ought to say Amen to every word he says.

LITERARY DEPARTMENT.

DEATH.

BY DR. CLARENCE NADE MAK.



DR. C. N. MAK.

TELL me, I pray, without further delay,
What is this dreadful thing they call
"Death?"

Is it but the ending of this mortal
clay—

The glazing of eyes—the lack of
breath,

Or is it the Dawn of an Eternal Day
That has no Night? I fain would
know,

That I may be right while onward I
go!

Is it the spreading of pinions to soar,
Or is it the folding of wings forever
more?

Is it our last look—an Eternal fare-
well,

Or it is only a Door leading to Heaven or Hell?

Is it an Eternal Autumn where all is Night,
Or it is an Everlasting Spring where all is Light?
Is it only a Dreamless Sleep where none will weep,
Or is it an Endless Life unsorrored by strife?

Is it only the Darkness of Eternity—
That Vast and Voiceless Forever,
Or is it the Dawning of Immortality—
The Mind's everlasting Heart-Dream?

Is it only a boundary-line between the Past and the Present,
And after we cross it we'll find things more pleasant,

Or is it Eternity's soft Lethean Stream,
Whose dark, placid waters will end every Love-Dream?

Is it only a Strange Twilight,
Where we kiss those that we love "good-night!"
A Gethsemane where all hearts must break,
And those that we love forsake?

Is it only a Strange and Shadowy Shore
That Life's warm waters will wash no more;
Or is it a tranquil lake where all will take
The baptism of Immortality when they awake?

Or is it only a Dark River that all must swim
To reach that Heaven where the lights are undim,
And where our friends and loved ones await,
To greet us with joy at the "Golden Gate?"

Methinks it Destruction, and, although it is said,
It is impartial to all—both the good and the bad;
And why it has ever been thus cruelly so,
The greatest and smallest are unable to know.

Yes, it is only a Strange, Sweet Sleep,
From which our eyes will never more ope;
So it is foolish to worry and weep,
And waste our lives with a useless hope.

But perhaps it is best
That this Strange, Sweet Rest
Should creep into our eyes,
And coax from all hearts their aches and their sighs,
For then none can disturb;
And as it's the only refuge from all trouble and care,
I am glad that it falls to every one's share.
Denver, Colorado.

SUPERSTITION.

BY CHARLES F. ELDREDGE.

SUPERSTITION is belief in that which is absurd, or belief without evidence. It is a mild form of insanity that pervades to a more or less extent the whole human race. It is that which is in opposition to reason; the persistent adhesion to an unreasonable hypotheses or dogma; a blind faith that clings to the stupidities and barbarisms of a false philosophy.



CHARLES F. ELDREDGE.

In the light of science; in the full glare of revealed facts of natural law and order, there can be little excuse for those remaining in the dark. Whether it be invincible obstinacy, natural ignorance or blind faith in everything incredible, the fact remains that there are thousands upon thousands of preachers glorying in the stupendous ignorance and folly of the barbarous ages that have passed.

Men of serious mood swaying their hearers with the magic of a curious philosophy. A universe of wonderland; everywhere mystery, enchantment, miracle—and such quantities—of senseless nursery tales, of gods and hobgoblins, ghosts and sprites and devils; tales of horror, of wars and death struggles—the fruit of rich and fertile brains, spinning ever and anon the web of fabrication with the genius of inconsistency, of absurdity and fiction.

Men living in an age of appalling ignorance, writing their dreams and grotesque imaginings to be read in these days by men with closed eyes—men who are willfully dull—repeating to others and swallowing without salt such tales of dazzling jugglery as stopping the sun and moon; walling up the sea; bringing water out of rocks and sending Elijah to heaven in a chariot of fire.

The entire Bible, from the first chapter of Genesis to the last chapter of Revelation, is an accumulated mass of bewildering nonsense, ignorance, insanity and idiocy—that puts to shame all human intelligence. A vast chaos of falsehood, of stupefying absurdities and memorials of a diseased intellect. Replete with such exhilarating tales as the destruction of the world by a flood, and the sang froid affront to all that is decent and debonair, in destroying all the innocent and good and saving the drunken debauchee Noah, and his immediate family.

Is there a man in the world acquainted with astronomy, who will believe that the universe was made in six days; that the sun, moon and stars were created on the fourth day, and that the stars shall some time fall to earth, even as a fig tree casting her untimely figs, when she is shaken by a mighty wind?

Is there a human being in the world who can chain his rambling thoughts long enough to reason, that will believe it possible for a snake or a jackass to speak with a human voice; for the walls of a city to be thrown down at the blowing of a ram's horn; for men to be thrown into a fiery furnace without even so much as their hair being singed, or for a woman to be turned into salt?

Is there a man in the world who has studied nature's laws who will credit the story of the loaves and the fishes; the blighting of the fig tree; the turning of water into wine, or the taking of tribute money from a fish's mouth?

Something is wrong. The Bible's God is out of harmony with nature and the moral sense. Since the poison was removed from the fang; since the school-house overcame the church; since the earth is no longer afflicted with gods and devils, and the thought of heaven and hell no longer bothers the brain; since man became morally sane and honest with himself, he has come to the conclusion that there can be no such thing as inspired nonsense. The thought of heaven and hell is repulsive to him. To be in heaven and have a child in hell, or a wife, or a friend; to know that while eternal life lay before him—torment, disaster, sorrow and endless pain is in the path of others—to know all these things and yet be happy would be impossible. If these conditions are to exist, far better then that death should end it all; better the quiet sanctuary of the tomb—the eternal silence of the grave.

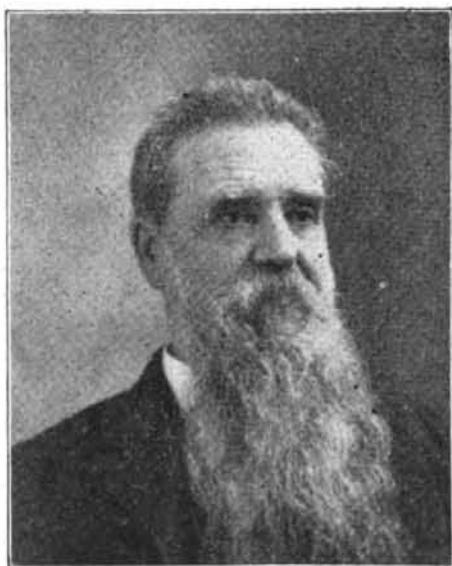
The astounding fact remains. In the face of the sweeping evolution of thought; in the face of all the repelling darkness and superstition—the low, repulsive, visionary tradition of the black and bloody past—in the face of all those things, there are men to-day holding up this philosophy of madness, this atrocious phantom, this tragic nightmare; men leading lives of tranquillity, men with time for reflection; men encountering daily and rude realities of human experience, yet having the audacity to present the superstitious past, with its heathenish ceremonies and its fanatical credulities as a system of ethics emanating from God and worthy of imitation. Such men, though they may be honest, are dangerous, being hostile to all human progress.

ASTRONOMY.

BY PROF. JAMES A. GREENHILL.

THOSE who have the numbers of this Magazine for December, 1897, and July, 1899, will see plates showing the apparent motion of the planets Jupiter and Saturn among the stars, for the years '98, '99 and 1900.

For the past three or four years it has been an easy matter to construct diagrams, showing on one plate their yearly retrograde movement; the diagrams also showing the steady diminution in distance between them on account of Jupiter's speed being two and a half times that of Saturn. But for the current year, as also 1902, the construction of such plate, or diagram, becomes impracticable, from the fact that they come in conjunction on Nov. 27th of this year, when Jupiter will pass apparently nearly the distance of the moon's diameter south of, or below, Saturn.



PROF. J. A. GREENHILL.

In 1901 and 1902, in consequence of their proximity to each other, the lines showing retrogression would become so confusedly entangled as to be virtually inseparable, and consequently too much mixed to be clearly understood by means of a diagram.

At the present time, July 1st, they rise in the southeast at half-past seven in the evening. They are now retrograding, or moving westward, and about four and a half degrees apart. They will stop their westward course at the middle of September, and begin to move east again, and on Nov. 27 the Giant will be south from Saturn, in the southwest, shortly after sundown. They will be so close together that their rays will almost meet. They will be visible in the telescope at the same time. A rare sight, truly.

Their next conjunction will be in the constellation of the Lion, near Regulus, twenty years hence.

All through the present summer, and coming autumn, and up to the middle of December, they will be objects of much interest, visible in the evenings in the southern heavens. After the middle of October, Venus and Mars will be seen west from Jupiter and Saturn, and from that time till Dec. 15th these four, with the moon in October from the 15th to the 18th. And November, from the 13th to the 18th, will form some very pleasing configurations.

These calculations are based upon the certainty of the correctness of the Copernican Theory, and prove invariably reliable.

Clinton, Iowa.

WHOSE IS THE RIGHT?

BY I. F. FERRIS.

WHEN a once powerful organization begins to deteriorate and perceives that it is losing its hold upon the people, it clings the more resolutely to what remnants remain of its former authority. With each reluctant loosening of a shattered tie renewed effort is made to prevent the severance of those still existing. The more evident the loss of power in one direction, the more strenuous are the attempts put forth to retain it in another.



I. F. FERRIS.

There has recently been an unusually marked disposition on the part of the clergy to claim a right to dictate, in regard to the laws affecting marriage and divorce. With a full appreciation of the fact that the once "Holy" Scriptures are now considered by theologians themselves as only a literature, that the once personal God is now transformed into an "unknown power," that evolution has become an admitted fact in religion as in all else, the priests with hysterical emphasis declare that the contract of marriage at least is divine.

From Maine to California there has been preached sermon after sermon dwelling upon the evils of divorce, there has been discourse upon discourse urging the protection of this holy sacrament. The state, they claim, has no right to make easy the severance of the ties entered into "according to His holy ordinances," and with this statement they clamor loudly for a more rigid divorce law and demand that divorce shall not be valid unless approved by the church.

This is a most natural state of affairs, for in this way only can the church retain its hold upon future generations, and especially upon woman-kind, its most generous supporters and its most abused adherents. What are the evils of the divorce law? Why, that an upright, honest man should not wish to continue to be legally bound to a wanton. That a self-respecting woman should refuse to consent to continued association with a libertine or drunkard. That those who have made an unwise choice should seek deliverance from bonds that defile even as they ensnare. That divine ties should be severed by the act of man.

Ah, gentlemen of the priesthood, if the ties were divine, if your God was omniscient, no act of man could sever the ties, there could be no such act nor any thought of such act. If an omniscient God permits such a

thought and such an act, it is because he desires it, and then your own very objections are contrary to his evident wishes.

In your hearts you know that you are claiming divinity for a contract that is no more divine than that which binds the Standard Oil Company. In your hearts you know that it is the performance of the function, not the results of it, that appeals to you. In your hearts you know that it is the desire to rule that causes you to raise this hue and cry.

You prate of the protection of motherhood, of womanhood. What has your church done to protect them?

The priests of the Church of Rome establish their mistresses in the side streets of the cities, because the tenets of their faith forbid them to wed. When one of them does justice to the woman who has borne him children by making her his legal wife, you visit him with excommunication.

And you of the Protestant faith! You need not hide behind your Romish brother. Did any one of you ever refuse to perform the marriage ceremony because either of the applicants were physically unsound or morally depraved, so long as they were in good social standing? Have you hesitated when you wedded the society libertine to the innocent but wealthy ingenue, if the prospective fee was sufficiently tempting? Have you insisted upon the reform of the drunkard prior to the ceremony, or have you performed the "sacred rite" and trusted to luck—I mean God?

And these are the marriages that the clergy would like to have made indissoluble except through their permission. It has been said that "the earth covers the errors of the physician." What covers the errors of unthinking clergymen? The roofs of the jails, the reformatories, the almshouses and the insane asylums! Here are the ill-begotten children of alliances celebrated as divine by clergymen acknowledging responsibility only to a supernatural imagining. While they weakly deplore the results of their careless performance of the function, they have the assurance to demand that it should be performed by them exclusively.

The church does not provide for these unfortunates. Why, then, should it claim to control their production? The state provides and supports refuges for the ill-born inheritors of man's vice, disease and crime, and should have absolute control of the performance of a function whose consequence is an addition to the populace of the municipality.

If it be claimed that many of the depraved classes are not born of parents who had the blessing of God upon their union, it is only necessary to present a few statistics. There are 143 different religious denominations in this country. It is an admitted fact that fewer marriages of Roman Catholics are performed outside of the walls of that church than of any other denomination. The child of Roman Catholic parents is almost always the fruit of a union blessed by a priest. Let us see how the offspring of these unions flourish. I have before me two jail reports. The first shows that out of the total number of criminals there confined thirty-four per cent were Roman Catholics; the second, that eighty-three per

cent were of the same persuasion! Marriages in this church are indissoluble except by special dispensation. Why, certainly—keep on with your sacred cohabitations, keep on increasing the ranks of the vicious, the depraved and the ignorant! What matters it so long as they are sons and daughters of the Mother Church!

The clergy cry out against divorce as the National Evil. The National Evil is more nearly the ease of marriage than the ease of divorce. The man or woman seeking divorce is obliged to give a deal of thoughtful consideration to the step and to expend a serious amount of time and money. The granting of a divorce is always a matter of several months and sometimes years, and is accompanied by more or less personal inconvenience. It necessitates the sacrifice of personal comfort and serenity on both sides for an indeterminable time. It involves the proving of one's right to the position claimed, and also the defense of that position.

Now, in place of the careless, happy-go-lucky marriages that the clergy perform, substitute a marriage by the state, guarded and protected as the state guards, protects and guarantees a divorce, and there would be fewer unhappy unions. The cock-sure sanctity of the marriage function is its own destruction just as the cock-sure sanctity of the other tenets of ecclesiastical bodies have been their destruction. Place this contract among strictly legal municipal functions; hedge it round with prerequisites and preliminaries and red tape, as the divorce law is hedged; adjust it so that the parties contemplating the act will have to be patient, persevering and positive. In other words, take it out of the hands of a class that is responsible only to a fiction of the imagination and the gain to future generations will be inestimable.

Let us fight this desire of the clergy to control the propagation of the race with as much avidity as they exhibit in their outpourings. Let the unpriest-ridden, unsuperstition-ridden insist upon the loosening of this last hold of dogmatic divinity. Let us protect our wives and our daughters, not by an indissoluble union, but by a difficult union. In the rigidity of the marriage laws will lie the safety of marriage, not in the rigidity of divorce laws. So long as marriage is made foolishly possible so long divorce will be necessarily frequent. The clergy have long been permitted to unthinkingly exercise one of these functions. Instead of their claim to the exercising of the other being permitted, the privilege of the initial one should be taken from them and placed in the hands of the state, which alone is competent to administer and supervise. We can assist towards a higher standard for future generations, not by tacit admission of the performance of the contract of marriage by the clergy, but by strenuous effort to have the celebration of that contract placed solely in the hands of qualified officials. Let us insist upon its being so restricted and conditioned that the vicious and the criminal, the diseased in mind and the diseased in body, can no longer spread the results of their unions abroad upon the land, and say, with the priest who performed the ceremony and baptized the unfortunate progeny, "God gave."

NATURE.

BY J. H. CRAIN, M. D.

Nature, though severe, is yet not unkind.—Carlyle.

IN infinite space myriads of suns, and world systems, are evolving sentient creatures, of widely varying forms and capacity, having pleasure in their separate or individual existence proportional to their intelligence.

On every part of our own planet evidence exists that long ages elapsed before intellectual creatures were evolved; but from the earliest dawn of thought, the upward and improving conditions of earthly life are everywhere manifest, and reason, with "the picturing power of man's mind," has proven to be the key to the universe, by enabling man to co-operate with nature in the attainment of higher and better environment, higher and nobler aspirations, better and more beautiful homes. Not only is there constant and increasing evidence of progress resulting from man's co-operation with nature; but, alas! there is also most palpable evidence that each and every effort to introduce the so-called "divine or extra-natural influence," has not only proven abortive, but calamitous, in the extreme.

This is only a verification of the claim of Lucretius "that nature is seen to do all things after her own methods, without the intermeddling of the gods."

The intermeddling always has and always must come through intelligent man, who alone is endowed with power to co-operate in a helpful way, with nature, to advance himself socially, intellectually and morally, virtually opening to him the way to heaven and hell. Thus the fabled St. Peter has lost even the title and insignia of office, heaven being the normal state of all intelligent, thoughtful, humane minds, and hell that of all selfish, uncultured, inhuman ones.

This is but amplifying what Judge Harlan, of the Supreme Court, so happily expressed:

"That man's rights as man must be zealously guarded," and sets in strong light the fact that his power and active co-operation with natural environment and force is the most potent factor in all that relates to his benefit now or hereafter. It suggests, also, that each planet in the vast array of celestial systems has inherent power to evolve highly organized beings who, through this naturally acquired power, are able to participate in a helpful way with continuous development on that planet. It indicates, too, that nature is not unkind, that all evolution is from low to higher, from ignorance to intelligence, from brute force to sympathy, from dogmatism to tolerance and investigation.

It indicates more, it indicates that throughout the entire cosmos this evolution of organic beings is proceeding to the end that an infinite number of individual creatures may have the satisfaction resulting from individual effort, individual success or failure, individual pain or pleasure.

It is not claimed that all this comes by, through and for the glory of

God—nature is not in the glorifying business; but it does appear that whatever man has done in his own behalf has always resulted happily, and all that he has done for the glory of God has been most disastrous in result. So, by implication, progress under evolution proceeds slowly until highly enough organized beings arise to be able to direct the forces about them for still higher ends.

It is to be hoped that some, at least, of these planets may be spared the blasting, blighting influence of the creative or God idea, which has so banefully affected our progress—all advance having been made in spite of, and directly against, the so-called Divine light. Those who maintain that it has required extra-natural or Divine aid and direction, for man to be able to use his naturally evolved faculties—to guide nature, should explain and account for the historic fact that the promulgation of divine methods has left every page redolent with blood, and each forward step marked by martyrdoms of earth's noblest sons, on the altar of "the only true God."

Away with gods, true or false, if they claim to have the gift of immortality.

They are innocent enough so long as they do not promise everlasting life—so long as they do not claim to supplant life on the earth which produced it, and for which, by nature and art, we are fitted for one, the nature of which we cannot even conjecture. The thing is, not what Jesus would do, but to go diligently to work to do the best we know, and to try every day to learn better. It is time to direct the forces hitherto employed for the glory of God to the gratification of man; time to confine our operations to the earth, that it may become the home of truly intelligent and cultured people, with sympathies aloft ascending and descending down, even to creatures of an inferior kind.

It is plain that the creative theory and idea of immortality will continue to distract and distress mankind until, with Professor Tyndal, we discover in matter the promise and potency of every form and quality of life.

To reach these much-desired results it is plain that science and reason must be allowed to go unfettered by theological speculation.

The cry about what God wants man to do must give way to the all-important question of what man is to ask nature to do.

The less man is trammelled with the will of God the sooner he will make the earth beautiful to behold and a glorious good place to live on.

It is pretty plain that the earth has never been visited by a God who advanced the intelligence or humanity of man, and they are both absolute essentials to happiness and must be acquired by genuine effort upon the part of man, or we shall remain in about the same place, or, as the excited editor said, we shall advance backward.

THE FOUNDATION OF DOWIE'S POWER.

BY SAMUEL ROBERTS.

Editor Free Thought Magazine:

I HAVE just read Dr. Gregory's article on Dowie in this morning's Chicago American. I like it very much, especially the closing paragraph.* John the Baptist, it is said, laid the ax at the root of the tree. What is the real source and foundation of Dowie's power? Is it not the Bible and the alleged teachings of Jesus? Did not Jesus perform miracles, heal the sick, "Thy faith has made thee whole." In war the first effort is to silence the guns of the opposing army, and the army that first succeeds very soon wins the victory. Dowie, knowing that the Bible and the teachings of Jesus is the fetich which a large number of uninformed people worship and stake their soul salvation upon, uses this superstitious gun. If we can, through the propagation of Science and Free Thought, silence that gun, Dowie and other fakirs will soon be making for the woods. Ingersoll never hesitated to attack the Bible as being the citadel of superstition, a book which has stayed and stopped the onward movement of the human race, poisoned the foundation of learning and misdirected the energies of man—filled the darkness with ghouls and ghosts and the bodies of men and women with devils. Polluted the souls of men with the infamous dogma of eternal pain, etc. Concerning the shortcomings of Jesus, he says among other things, that "he never said a word in favor of education, never hinted at the existence of science, never uttered a word in favor of industry, economy or any effort to better our conditions in this world. He was the enemy of the successful and the wealthy. At last, at the dusk of death, Jesus, finding that he was mistaken, cried out: "My God, my God, why hast thou forsaken me?" Mark 15, verses 15-18. Jesus said unto his disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned, AND THESE SIGNS SHALL FOLLOW them that believe. In my name shall they cast out devils. They shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not harm them. THEY SHALL LAY HANDS ON THE SICK AND THEY SHALL RECOVER." All of which every honest and well-informed person knows is as false as hell. Yet this command is the very cornerstone upon which Dowie and other fakirs have built their fraudulent temples. It is reported that at the deathbed of Mrs. Judd, Dowie told her if she didn't recover it would be for her lack of faith. Dowie is carrying

*Dowie is not the only faker. There are multitudes of them who are fattening on superstition and ignorance—who are holding their power by catering to human credulity. But the light of truth is hourly gaining upon the shades of superstition; and when people become enlightened the faker's occupation will have become a thing of the past.

out Jesus' teachings, not calling any physician, the same as Jesus and his disciples practiced, but relying on prayer and faith for all cures. Why should we find fault with Dowie? If Jesus was not a fakir, neither is Dowie. Destroy the original fakir, lay the ax at the root of the real tree of superstition, the Bible and the alleged teachings of Jesus. Silence that big gun and the victory over superstition and error will so much the sooner be won.

Chicago, May 17, 1901.

A WORD FOR THEISM.

BY REV. W. R. CLARKE.

A FRIEND handed me lately a copy of *Free Thought Magazine*. I like the spirit of the writings, although some of the correspondents seem to ride the hobby of Atheism as devotedly as Congregationalists used to ride the hobby of an infallible Bible. I have long felt that Mr. Ingersoll's ridicule of the God of the Old Testament and the God of many church people did not recognize the fact that for all of Webster's definition or anybody's definition, the term God means the same thing to very, very few individuals. As a matter of fact, nearly every bright thinker is an Atheist as regards every other bright thinker's idea of God. I think the writers of your Magazine are thoroughly unphilosophical in so far as they limit the content of the term God to mean a "being of the masculine gender, of about a certain stature, complexion," etc. (Dr. P. A. Zaring, March, 1901.) Only a fraction of thoughtful people to-day have any such crude idea of a being that even most church members will tell you is omnipotent, omnipresent and omniscient. Who of the philosophers ever thought of the Infinite Spirit in any such anthropomorphic sense? Metaphysicians should recognize the content that philosophers as well as simple-minded people put into their terms. To him who holds that God stands for the life of the universe, which life, though infinite, has in it, nay, is, a unity, the term Atheist as used by your writers seems to be a useless one. Would your writers say they were Atheists if we could agree on a definition of Theist as one who believes that God is infinite thought, feeling, will, power—including all the conceptions men ever had of power and intelligence and emotion outside themselves, including all life in all the infinite universe?

C. K. Tenney (in the March number) seems a bit dogmatic as he says: "The universe has no limits, and having no limits, it can have no center, hence there can be no central force, or what is commonly denominated God, for the very idea is a mathematical absurdity." But suppose the conception of God is of something limitless as the universe. Suppose that one's conception of Infinite Being (God) is this: Infinite Being includes all reality, the being of any finite person or thing includes less than all reality, but in the finite person or thing we find hints, pointings as to what the infinite is, and start anywhere in all the universe with any finite

person or thing and complete its hints, tendencies, its weakness, its imperfections, its finiteness, and you reach the Infinite Being. In the Infinite Being you have indeed no one center, but an infinite number of centers. Into each finite life flow the streamlets of the infinite life; follow the little streams in all their ramifications and the result is the ocean of being. If the Theist is he who believes that God is the sum of all Being, are your writers Atheists? If the Theist is he who believes that every particle of substance vibrates with hints of life, the absolute completion of which hints carried in all directions result in Infinite Being (God), are you Atheists? Let your writers not be bound by the letter of thoughtless definition, or by any dictionary definition of Theist in their, to some extent, justifiable pride in denominating themselves Atheists.

Dover, N. H.

AN AGNOSTIC MARRIAGE.

(From the Chicago Tribune.)

CINCINNATI, OHIO, June 2.—(Special.)—The first "Agnostic marriage" ever to occur in America formed the closing feature of to-day's session of the Agnostic Sunday school, which has been established in College Hall. The parties to the affair were Frederic Federle, a young man in the employ of one of the local coal companies, and Miss Martha, the daughter of G. L. Seaman.

After the close of the usual class exercises the superintendent, C. S. Sparks, introduced Squire Alexandria Roebeling, of Delhi Township, whom, he announced, had been selected to perform the legal part of the ceremony. The magistrate took his position with Mr. Sparks on the platform, and then as Mendelssohn's "Wedding March" was played the bride and groom advanced up the center aisle. Two little girls dressed in white went before scattering flowers in the pathway of the pair.

When the strains of the wedding march came to a close Mr. Sparks read the pledges prepared by him for the ceremony. That for the bridegroom was in part as follows:

"I desire to make said contract, and do hereby solemnly promise that I will do all in my power to make my wife happy, and that when I find that she is irritated from any cause I will not cross nor quarrel with her, but will endeavor, by tender and loving methods and kind words, to soothe and restore her peace of mind.

"I will abstain from drunkenness. That within three months, if possible, I will have my life insured, making my wife the beneficiary; that I will live within my income and endeavor to save part of same, to the end that we own a home.

"Should I find, after exhausting effort to make it otherwise, that we are uncongenial or mismated, I hereby promise that I will not oppose divorce proceedings, and should a divorce be granted to either of us and there be offspring, I hereby pledge my sacred word of honor to

provide for same so far as I am able so to do without the intervention of any court.

"Should our marriage prove to be happy and we are blessed with children, I hereby bind myself ever to treat them with the utmost kindness and consideration, and pledge myself to send them to the Agnostic Sunday school and to give them all the educational advantages within my power, to the end that they may become honorable and useful citizens. To all of which I do most solemnly promise and avow."

Federle repeated the pledge aloud as it was read by Mr. Sparks. The bride's pledge was somewhat similar in form and word. The part peculiar to the woman was thus:

"Should I discover that we are uncongenial or mismated, I hereby pledge my sacred word of honor that I will not bring children into the world not born of affection; and I hereby further promise that should I find after I have exhausted every effort to make it otherwise that we are uncongenial or mismated, I will not insist upon our living together."

Justice Roebling in performing the legal ceremony in the usual way asked the bride whether she was willing "to love, honor and cherish" her future husband. The word "obey" was omitted by direction of Mr. Sparks, as contrary to the Agnostic view. The justice pronounced them married by virtue of his authority as an officer of the State. Then Mr. Sparks delivered an address on the essentials to happiness in marriage, laying stress especially upon frugality and economy in the wife.

FINE WORDS AND SHABBY DEEDS.

THE Rev. Mr. Brown made some sweetly pretty remarks at the wedding of Professor Herron and Miss Rand. He told them that "there is no yesterday and no to-morrow in the married harmony and the joyous rhythm of two such souls" as theirs; that "we are here to-day to announce to the world the oneness of two human souls in a love that reflects and reproduces and manifests somewhat of the essence of that infinite love which sways and animates the universe;" and that the discovery of this oneness is "the discovery of life—the laying bare the very soul of the cosmos."

These are fine-sounding sentences, though a little obscure in places. Many good people will not have the least idea what the "soul of the cosmos" is, and perhaps the Rev. Mr. Brown will find it difficult to describe it with scientific accuracy. These fine words about "a reciprocal love" which "unites soul to soul by a sanction in presence of which all human enactments seem profane and impertinent," cannot conceal some of the commercial, repellant features of this particular union of souls.

Professor Herron, founder of the "New Social Apostolate," had a wife, the love of his youth, who bore him four children, still living. That wife got a divorce from him on the ground of desertion and was given the custody of the children. She was paid a large sum, perhaps \$60,000, to

induce her to bring this suit. The money paid to buy the freedom of the professor was not paid by him. The woman he has just married is herself wealthy and has a rich mother, who approves of the match. The professor can sing with David, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

A father who allows himself to be bought away from his children cannot have in his breast even a small drop of "the essence of that infinite love which sways and animates the universe." Rousseau left his children at foundlings' homes. Professor Herron cheerfully puts his out of his life. Evidently "social apostles" whose mission is to love humanity and enjoy the "soul of the cosmos" cannot be tied down to the common, plain duties of life. These vows bind the "social apostle" only until some richer woman comes along who wants him and has the cash to get him.—The Chicago Tribune.



JOSEPHINE K. HENRY, PRESIDENT AMERICAN SECULAR UNION.

EDITORIAL DEPARTMENT.

THE INQUISITION.

PROTESTANTS have been educated into the belief that the Inquisition was a Roman Catholic institution, which first made its appearance in the twelfth or thirteenth century.

Judge Waite has shown the falsity of this assumption. His article on the Inquisition in the Appendix to the Fifth Edition, just published, of his *History of the Christian Religion to the Year 200*, has attracted a good deal of attention. The *New York Journal* looks upon it as the most salient feature in the entire work.

It is there shown, by irrefutable evidence, that the Inquisition of the twelfth and thirteenth centuries was but one form of that institution; that it had really existed and been in operation for a thousand years previous; that it had the express sanction of Jerome and Augustine, who based it upon the teachings of Paul the Apostle. Also that it found a sanction in the reported sayings of Jesus. In fact, the germs of this system of eradicating error, are found to be so deeply imbedded in the doctrines and practices of the originators and founders of the Christian religion, that it may fairly be considered a legitimate Christian institution.

It is reported in the fifth chapter of Matthew that Jesus said:

"If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

"And if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Now suppose, instead of the right eye or the right hand, it is the whole body which offends; should it not be cut off rather than to be cast into hell? This is the doctrine of the Inquisition.

Again, according to the same gospel, Jesus is reported as sanctioning torture in the following passage:

"And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—Matt. 18: 34, 35.

According to the Acts of the Apostles, Peter struck dead Ananias

and Sapphira because they had lied and kept back part of the price of land they had sold.

Paul was a persecutor, both before and after his conversion. Before his conversion he persecuted the followers of Jesus; after his conversion he persecuted heretics in the church.

It is shown that Paul laid the foundations of the Inquisition.

In the fifth chapter of his first letter to the church at Corinth, he says of a person in the church accused of crime, that he, Paul, had judged already concerning him; that such a one was to be "delivered unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus." "Therefore," he says, "put away from yourselves that wicked person." It is claimed that Paul only meant here that the party was to be excommunicated. But it is shown that the Greek word requires a stronger meaning when elsewhere used in the New Testament.

There is too much reason to believe that Paul really intended the party should be put to death. Dean Stanley, in his commentary on this passage, admits that Paul probably intended the death of the offender. Moreover, in the seventh chapter of his second letter to the same church, Paul uses language which implies that the church had purged itself by putting the offender out of the way. The church had cleared itself, and in doing so had shown, "Yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge."

Again: "I would," says Paul, "they were even cut off who trouble you." (Gal. 5: 12.) This desired "cutting off" was not from the church but from the face of the earth; as is proved by again showing the meaning and the New Testament use of the Greek word employed by the apostle.

"The Epistle of Clement to James" was a document in circulation in the early ages of the church, and considered of high authority. In this epistle Clement, describing his ordination, says, when Peter was about to die, the brethren being assembled (at Rome), he laid his hands on Clement as the bishop, and communicated to him the power of binding and loosing, etc., and as to him who should grieve the President of the Truth, after declaring that such a one sins against Christ and offends the Father of all, Peter proceeded as follows:

"Wherefore, he shall not live; and therefore it becomes him who presides to hold the place of a physician; and not to cherish the rage of an irrational beast."

Jerome and Augustine, the most eminent fathers of the church, both

advocated persecution, and the inquisition was in full blast in their day (fourth and fifth centuries).

Jerome says, commenting on Jeremiah 12: 13, which he translates, "sanctify them in the day of their killing," "In what way would I expound this? He calls the torments of those who are tortured sanctification." To show that no injustice is done to this great father, the Latin text of this passage is quoted from the works of Jerome, vol. 5, p. 818.

Augustine says, in his letter to Vincentius, A. D. 408:

"Truly if past events recorded in the prophetic books were figures of the future, there was given, under King Nebuchadnezzar, a figure both of the time which the Church had under the apostles, and of that which she now has. In the age of the apostles and the martyrs, that was fulfilled which was prefigured when the aforesaid King compelled pious and just men to bow down to his image, and cast into the flames all who refused. Now, however, is fulfilled that which was prefigured soon after in the same King, when, being converted to the worship of the true God, he made a decree throughout his empire, that whoever should speak against the God of Shadrach, Meshach and Abednego, should suffer the penalty which their crime deserved. The earlier time of that King represented the former age of emperors who did not believe in Christ, at whose hands the Christians suffered because of the wicked. But the later time of that King represented the age of the successors to the imperial throne, now believing in Christ, at whose hands the wicked suffer because of the Christians."—Letters of Augustine, p. 395.

Again, speaking of the heretics, he says:

"Let death seize upon them, and let them go down quick into hell; like Dathan and Abiram, the authors of an impious schism."—Letters of Augustine, pp. 395-420.

That the Inquisition was in force in the time of Augustine, is evidenced by his letter to Nestorius, in which he refers to what Nestorius had written, when he apprehended greater severity was about to be used against his fellow citizens:

"You charge me," says Augustine, "to set before my eyes 'the appearance presented by a town from which men doomed to torture are dragged forth,' and to 'think of the lamentations of mothers and of wives, of sons and of fathers, of the shame felt by those who may return, set at liberty, indeed, but having undergone the torture, and of the sorrow and groaning which the sight of their wounds and scars must renew.'"—Letters of Augustine, Vol. 2, p. 64, letter civ.

The author then gives a brief history of the Inquisition from the sixth to the nineteenth century, including the Spanish Inquisition.

The article, which is intensely interesting throughout, closes as follows:

"Thus did the Inquisition do its bloody work for ages.

"All the inquisitors in all these countries, and during all these centuries, were engaged in the same great work. They were giving their victims an opportunity to expiate endless ages of torture and of burnings in the life to come, by a brief season of torture or burning in this present life.

"They were all following the teachings of Paul, of Jerome and of Augustine.

"They were engaged in the destruction of an immense number of bodies, in order that a great multitude of souls might be saved in the day of the Lord Jesus."

SECULAR SUNDAY SCHOOLS.

ELIZA MOWRY BLIVEN, of Brooklyn, Conn., has inaugurated a movement in favor of establishing throughout this country and Canada what shall be called Secular Sunday schools, for not only children, but adults as well—schools in which no king or superstition shall be taught, only those things that relate to this present world and this planetary system. Mrs. Bliven requested President Wakeman, of the Liberal University, to aid her, and Mr. Wakeman asked us to take the responsibility of appointing a national committee of eight persons, to be approved of by the eight editors of the Free Thought journals, or such as chose to do so. We have appointed the following committee:

INTERNACIONAL SECULAR SUNDAY SCHOOL COMMITTEE.

President, Eliza Mowry Bliven, Brooklyn, Conn.; Vice President, Susan H. Wixon, Fall River, Mass.; Secretary, Mrs. C. S. Sparks, Cincinnati, Ohio; Treasurer, Josephine Reichwald, Chicago, Ill.; Editor Sunday school paper, Clara Wakeman, Silverton, Oregon. Other members of the committee, Eliza W. Haines, St. Magdalen, Ind.; Mrs. J. D. Shaw, Waco, Texas; Mrs. Etta Semple, Ottawa, Kan.; Mrs. J. Spencer Ellis, Toronto, Canada; Mrs. L. K. Washburn, Boston, Mass.; Mrs. Agnes L. Davis, Rock Springs, Wyoming.

This committee has been endorsed by the "Boston Investigator," "The Torch of Reason," "The Free Thought Ideal," "The Secular Thought," "The Truth Seeker," and the Free Thought Magazine, and it will remain the same, with such changes as may be made, up to the time of the assembling of the American Secular Union Congress, which convenes in Buffalo, Oct. 4, 5 and 6, 1901, when a move will be made to make that committee a branch of that Association.

This number of this Magazine will be mailed, as a "Marked Copy," to each of the ladies who constitute this committee, and each are requested to notify us of their acceptance and send us their photograph, as we wish to publish their likenesses in a group, as the frontispiece of some future number of this Magazine. All who desire more information as to the character of this movement and what it contemplates, will please

correspond with the President of the Committee, Mrs. Eliza Mowry Bliven, P. O. Box 76, Brooklyn, Conn.

TWO NOBLE APOSTLES OF FREE THOUGHT WHO HAVE RECENTLY PASSED AWAY.

ALEXANDER COCHRAN AND PROF. A. J. OLIVER, two most worthy, lifelong Freethinkers, have recently passed away. Neither of these men were known to fame, and were but little known outside of their own immediate neighborhood, nevertheless their life work

accomplished more for humanity than that of thousands whose names are heralded throughout the country by the public press, and who hold notable positions in the religious and political world. They were each of the most exalted moral character, and their lives were filled with good deeds.

ALEXANDER COCHRAN.



ALEXANDER COCHRAN.

We first heard of Mr. Cochran some thirty-five years ago. He became publicly known at that time by the fact that, when the oil excitement was raging in Pennsylvania, in the vicinity of his home oil wells were "struck" of great value on his farm, that produced large quantities of oil, which immediately changed Mr. Cochran's financial condition from a poor farmer to a man of great wealth. But Mr. Cochran did not lose his head, or his

judgment, or his good common sense, by this sudden and unexpected change, as did many men at that day—did not rush into speculation in an attempt to greatly increase the wealth that had come to him by accident, but he went right on in the even tenor of his way, as he had formerly been doing in his humble and unassuming manner. He remained the same rational, sociable, generous neighbor and citizen that he was before.

When this good fortune came to him he, after mature consideration, decided what use to make of it, and as a zealous Freethinker, which

he was, he resolved to use the most of it to educate his townspeople and neighbors out of medieval superstition.

Mr. Cochran had now sufficient property to enable him to live in idleness, if he so desired, but he was not that kind of a man. He preferred to engage in some employment that would occupy his mind and be some benefit to his fellow citizens. So he purchased a store at his home, Franklin, Pa., and filled it with every kind of goods that an agricultural community needs, and he made it his rule, if a customer called on him for anything that he had not got in his store, to send immediately for a small quantity of those goods, and it thus became a common saying in that vicinity, when one was inquiring where they could find an article not often used, "If you can not find it at Cochran's store in Franklin, I can't say where you will find it."

We learned these facts when visiting his town some twenty-five years ago, and we learned from Mr. Cochran some other things that interested us very much. We ascertained that soon after Mr. Cochran opened his store he established, on one side of it, a circulating library, made up largely of Free Thought and scientific works—that he also purchased a large quantity of Free Thought literature—tracts and leaflets; most of these he obtained of the publishers of the *Bosten Investigator*, the *Truth Seeker*, and the *Boston Index*, and these he put in general circulation. He did not desire to make profits on the goods that he sold, so he sold them to his neighbors very cheap, and he took this novel way of doing missionary work. When he sold a package of goods, or a sack of flour, or a loaf of bread, he enclosed in the package some of his Liberal tracts, as missionary documents. The clergy soon learned the fact and set up a howl, and insisted that the Christians immediately commence a boycott on him—refuse to purchase his goods, or in any way patronize him. At this, Brother Cochran "laughed in his sleeve," for he stood in no need of their money, nor asked any favors of them financially; but he soon ascertained the breadth and depth of their religion. He at once put the price of his goods down a little below the cost price (that was no Christian lie, that Christian merchants often resort to to get trade). He sold, for instance, a sack of flour ten per cent less than any merchant in that town could afford to sell it, and he said it was interesting to see the pious souls send in, on the sly, to purchase those goods that they had been told would endanger their souls' salvation. The effect was, as Brother Cochran stated, to give him more trade than he and his clerk could attend to, and also his low prices was soon injuring the

other merchants of his town, which he did not wish to do; so he decided to put the prices to about the usual rates. He greatly enjoyed this Christian boycott, and learned by it what the quality of the Christianity of the churches was.

We remember that when we were returning from a trip selling Free Thought books, we had left unsold some thirty copies of "Paine's Age of Reason." Mr. Cochran said he would take them all, and he paid us for them, and put them in his circulating library, which then, we should judge, consisted of some one thousand volumes. At that time we found him much interested in the works of Charles Darwin, that had just been published.

Mr. Cochran has never contributed any large sums to the Liberal cause, but he has been a constant contributor to the Free Thought publications. There has been no year since we commenced publishing this Magazine that he has not contributed from three to five dollars above the subscription price, but Mr. Cochran's work has mostly been that of a missionary in his immediate vicinity, and the result is that Franklin, Pa., is one of the most Liberal towns in Pennsylvania. We have had for many years a large club of subscribers in that town of most intelligent people.

At the time of Mr. Cochran's death the local paper of Franklin had this to say of him:

Alexander Cochran was born in April, 1815, and lived his entire life in Franklin. In early days he taught school in Sugarcreek, Utica and Franklin. He filled many public offices, among which were Commissioners' Clerk, Clerk of the Courts, and as a member of the City Council. He was not a man who sought or wanted office, and when elected as Prothonotary on two different occasions he never asked a man to vote for him. He was perhaps the best known man in Western Pennsylvania, and no man could point the finger of scorn at Alexander Cochran. He was plain in all matters and just as honest as he was plain. He did not do much in the way of building houses, as many others have, but he made more happy homes and happy hearts in Venango County than any half-dozen men have succeeded in doing. He aimed to make the road smooth for all who trusted their cares to him and they never suffered financial loss—no matter how expensive to Mr. Cochran, who was very rich.

In this obituary notice of the departed heretic by the local journal, it is noticeable that not a word is said about his life work as a missionary of Free Thought, which action is characteristic of these country journals, who depend largely on Christians for support.

PROF. OLIVER, HIS WIFE, THREE DAUGHTERS AND GRANDCHILD.



Florence Holland.

A. J. Oliver.

Alice Keel.

Genevieve Keel.

Floida S. Parrott.

Sarah F. Oliver.

PROF. A. J. OLIVER.

Prof. A. J. Oliver, who recently died at his home at Valdosta, Ga., was a Freethinker who was not granted the opportunity of doing the work that Mr. Cochran did, but nevertheless his life was a great success, and he accomplished a most valuable work for humanity. His home was in that part of this country where most of the people are blinded with religious superstition—where a Freethinker has no rights that a Christian respects, where an Atheist is considered worse than a thief or a murderer, where the man that looks solemn and makes long prayers to a mythical God is considered a much better man than he who is an honest thinker and a searcher after the Truth.

Prof. Oliver was for forty years a teacher in the public schools, where he did his best to improve the minds of the children and young people under his tutelage, but he could not be a hypocrite, and read the Bible in his school, and at last he was compelled to relinquish the occupation of teacher, which profession he was in love with, and thereafter to earn his daily bread by the labor of his hands. He greatly felt the blight of poverty and found it hard to support his family, but, to use a Bible simile, he had bread that those bigots knew not of. He often furnished this Magazine with good articles, and, although we often offered to send him the Magazine free of charge, he would not thus accept it, but has for a number of years past sent us fifty cents every six months, to pay for it.

When we heard of his death (which was by a letter from his daughter, who wrote: "Father is dead, and before he died he requested me to write to you and inform you that he died in the same belief that he lived"), we at once requested the daughter to send us his photograph, that we might use it in this Magazine. She sent the one from which we have produced the portrait of his family that here appears, and we were heartily glad to receive this family group, with the pet cat in the daughter's lap, which to us gives much better evidence that the family were the friends of humanity than if they had in their hands a Bible and a prayer-book, and we were glad that the Professor appears to us in his every-day working clothes, with his loving family surrounding him. They are evidently lovers of the dumb animals, and could not be persuaded to worship a God so cruel that he drowned all the animals on the earth at one time because Mother Eve ate an apple in the garden of Eden.

Prof. Oliver was located among a dark and benighted people, where Christianity generally prevailed, and the mental soil in that vicinity was of very poor quality, and therefore his opportunity for doing good

was not the best—not so good as was that of our friend Cochran, but the good seed that he planted there we have no doubt took root in many young minds that came in contact with him, and in years to come will, we trust, bear good fruit.

We have known these two valiant workers for humanity for the last twenty-five years, and am sure that they have each, in their respective labors, made this world better for having lived in it. They can each be described in these familiar lines:

“Abou Ben Adhem (may his tribe increase!),
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An Angel, writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
‘What writest thou?’ the vision raised its head,
And with a look made of all sweet accord,
Answered, ‘The names of those who love the Lord.’
‘And is mine one?’ said Abou. ‘Nay, not so,’
Replied the Angel; Abou spoke more low,
But cheerily still, and said, ‘I pray thee, then,
Write me as one that loves his fellowmen.’

“The Angel wrote, and vanished. The next night
It came again with a great awakening light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem’s name led all the rest.”

ACKNOWLEDGMENT OF MONEY CONTRIBUTIONS SINCE LAST PUBLISHED STATEMENT.

In August, 1900.

Elizabeth Smith Miller, \$20; J. F. Mallinckrodt, \$1; P. W. Butler, \$1; J. D. De Veling, \$1; Wilbert Marquardson, \$1; E. C. Maynard, \$1; E. J. Colegrove, \$1; Edward Kraft, \$1; P. S. Binkley, \$1; P. Franzman, \$1; John R. Smith, 50 cents. Total, \$29.50.

In September, 1900.

E. B. Foote, \$5; Geo. Hickenlooper, \$2; Richard Allen, \$1; Nelson Crane, \$1; Jos. Campbell, \$1; Jos. Haigh, 50 cents; Richard Dougherty, 50 cents; C. C. Warner, 50 cents. Total, \$11.50.

In October, 1900.

A friend, \$25; Peter Clark, \$15; Gilbert Lincoln, \$8.50; H. J. Swindler, \$5; J. W. Thornton, \$5; John Wolf, \$5; F. B. Pratt, \$5; Ira Adams, \$2; David Resleff, \$1; P. W. Cozey, 50 cents. Total, \$69.00.

In November, 1900.

Marie Harrold Garrison, \$5; John Waltham, \$1; M. M. Collinge, \$1. Total, \$7.00

In December, 1900.

Jane C. Hitz, \$5; Archibald Hopkins, \$1; Wm. Neiswender, \$1; G. A. Bosworth, \$1; Dr. I. S. Curtis, 50 cents. Total, \$8.50.

In January, 1901.

Guy C. Irvine, \$44.75; a friend, \$10; Mrs. M. P. Schofield, \$3; D. G. M. Trout, \$1; P. A. Zaring, M. D., \$1. Total, \$59.75.

Donation Day (1901) Contributions.

\$5 each: Dr. S. W. Wetmore, E. P. Peacock, G. Lincoln, Geo. Hick-enlooper.

\$3 each: Dr. T. B. Englehart, Lyman J. Holcomb.

\$2.50: Thos. P. Shanks.

\$2 each: John Helm, Nelson Crane, W. H. Dunbar, John Wolf, Maria P. Schofield, J. S. Burk, W. Y. Buck.

\$1.75: A Michigan friend.

\$1.42: Wm. H. Bean.

\$1.25: T. J. Lewis.

\$1 each: John C. Berry, E. W. Kenyon, L. P. Maxam, Mrs. E. S. Kent, C. Leighton, H. M. Fitch, E. A. Fitch, Dr. I. S. Curtis, Edw. L. Whitney, W. B. Armstrong, A. S. Allison, Mrs. L. E——, Mrs. C. P. Shaw, Mrs. Hattie McBurney, W. Sellers, Geo. B. Ferguson, A. T. Crane, Harriet M. Closz, John Maddock, Hiram Smith, Chas. Hayden, John R. Smith, Emily C. Jones, Mrs. M. J. Bigelow, Jos. Evans, J. I. Clark, R. Laycock, F. J. Rink, E. C. Maynard, Ruben Roessler, A. G. Descant, Chas. Kratzer, Frederick Jones, O. L. Chase, H. G. Scharfenberg, B. F. Wing, H. C. Hiles, James Farrell, J. J. Unzicker, P. A. Zaring, M. D., Eliza W. Haines, Elisha Crawford, W. J. McDonnell, Jas. Robinson.

75 cents: G. T. White.

60 cents: "Cash."

50 cents each: John Stratford, "Michigan," E. A. Slater, John Fay, James Auld, G. W. Suddard, J. J. Hill, Wm. Marquardson, M. T. Ryan, C. C. Warner, A. J. Moser, Wm. Cughan, Anna Boyle, M. R. Cheney, T. Theo. Colwick, Jos. Haigh, John H. Haslam, Peter Stewart, T. B. Wakeman, Pearl W. Geer, Mrs. D. Jane Mosier, A. Wilton, Jas. J. Alford.

25 cents each: G. W. Wheeler, A. O. Divine, Evald Hammer, Wm. Gibbs, J. C. Bell, Zeno Thorp, Grant Lemmer, Mattie Pryor, Mary M. Stroup, Chester Martin, J. T. Houser, H. L. Overhuls, Robert Stewart, Andrew Smith. Total, \$107.27.

A continuation of these acknowledgments will be published in the August Magazine.

BOOK REVIEW.

THE CRIME OF CREDULITY. By Herbert N. Casson. Peter Eckler, Publisher. Pp., 254. Price in cloth, 75 cents; paper, 25 cents.

This book is a masterly arraignment of Mysticism in all its disguises. Its chapter on Christian Science is the most merciless analysis of that delusion ever written.

Mr. Casson's standpoint is that of a twentieth century rationalist. His purpose is to "draw the line sharply between what is rational and what is superstitious." No book could be better fitted to inculcate common sense and clearheadedness.

The author has ransacked the Middle Ages for his facts, and applied them to present-day problems in a terse and forceful manner. His style is bright, witty and epigrammatic, as any one will know who has read his most valuable article entitled, "Was the Universe Made for Man," on page 329 of the June Free Thought Magazine. President Wakeman, of the Liberal University, says: "There are a few good books, very few, and this is one of them." And we fully agree with him. Mr. Casson is one of the editors of the New York World, and knows how to express his ideas so that they can be easily understood. No Free Thought library will be complete without this book.

HOME TALK AND MEDICAL COMMON SENSE. By Dr. E. B. Foote. Murray Hill Publishing Company, New York. Pp. 1,247. Price, \$2.00.

We clip the following notice of this book from *Secular Thought*:

"For the past two years Dr. E. B. Foote, of New York, has been engaged upon the revision of his great work, entitled "Plain Home Talk and Medical Common Sense," and the new volume just out is called "Dr. Foote's Home Encyclopedia of Medical, Social and Sexual Science. Over five hundred pages of new matter have been added to the previous works, and with the new features of the book, may well be called a Home Encyclopedia, for, with its extensive index, there is hardly a question arising in the family the book does not answer in plain terms. In short, in a way to be understood by the non-professional reader. The great merit of all Dr. Foote's publications is that the dictionary need not be consulted to understand his meaning. Technicalities are either omitted, or so explained as to be understood by even the illiterate. Medical Common Sense, issued 1857-8, was revised and enlarged in 1869-70, and called Plain Home Talk, embracing Medical Common Sense. This extensive revision for the new century is aptly called Dr. Foote's Home Encyclopedia, embracing Plain Home Talk and Medical Common Sense. The publishers show their confidence in the popularity of the new work by putting to press at the outset an edition of 20,000 copies. Dr. Foote's books have always met with popular approval and no doubt this one will. Twenty-five thousand copies of Science in Story from Dr. Foote's pen were sold the first year of its publication, and nearly a million copies of Plain Home

Talk have been sold since its revision in 1869-70. The price of the new book is only \$2, a sum that every head of a family who purchases this volume will consider but a nominal price for the mass of invaluable, and we might say indispensable information contained in its pages."

We call the attention of the reader to the advertisement of this book that appears in our advertising pages.

A TREATISE CONCERNING THE PRINCIPLES OF HUMAN KNOWLEDGE. By George Berkeley. Reprint Edition. Illustrated. Open Court Publishing Company, Chicago. Pp. 128. Price, 50 cents.

Berkeley's Treatise Concerning the Principles of Human Knowledge, of which a reprint is here produced as the fourth of the series of Philosophical Classics of the Religion of Science Library, was first published in Dublin in 1710. The second edition, the last of the author's lifetime, appeared in London in 1734, in the same volume with the third edition of the Three Dialogues Between Hylas and Philonous, a reprint of which is also to appear in this series as a companion-piece to the Principles. The text of both reprints embody all the essential matter of the editions of Berkeley's lifetime.

This is one among the great number of rare and valuable books that this publishing house is constantly bringing out. We know of no other that is doing so much in that direction. It should be patronized.

ST. PETER'S SOLILOQUY. Published by I. Moelling & Company, at Fitzgerald, N. C. Pp. 14. Price, 25 cents.

This poem, by an unknown author, has been sent to us for notice. We have had it about thirty minutes, and during that time have read every word of it, and hasten to pronounce it equal to any poetical production of Longfellow, Lowell or Whittier, which is saying very much, we know. The reader may laugh at this statement, but we shall stand by it until some better judge of good poetry than we are decides that we are mistaken. The pamphlet is printed on the best quality of paper and beautifully bound and embellished with gilt lettering.

ALL SORTS.

—"Holy Smoke in the Holy Land," by D. K. Tenny, we have just brought out in a second edition. Price, 10 cents.

—Remember that we take yearly subscriptions of new subscribers for 50 cents a year until Aug. 1 of the present year.

—"Liberalized Christianity," by the late Henry M. Taber, is one of the best pamphlets we ever published. We have been out of them for some time, but

now have a small quantity that we will sell at 10 cents each.

—P. S. Curtis, of Brunswick, Me., a most worthy and intelligent Freethinker, in a private letter writes: "To read and digest the Free Thought Magazine for a year is a liberal education for any one, and all for one dollar."

—Dr. A. I. Hennings, of Sioux City, Iowa, writes: "Can you furnish back volumes of the Magazine bound? I

must admit that the Free Thought Magazine is one of the best journals of the kind I have ever read, and I wish there were many more like it."

--Friends, there is but one female "Infidel" editor in the world, and she edits the Free Thought Ideal at 128 North Locust street, Ottawa, Kan., and if American Freethinkers were what they should be, she would have 100,000 subscribers. Before you forget it, send one dollar for the Ideal one year. The orthodox bigots of the West are after her. Liberals should sustain her.

—Elizabeth Cady Stanton's article that we published in the June and July Magazines was read by Susan B. Anthony at the Woman's National Convention, recently held at Minneapolis, Minn., and it set the bigots howling all through the West. Mrs. Stanton writes to us: "It is a blessed thing I am not in their claws." They probably would not burn her at the stake, but they would much enjoy insisting that she would catch hell in the next world.

—John Peck, of Naples, N. Y., our highly esteemed friend, when sending his "Donation Day" contribution, writes:

I am well along in my eighty-second year, and my sight is growing dim, but the splendid articles in the Magazine have not lost their charm for me. I have taken the Magazine and The Truth Seeker from the first numbers, and I intend to take them as long as I can see, or until I land in Abraham's bosom, and I shall be sure to have some specimen copies along with me, and if Lazarus does not like my kind of literature he can move out.

—John Maddock, whom we consider one of our ablest contributors, writes to us in a private letter:

Your editorial upon "Good Deeds vs. Creeds" is highly commendable, and it is a step in the right direction. We have all the facts and logic necessary to meet ecclesiasticism and to make our cause a grand success we need character; armed

with facts, logic and moral character we can defy the hosts of religionists which have so long exalted belief above moral life. I feel very much encouraged by your attitude in that regard and I hope that there are many of your readers who will indorse your view. We must rise superior to the ecclesiastics in every way in order to lead the reform.

—The Rev. Dr. Lastly's church having been partially destroyed by fire, the trustees had secured as a temporary hall for the use of the congregation the only available room in that part of the city, and it was on the top floor of a skyscraper.

"My friends," said the good doctor, rising to give out the hymn for the morning service on the occasion of the first meeting in the new quarters, "we will sing

" 'I'm nearer my home in heaven to-day
Than ever I've been before.' "

—Chicago Tribune.

—Salina, Kan., June 6.—(Special).—The trustees of the Kansas Wesleyan University to-day refused to re-elect President F. D. Tubbs to the chair of science because of his alleged heretical views. The students are in rebellion over the action of the trustees and a number of the leaders captured the commencement exercises to-day and turned them into an indignation meeting. Fiery speeches were made by several seniors and by the Rev. Dr. Daniel McGurk of Jewell City, an alumnus of the university and a close friend of Dr. Tubbs.

It seems to be coming to this: that the only way to keep "Infidels" out of the universities and colleges will be to select for professors only backwoods preachers a hundred years behind the times.

—The Chicago Tribune of May 25 says editorially:

The model sermon should not exceed a quarter of an hour in delivery. If one take pains one can say in that length of time many things which are worth listening to and some of which will stick in the minds of hearers. They are likely to

remember what has been said when the sermon is brief, crisp and pointed, with almost as many ideas as there are sentences. When the sermon is long they begin thinking early in the game of when it will end and of dinner. There is such a sigh of relief when "and lastly" is reached.

It would seem that the Tribune is rather hard on the clergy to require them to crowd seven days of thinking into a discourse of fifteen minutes, but then, come to think, the ordinary preacher does but little thinking. The Tribune is right in saying there is such a sigh of relief when "and lastly" is reached.

—Brother Isaac A. Pool, of Chicago, furnishes us the following epigram under date of May 7:

The child that provoked the following belongs to a Methodist lady who has taught her the mystic "home up there" business; so, when I found her and proposed to take her home, she said, pointing upward, "Mamma's home up there?"

Thelma—An Epigram.

She turns up her face and the dear baby fingers,

To show me the home of her mamma up there,

While over them both Trust and Confidence fingers,

To tempt the old skeptic to Praises and Prayer;

A praise for the faith in a mother's devotion,

A prayer for true happiness all thro' her days—

Tho' later she learn that Credulity's notion

Is only a scheme to raise cash for who Preys.

—A leading Japanese review has been making an investigation into the religious status of the youth of this progressive oriental empire. In furtherance of this object it addressed a series of questions to the students of the leading Japanese colleges and universities, receiving answers from about 1,000 young men. Sixty per cent of those declared themselves either atheists or unable to accept any religious creed; two hundred reported themselves as having been led through

philosophical and scientific studies to reject all religious beliefs. Nearly all agreed in making the dictates of conscience the basis of all morality.

The sixteen scholars of Japan who conducted this inquiry concluded that in view of the decline of the ancient religious superstitions of their country, the time is now ripe for formulating a new system of ethics to be made up of the best principles of the leading religions of the world.—Minneapolis Tribune.

These "sixteen scholars" had better get their ethics outside of the leading religions of the world, for they are all made up mostly of superstitions that have no part in science or truth.

—The Catholic Union and Times, in an editorial in favor of the "Suppression of Immoral Literature," says:

What we have in mind is a bit of advice to our separated brethren to imitate the great Church in her proscriptions of books, newspapers, brochures, which outrage Christian sentiment. Let them cut off from their communion, after suitable warning, members who persist in reading, for example, Mark Twain's "diary of Adam," a senile travesty on inspiration, appearing at present in one of Gotham's Sunday papers.

* * * * *

The Harpers are responsible for its publication, the New York World is doing it out in extracts by permission, and Kate Carew is helping with her pencil to accentuate the simpering idiocy of the author. Yet, let Rome's official attention be called to this sacrilegious treatment of things inspired, and then our timid friends will see how completely Harpers, the World and Kate will be knocked into a cocked hat by "fulmination from the Vatican."

The "fulmination from the Vatican," thanks to the spirit of Liberty, has lost its power for harm. The Harpers will feel thankful for the edict of prohibition of Mark Twain's "Diary of Adam," for the only effect it will have will be to greatly increase the number who will desire the Diary.

—New York, June 9.—(Special.)—"The animals are of our kin as much as our

brothers and sisters, and fathers and mothers, really our kin, one blood, one flesh, one life, the children of one father as much as we. That is what Darwinism has told the world, and instead of its degrading men as first charged against it, it has lifted the level of all life up into the sunlight of the divine."

So said the Rev. Minot J. Savage in his sermon on "Man and the Animal World" in the Church of the Messiah this morning. Dr. Savage continued:

"For two or three hundred thousand years there has been a battle between man and the other creatures about him for standing room on the earth.

"But in the last hundred years there has been a change—a change which is indicated in literature. One thing has happened which bears on this matter more intimately and effectively than all the religions of the world ever have been found to do, and that is Darwinism. What has that to do with the subject? It has made men know that from the lowest touch of life away back in the ooze of primeval ocean shores clear up to the grandest and noblest manifestation all are one."

We are glad to say that Mr. Savage takes this Magazine and wrote us some time since: "I read your Magazine often with interest." Mr. Savage is one of those preachers who are very near the kingdom of Free Thought, as one may see by what he says above.

—The Catholic Union and Times of Buffalo, N. Y., publish a letter from one of its patrons in which he insists that Spiritualism should be suppressed by law in this country. Among other things he says:

I feel deeply that our nation should forbid and prohibit that soul-mind-and-nation-destroying sin, just as it is forbidden and prohibited in God's revealed law. Last spring I talked with a State legislator, a State Senator and the Governor at Columbus, Ohio. I received no encouragement. I feel now that laws forbidding the fearful sin and abomination should be passed by the general government. I am writing editors of all leading denominational papers of this country and soliciting their aid in trying to get

a committee appointed by the government, to ascertain as nearly as possible the number of victims in the asylums of the nation whose minds have been destroyed by witchcraft (spiritism) and the expense to State Governments to keep them, as well as the minds ruined which is more sad than death and worse than murder. From the lowest estimate I can make, the expense of keeping the victims in asylums must run far into millions of dollars annually.

The editor fully indorses this letter. Such utterances show that this "mother church" has not lost any of the spirit of persecution that it had in the Dark Ages and would now, as then, burn heretics at the stake, as it did Bruno, if it had the power.

—A distinguished citizen of Virginia, who does not wish his name mentioned, sends us the following extract from the notes of Thomas Jefferson, which is an additional proof that George Washington was not a Christian:

Feb. 1, 1800 Doctor Rush tells me that he had it from Asa Green, that when the clergy addressed Gen. Washington on his departure from the government, it was observed in their consultation that he had never, on any occasion, said a word to the public which showed a belief in the Christian religion, and they thought they should so pen their address, as to force him at length to declare publicly whether he was a Christian or not. They did so. However, he observed, the old fox was too cunning for them. He answered every article of their address particularly except that, which he passed over without notice. Rush observes he never did say a word on the subject in any of his public papers, except in his valedictory letter to the Governors of the States, when he resigned his commission in the army, wherein he speaks of "the benign influence of the Christian religion." I know that Gouverneur Morris, who pretended to be in his secrets and believed himself to be so, has often told me that Gen. Washington believed no more of that system than he himself did.

Our informant adds the above was taken from "Memoirs, Correspondence and Miscellanies" from the papers of

Thomas Jefferson, edited by Thomas Jefferson Randolph, and published at Charlottesville, by F. Carr & Co., in 1829.

—The records of the Detention hospital and the statements of Dr. Warren H. Hunter, county physician, show that the condition of from 10 to 20 per cent of the persons brought to the hospital for treatment was due to religious gullibility.

* * * * *

Speaking of Dowieism he said:

This was only one of the religious beliefs which, Dr. Brower said, had taken a firm hold on Chicago. The others had the same effect in proportion as they worked on the emotions of their adherents.

The effect of Dowieism already has had on the city, say experts, is to give about 10 per cent of the cases of religious mania to the Detention hospital. Such a percentage must be taken in connection with the statement of Dr. Brower that the time has not come for the full effects of Dowieism to be felt.

An average of 2,000 patients are received yearly at the hospital. Of this number a varying proportion—from 10 to 20 per cent—are victims of religious mania. Of this varying proportion 10 per cent have come from Zion.

"It is a recognized fact," said Dr. Hunter, "that from 10 to 20 per cent of insane persons become so through religious excitement. They are not all in the hospital. Paranoiacs are walking the streets of Chicago in great numbers. We have had some at the hospital who were just on the verge, and it depended upon themselves and their surroundings whether they went over the edge and became religious maniacs, or whether they settled down and became themselves again.

"One Swedish girl recently was brought in suffering from too much revival. She was intelligent and sensible. She said that she simply shouted a little louder than the others and made a little more noise. She was released and told to keep quiet."

Twenty per cent of the insanity is caused by religion—that is of those brought to the insane asylum. No one can say how many are partially insane through the effect of religion, as we

have often said religion itself is a kind of insanity. Humanity will not be perfectly sane until we get wholly and entirely rid of religion.

—George Hickenlooper, of Washington, D. C., sends us the following:

Friend H. L. Green: From an editorial in the Washington Times of this morning, speaking of the beauties of the woods in springtime, I clip the following extract:

Most of us can remember Sunday mornings, when, dragged like the snail unwillingly to church—only that that is a place where the happy snail is never called upon to go—we sat through a long sermon, with entrancing messages floating in at every window and making the air of the church seem more dead, dull and stupid than it otherwise would. The sunny, delightful weather seemed always to come on Sunday, and never on Saturday, though every known device was tried to hurry it along, or to delay the Saturday rain. And with what reluctance did youthful feet walk sedately in the wake of the irreproachable coat tails and rustling skirts of staid elders, on the way home from church, and how irksome the partial restraint of the afternoon to a soul that was longing to be invited to get out in the woods and loaf!

It is truly amusing to see how intelligent men who occupy important positions in society, and who for the sake of policy, hold their tongue under almost complete control lest it may injure their business and social standing in society, can so far forget themselves as to let their true and honest sentiments bubble out occasionally as the editor of the Times has done. The words "dead, dull and stupid" in the above extract come remarkably near the truth in describing an average orthodox sermon. I well remember how in my youth I was forced by a pious and faithful mother to go to church every Sunday, and to prayer meeting during the week, and how I sometimes fell asleep on my knees while some devout brother or sister was making a long-winded prayer. It was truly terrible.

—(Rev.) George Chainey, who twenty years ago was a bright and shining light in the Liberal ranks, all at once had his mental locks shorn by a Delilah magnetizer that he met at a spiritual camp-meeting which seemingly metamorphosed his intellectual apparatus, and threw him into a trance in which he has remained for many years and from which he has recently partially recovered, and he is now going to enlighten the world as to the "new religion" which came to him while he was in that abnormal state. This new religion he will proclaim to the world through a magazine entitled "The Interpreter," which he announces as follows:

The first purpose of The Interpreter is the understanding of the language by which God speaks to man. This is revelation. Heaven and revelation are the same. Heaven, or revelation, is God's throne, while earth, or man's intelligence, is God's footstool—the resting place of divine understanding. The first heaven was revelation in a state of mystery by man's understanding grown like unto God's. The two modes of knowing God are by the operation of intelligence in consciousness and of consciousness in intelligence. The first is to dream and be conscious that you are dreaming and in that state being taught of God. The second is to wake and see the living visions of the spiritual world without loss of consciousness in the objective world. The one is the earth in the heavens and the other the heavens in the earth. These two states are to become permanent and normal to all. By and through these man will reach to the immortal life on earth and the perfect manifestation of God. One is the feminine and the other the masculine. This is the image and likeness of God. The Interpreter takes its stand on these principles and will never depart from them; nor keep silent about them, until its voice is no more needed, because they are incorporated into the life of our world.

No one of ordinary ability can fail of fully understanding what "the first purpose of the Interpreter" is to be after reading the above lucid explanation.

This magazine is published monthly at 1021 Masonic Temple, Chicago. Price \$1.00 a year. If you are a "sear" send for a sample copy.

THE INGERSOLL MEMORIAL ASSOCIATION of Chicago recently completed its organization as a corporation under the laws of the State of Illinois by the adoption of a code of by-laws and the election of the following officers: Hon. Charles B. Waite, President, 98 Loomis street, Chicago; Samuel Roberts, First Vice President, 6638 Stewart avenue, Chicago; William H. Maple, Second Vice President, 164 La Salle street, Chicago; Frederick Mains, General Secretary, 811-812 Ashland Block, Chicago; Frederic Dahistrom, Recording Secretary, 43 East Van Buren street, Chicago, and Harry H. Henning, Treasurer, 136 Clifton avenue, Chicago. A meeting of the association will be held at Parlor L-38, Great Northern Hotel, Chicago, on July 6, at 8 o'clock p. m., for a public presentation of the plans and purposes of the organization. Hon. Charles B. Waite, Hon. Ferd W. Peck, Hon. Thos. Cratty, H. L. Green, William E. Maple, E. C. Reichwald, Patrick J. O'Shea and R. N. Reeves are expected to deliver short addresses. All admirers of Col. Ingersoll are cordially invited to be present.

Applications for membership may be secured at this meeting or by writing to the General Secretary. All applications must be signed by the applicant and be filed with the Secretary, accompanied by a membership fee of one dollar.

The interest which is being shown in the association and its objects is most gratifying. Preparations are now being made for holding the first annual memorial meeting of the association. Such meeting will doubtless be held during the month of August, and full particulars will be announced in the near future. FREDERICK MAINS,

General Secretary.

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An address read before the Free Thought Congress held in Paine Hall, Boston, Nov. 17th, 1899.

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This was the first time in the history of the world that a noted Infidel was invited to address a Christian society. We asked Ingersoll how the address was received by the club. His reply was: "The most of the lay members were pleased and most of the clergy mad."

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Reasons are here given that will satisfy any intelligent thinker that no honest man can consistently be a Christian.

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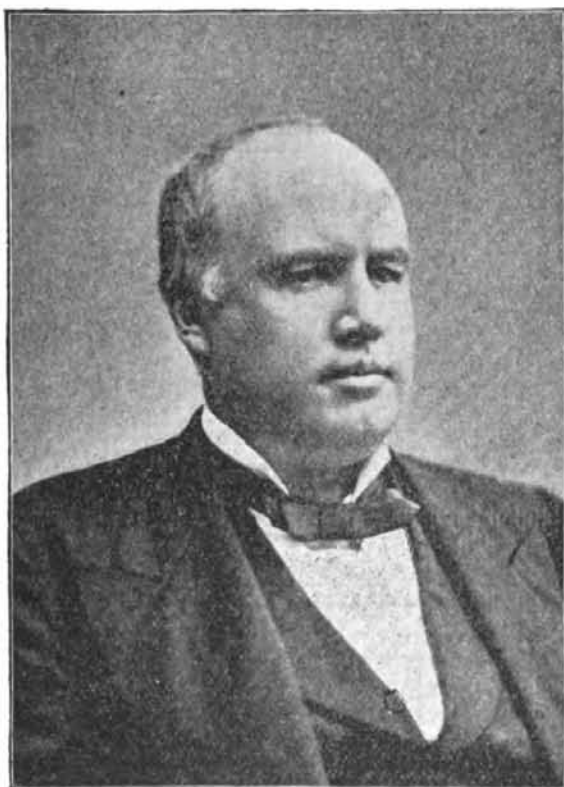
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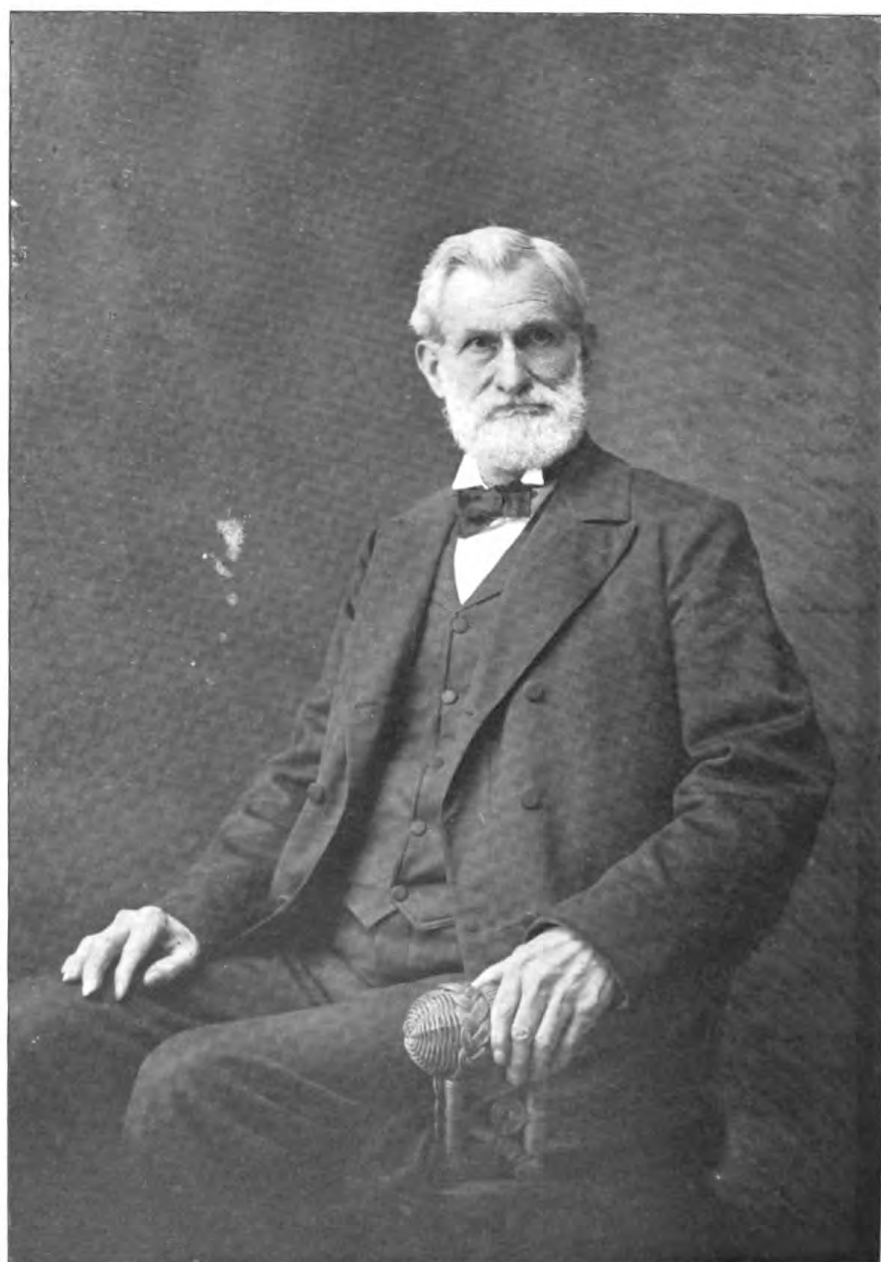
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FREE THOUGHT MAGAZINE

AUGUST, 1901.

MISTAKE OR FAKE?

BY REV. E. F. DAVIS.

IS it a new discovery that we have made? Have we unearthed a secret that has been buried from the light for more than eighteen centuries? Or, is the knowledge which, by open-minded and independent research, we have gained during the past thirty years with respect to the begin-



REV. E. F. DAVIS.

nings of Christianity, the common possession of the Hierarchy—of the learned commentators of the Bible, the exegetes and the church historians, whose chief interest it has always been to keep such matters from the people at large?

Is it possible that, notwithstanding all the study that for ages has been vainly devoted to the solution of the so-called "Mystic Number" (666, see Rev. 13: 18), we at last have been enabled to unravel the sacred mystery—and that, too, by the simplest process imaginable?

Are we to believe that, although generation after generation of scholars of every shade of belief and unbelief

has sought in vain to designate the personage known to Christian history as the Antichrist, it is up to the twentieth century to announce the real name of that worthy—a name never mentioned hitherto in this connection—albeit the name of the foremost man of all this world?

What are the facts—the hard, historic facts—founded, in the main, upon the "sure warrant of the scriptures," both of the Old and New Testaments—facts over which the theologic battles of this twentieth century are, in my judgment, to be fought to a finish?

This first: The Christian religion took its rise about half a century before the Common Era; as early as that, at least.

Its promoters were a Jewish sect who evidently hated the growing Roman power and proclaimed everywhere throughout the Roman world, where Jews could be found, the coming of a Messiah (or Christ) from the skies, who should first destroy the Antichrist (who in their view was the embodiment of Roman paganism and oppression), gather together his elect (the saints) in the new Jerusalem, and thus establish the kingdom of heaven upon earth, over which he was to reign as King for a thousand years. At the expiration of this period the earth was to be destroyed and all the pagans cast into hell forever. The Antichrist whom the primitive saints were taught to execrate was, beyond all question, no less a personage than the great Julius Caesar, who was not only universal emperor for three and one-half years (or forty-two months), but also Sovereign Pontiff of the entire pagan religious system of Rome. Even during his lifetime divine honors were decreed to him by the Senate, and for at least a century after his death he was worshipped as a god. "The Romans," says Suetonius, "fully believed in the divinity of Julius Caesar."

Now, a careful study of the book of Daniel cannot fail to convince the impartial student of several things—things which no Bible scholar of any pretensions will in these days venture to deny: One is that by the Fourth Kingdom, the writer means Rome; that by the "Little Horn" he refers to Julius Caesar; that he intimates pretty clearly that this same Caesar caused his image to be set up in the Temple at Jerusalem, and severely persecuted the Jewish saints who refused to worship it; that the pretended prophecies are no prophecies at all, but that the book was written for the most part after the assassination of Caesar in 44 B. C. Era; that in the ninth chapter the "prophet" undertakes to comfort the persecuted saints by naming a date for the Messiah's coming for their deliverance. He tells them by a method of dead reckoning common among the Jews at that time (calling days years, and starting from the year 520 B. C. Era), that the tremendous event referred to is to take place in the year 37 B. C. era, which, according to Josephus, was a Jubilee year; that in 37 B. C. Era (seven years later, notice), his anointing is to be completed, and the millennium is to begin. But when was the Messiah crucified?

In 86 B. C. Era, which year, mark you, was just 7 times 7, or forty-nine years previous to his promised reappearance in 37.

Is the book of Daniel the only scripture that furnishes information so exact as this? By no means. The book of II. Esdras, and the volumi-

nous book of Enoch make similar computations, agreeing with one another with astonishing exactness. (Qy—Why are these interesting “prophecies” so carefully sidetracked by our learned divines?)

But the Messiah did not appear in 37 B. C. Era. No one has ever pretended that he did. As a matter of course a great apostasy ensued. Nevertheless the fakirs still continued to fake. The millennium business was too lucrative a trust to retire from easily. They continued to play upon the ignorance and credulity of the scattered Israelites and Gentile slave population by the same old promises and prophecies, and to keep a “remnant” in training, until at length the Emperor Claudius, and after him Nero, sought to rid the empire of the “pestilent superstition” by putting some of the faithful to torture and death. Evidently enough the priests at this latter period agreed to set the impending destruction of Jerusalem (66-70 A. D.) as the time for the Messiah’s second coming. Was not the book of Revelation written for the purpose of convincing the Christians in Rome and elsewhere of this very thing? Internal evidence makes it clear that it was put forth at the close of Galba’s short reign, early in the year 69. The first two gospels were written about the same time and for the same purpose. According to these accounts when was it claimed that the Messiah was born? Oh, any old time—“in the days of Herod the King,” that is to say, between 37 and 4 B. C. Era. And when crucified? Under Pontius Pilate—or any time between 25 and 36 A. D. Very definite, this! But these gospel writers no doubt intended to leave a wide margin, inasmuch as they could not foretell the precise year when the fall of the Holy City would take place, and it seems to have been a settled belief that exactly forty-nine years must intervene between the Messiah’s death and his final reappearance.

But he did not come at the time of the sack of Jerusalem. No one has ever claimed that he did. Certainly the writer of this third Gospel did not. This Luke, if such was his name, gives us, in the second chapter of his history, a circumstantial narration of the birth of Christ. He informs us that this event took place in the year of the taxing, or enrolling, ordered when Cyrenius (Quirinius) was the Roman governor of Syria. That, as we know now, was in the year 6 of the common era. In the first verse of chapter 3 he gives us the exact year of Christ’s baptism, viz., the fifteenth year of Tiberius Caesar, that is to say, 28 A. D., the Messiah being then 22 years old. Did he at once begin his ministry? Not yet. Luke’s idea seems to have been that his baptism should first be followed by the

anointing process, this requiring no less than seven years, which would make the Messiah 29 at the outset of his public ministry.

Verse 23 of this same third chapter reads:

"And Jesus himself began to be about thirty years of age," etc.

How long did his ministry continue? One year only. This is shown not only by the gospel narrative as a whole, but most pointedly by verses 18 and 19 of chapter 4, where he is represented as saying concerning himself in the Nazareth Synagogue: "The spirit of the Lord is upon me, because he hath anointed me * * * to preach the acceptable year of the Lord."

Summed up briefly, is not Luke's teaching simply this:

Christ born in the year 6 of the common era; baptized in 28, when he was 22 years old; received an anointing or preparation for his ministry requiring seven years; began his ministry in 35, when he had just completed his 29th year ("began to be about thirty years of age"), and was crucified in 36, which was the last year of Pilate's governorship? Now add 49 years to 36, and we get 85, which lands us in the midst of the great persecution under Domitian.

Are we not justified in concluding, therefore, that Luke wrote his gospel some ten or twelve years after the destruction of Jerusalem, which event took place in the year 70, and for the purpose of encouraging the suffering saints to expect the advent of the Messiah during the reign of Domitian?

Could anything be plainer to the student of history who, laying aside all prejudice and preconception, investigates the scriptures for the sake of ascertaining the truth of things?

The gist of the whole problem is this:

In the elucidation of the Bible and of Christian history and doctrine, the great name of Julius Caesar is the name to conjure with.

The Divine Julius was the "Little Horn," the "Beast," the "Lawless One," the "Wicked One," the "Antichrist." No doubt of it.

That name serves as the master-key for all the Christian mysteries of the primitive ages. The dark shadow of the world-conqueror lies across the pages of both Old Testament and New. As the primitive saints were taught by their priests to adore an imaginary, a mythical Messiah, so at the same time were they instigated to curse the memory of the Divine Julius, although it meant death to dishonor publicly an Emperor's name. They thought of him as in Hades, waiting until the Messiah should descend from the skies. Then was he to be let forth to meet his

overthrow and final doom at the hands of the "King of Kings." The second epistle to the Thess., and also the latter part of the Apocalypse serve to make this perfectly plain.

We see, then, that historically considered Christianity arose, so to speak, in two successive waves: The first reached its culmination during the civil war period which intervened between the death of Julius Caesar and the establishment of the empire under Augustus. This first wave partially subsiding after the Messianic hopes had been disappointed in 37 B. C., a second, a tidal wave, swept over the empire, rising higher and higher amidst the corruptions of a decaying social system, and in spite of the terrible persecutions instituted by Claudius, Nero, and their successors.

As time went on the old edition was gradually suppressed and a new gospel, so far as the forged story of the Messiah was concerned, was substituted for it; and, finally, every document relating to the first fiasco was, sooner or later, sidestepped or destroyed. Have we not instances of this in the so-called "Lost Books of Livy," the missing chapters of Tacitus, and the undiscovered works of Celsus, and of others who, it is likely, had something interesting to say about the Divine Julius and his "war against the saints?"

Is it difficult to see in all this the adroit hand of the designing priest, the pious fakir, forging documents and palming them off upon the ignorant, illiterate and credulous multitude as the genuine prophecies of Enoch, and Ezra, Moses and Daniel, and other ancient worthies; manufacturing out of Old Testament history, poetry, and quasi prophecy an impossible divinity united with a preposterous human nature; making a date for the millennium and the end of the world; inventing a material hell of fire for the persecuting pagans and substantial bliss for believers who became their willing dupes and "laid their possessions at the Apostles' feet?" Can we believe that the hand of a just and good God was mixed up in this unspeakable knavery? Or should we not rather be honest enough with ourselves to say that historical Christianity is, from start to finish, the most stupendous fake, the most gigantic delusion, the world has ever known?

CONTEST BETWEEN NEOPLATONISM AND CHRISTIANITY.

BY JUDGE PARISH B. LADD.

IT will be our aim in this brief treatise to show how much Christianity owes to Plato, to Neoplatonism, the teachings of the last school of the Platonic pagan philosophers. The ordinary robber meets his victim on the highway and demands his money. The Christian fathers met the



JUDGE PARISH B. LADD.

Neoplatonists in the Roman forum, took, carried away and appropriated to their own use the entire Platonic system. Neoplatonism was thus robbed of its pagan philosophy; the piracy was complete; the church thus absorbed paganism and changed its name to Christianity, or Christianism. More of this anon. We shall assume that all men of ordinary intelligence have heard of Plato, that some of them have a little knowledge of the man; that but few know anything of what is called Neoplatonism, i. e., the theories of Plato, as taught in modernized form by the stoics long after the death of the philosopher. Plato was born at Athens 429 years before the common era (B. C. E.). He was a

thinker; to some extent a true philosopher, always a theorist, a metaphysician, the counterpart of Aristotle, who was a materialist. Neoplatonism took its rise with Pythagoras, Heraclitus and Socrates. As a disciple of Socrates, Plato borrowed, enlarged on, and otherwise modified the theories of his master. Plato traveled over Egypt and through the East, where he studied the religious systems of India, Bactria, Arabia, Elam, Iran, Chaldea, Babylon and Egypt. With the teachings of Buddha, of Zoroaster and other sages he was familiar.

On his return to Athens, Plato being of a speculative religious turn of mind, made use of the various religious theories, which he had imbibed, in the construction of one of his own; he had two classes to deal with, the great mass of ignorant religionists and the few learned phi-

losophers. After blending the several systems of the East, with the Egyptian and the Greek, he constructed one of his own, with a view of enlisting the proletaire in the support of all that was good and pure. While Plato revered what the vulgar termed the gods, to him and the stoics it was no more nor less than a reverence for all that was good and pure; there was no personality or being in it. While the philosophers strove to turn the masses from error, crime and falsehood to the realization that true salvation in this world depended on goodness, charity, pure thoughts and action, they did not attempt to divert the attention of the multitude from the worship of their numerous divinities. With the purpose of eventually converting all to the general good, Plato and his followers, knowing that the great herd could not directly grasp the truth, formed an allegorical, a mythical system, as a better means of controlling the unthinking multitude. In their system the philosophers agreed on a plan wherein all good emanated from the heavens. Plotinus and his disciples of the Alexandrian school gave to the world a triad, a trinity, consisting of Light, Goodness and Thought or Word. This light, coming from the sun, being the source of all goodness, produced perfection of thought, resulting in the highest intelligence, consequently the greatest good to man. As understood by the philosophers, all was figurative; but as taken by the proletaire all was real. The three principles, being personified by the vulgar, become gods, three in one head, and the one in three natures. With the common people the one god came to earth, begot a son of a virgin, who, like Prometheus, sacrificed himself for the salvation of mankind; on the third day he rose from the grave, ascended to heaven, where he was to look after the fallen and redeem them from their errors and crimes. Such was the allegorical system of the pagans known as Neoplatonism. None other than the old pagan sun myth, wherein our great solar orb under the name of god was the personification of all that was good. Thus was the Roman world divided in opinion, the few philosophers treating the matter as purely allegorical; the ignorant multitude seeing and believing all to be true. Such was the state of things at the time of the alleged birth of Christ; the philosophers were called mystics, their allegory mysticism. Even before the time of the alleged birth of Christ, the strife was already on. Real Christianity, in its early form, the strife for good, was in full blossom long before the time fixed for the birth of Christ; a church had been organized, and a priesthood was at work, as usual, catching dupes. To make ourselves clearly understood, we must go back a little

and speak from the numerous writings on Neoplatonism. The stoics of the old school were materialists, but in after times they came under the influence of Neoplatonism. It is said that no school of Greek philosophy was free of Plato's influence. The Alexandrian Jews, especially Philo, followed in his wake. While Philo had a complete allegorical system of his own, a modification of Plato, he treated all of the principal personages and events of the Hebrews as purely allegorical and legendary. The combination and blending of all these ancient myths with Plato's own allegorical vagaries and speculations on the unknown and unknowable, being cast into the mould, produced Neoplatonism, i. e., the last phase of the Platonic theories. Out of these blended myths, as taught by the latter school of Platonists, the entire Christian system, says a writer, was borrowed. This pagan allegorical system, of a supreme head, a son, a virgin mother, death, resurrection and atonement for the sins of mankind, become a floating mass in the Greek and Roman world, where, about one hundred years after the alleged death of the mythical Christ, it was laid hold of by the church fathers, slightly remodeled by substituting the names Father, Son and Holy Ghost, for Light, Goodness and Thought, and palmed it off on the ignorant multitude of old women, slaves, criminals, beggars, and the proletaire in general, as of divine origin (see Gibbon and other writers). Understood in its figurative sense, this Platonic allegory offered a fascinating picture for the theorist, who sought to use it for the betterment of mankind (see Hatch's Hebbert Lectures; Briggs, Cudworth, et al.).

When the church fathers picked up this allegorical picture and turned it into fact, the ignorant world rejoiced in the belief that Iahveh had sent a part of himself to earth; begotten a real son of a real virgin, who had died, risen again, and was on the lookout to gather together in a spiritual paradise all who would believe him to be the son of a god. That the priests have made a success in turning this myth into reality, this fiction into fact, let the records of nineteen hundred years, teeming with ignorance, crime and superstition, be produced. All of the gods and all of the pagan priests of Rome were at peace when the leaders of Christianity took on and gave to the world this Neoplatonism, changing its name to Christianity. The more wise of the church fathers, such as Origen and others, continued to treat Christianity as allegory, while the proletaire everywhere, who made up most of the church, believed all these stories to be genuine, nor was there any change among the heads of the church as to the allegorical character of the system, until they

found that, by treating the entire thing as true, they could carry the masses and secure to themselves power and dominion. The writings of Trismegistus and Dionysis were Neoplatonic.

Among the leaders of the church there were a few other men of learning who sought to engraft Neoplatonism, in an allegorical sense, on the Christian system; in other words, to merge Christianity into Neoplatonism, while the great body of the leaders, being as ignorant as their followers, treated the entire Platonic theory as genuine, the words true to the fact. Here a conflict ensued; the intelligent few entered a contest against the ignorant many. The few strove to subject Christianity to Neoplatonism, while the many fought to subordinate Neoplatonism to Christianity. Hence, for long years the conflict, and the numerous sects waging bitter war for supremacy, ending in the overthrow of the few by the many, and the triumph of ignorance and priestcraft over philosophy.

Now let us call to our aid some of the numerous writers on this conflict. Speaking of Neoplatonism, one writer says, "The moral instinct finally culminated, not in materialism, but in the boldest idealism which, in its way, is a mark of intellectual bankruptcy; that contempt for reason and science leads, in the end, to barbarism; its necessary consequence being the result of superstition and sheer helplessness in all sorts of delusions." As a matter of history, we all know that barbarism followed closely on the downfall of the Neoplatonic allegory; the few learned men continued to live in the enjoyment of the knowledge, which the dominant church repudiated while stealing Neoplatonic thunder, burying the dead, and administering on the effects of Platonic philosophy in the name of Christianity. The religions of the East, says a writer, had a fascination for the Neoplatonist." As Neoplatonism claimed to have absorbed all that was pure and good, it did not surrender until all hope was gone, it came into existence not to destroy but to unite all that was good in the ancient faiths and make them the exponents of pure morality; it allowed all religions their own forms and their tutelary deities, but sought to have all adore the one great principle of the highest good to all. But the ignorant masses, not being able to grasp this as a principle, accepted the allegory as truth, and converted the principle into a myth, a god-man, a personal myth the personification of goodness. When the emperor Julian, a Platonist, attempted to enlist the sympathies of the proletaire for the greater good, he was met with scorn and ridicule, says an author. Thus, it will be seen that, starting out without a head, with no personality, no man or man-god as a savior, the church, by force of its own arrogance,

was driven to adopt, set up and venerate a personality, thereby converting the adjective good into a living being, to which the name Jesus Christ was thereafter attached.

Porphry, born 233 C. E., was in every sense a Neoplatonist, a scholar of the highest rank, a profound reasoner, thoroughly conversant with all the ancient religions and the writings of the Christians, including their Bible; he wrote fifteen books to show up the absurdity of Christianity; in these books he made no allusion to such a man as Christ, probably knowing the name to represent a myth. Pophry successfully attacked the entire system, showing it to be a cheat and a fraud, which, he says, was supported, generally, by men of the greatest ignorance; so successful was he in his efforts that the Christian emperors, Theodosius II. and Valentinian, in the year 448, ordered his books burned. Even the comments on his works, by Methodius, Eusebius, Appollinaris, Philostorgius, et al, were, by the church fathers, destroyed. Nothing was left except copious extracts made by Lactantius, Augustine, Jerome, Macarius, and a few notes by others. Thus the church showed a determination to wipe out, as far as in her power, every vestige of evidence against her claims. In the face of all her efforts, Neoplatonism, to some extent, maintained itself during the fourth century against the repeated assaults of the ignorant masses. During the struggle for supremacy the philosophers made common cause with all that was hostile to the church; but as ignorance far outnumbered intelligence, Neoplatonism was forced to retire from the conflict, leaving the church master of the situation, to whose guidance, says a writer, surrendered themselves, and took along with them their superstition, their polytheism, their magic, their myths, and all the machinery of religious witchcraft." While pure philosophy went down by mere force of numbers, the church fathers appropriated to Christianity the entire wardrobe of Neoplatonism, and palmed it off on their ignorant followers, not as allegory, but as divine truth from Iahveh. In other words, they stole the allegorical Platonic system and proclaimed it as genuine truth from their god, and then refused credit to the source of its origin. Notwithstanding all this, Neoplatonism lingered among the philosophers until near the middle of the fifth century, when the church, determined to crush all learning, gave directions to Bishop Cyril, under whose orders the monks of Alexandria pounced on and murdered Hypatia, one of the most learned of the teachers of the Alexandrian school of philosophers. Among the great teachers of Neoplatonism stood Plutarch, Syrianus and Proclus. Zeller says, It remained to Proetus to

give Neoplatonism the form in which it was transferred to Christianity. Forty-four years after the death of Proclus (529 common era), the emperor, Justinian, closed the schools of Athens, which, following closely on the murder of Hypatia which gave the death blow to philosophy and furnished the germs for the propagation of ignorance, priestcraft and superstition. This period and these acts may be set down as the close of intellectual vigor, and the dawn of the thousand or more years known as the dark ages, during which time the Christian Church was the master of the world; crime and religion were fellow-travelers; science, philosophy, progress and humanity were dead; the church was happy, while monks, priests and bishops stood as cherubims over the remains, armed with torches, fagots, racks and thumb-screws to prevent a return to philosophy and science. Origen, "the purest, the most learned and the best of all the church fathers," say his Christian biographers, finding that the church had converted the allegorical system of Neoplatonism into divine sayings, gave up his place and returned to the teachings of the pagan philosophy, to Néoplatonism in all its original purity.

The authorities covering this conflict are numerous, including Mosheim, Gieseler, Neander, Baur, et al.

In conclusion, it must not be forgotten that Neoplatonism, while it clothed its myth in a garb peculiar to itself, was none other than the old sun myth prevalent among all the ancient nations, where the new-born sol novus was on his way back to the north; the sun god was returning to his flock to give life, comfort and happiness to man; a new life, a happy future was in store for all; the dreary, cold winter had been conquered; the new-born god had atoned for the sins of all; the summer was to bring a bountiful harvest; the wine, the fig, the fish and the lamb were to furnish the table; the supper was to be eaten in remembrance of this sol novus.

The authorities in support of our position are extremely numerous. See the several authors on the pagan religions, notes of Pelavius on the works of Julian, Lenormant's *Beginnings of History*, Chambers' *Book of Days*, under December 25, et al. Thus stands Christianity clothed in the old, thrown-off garments of paganism, raising her unblushing face and proclaiming to be of divine origin. What a mockery; what a travesty on the rules of common honesty and outraged decency! From the remotest ages down to, and including, the present time, the sun, our great solar orb, personified under different names, stands supreme in the vast pantheon of the world's gods, ever waging unceasing war on darkness,

the demon of night, while deep down in the desperate conflict stands trembling man, between whom and these mighty powers we behold the priest, pleading with his mythical gods that the devout may be hushed in their unsuspecting credulity while the tithe-gatherer goes marching on.

Alameda, California.

JEHOVAH-WORSHIP—ITS ORIGIN AND DESTINY.

BY H. W. BOYD MACKAY.

TO the modern man "God" means the mind back of Nature. That is his primary conception. If he proposes to prove that "there is a God," it is the existence of a mind back of Nature that he essays to prove. It was the same in the middle ages, as the proofs given by St. Thomas Aquinas show. But the worshipper of Jehovah also believes that God is a loving father. How did he get that conception? It was not from Nature, for the difficulty of reconciling the idea of a loving person with that of the mind back of Nature has been felt ever since "Job" was written, and it exercises the subtlety and sophistry of Professors still. And yet, through all the ages, since the worship of Jehovah first began, in spite of earthquakes, famines, pestilences, and all the havoc wrought by Nature, in spite of the threats of Hell and all its torments, in spite of persecution for opinion in this life and threats of worse penalties for it in the next, this conception, that God is a loving one, has remained deeply entrenched in the hearts of the peoples among whom Jehovah-worship has taken root; and all the cruelties permitted upon earth, and all the cruelties portrayed by theologians as prepared in the world to come, have not been able to damp the fervor of that conception. Why? Because the conception of the loving one was not engrafted upon that of the mind back of Nature, but the conception of the loving one came first, and upon it was engrafted the conception of the mind back of Nature.

The religion of the heathen was from the first a general worship of the minds back of Nature. They did not know that heat, light, magnetism and gravitation are the cosmic forces; but they did have the conception of cosmic forces, and to these cosmic forces they attributed, as do many believers in the single cosmic force to-day, consciousness, intelligence, and will-power. They supposed, and in the then state of knowledge the supposition was most natural, that the Sun, the Earth, the Ocean, the Storm-wind, the Thunder-cloud, and the Forest-fire, were the cosmic forces. Between personal Being and intelligent force the dis-

tion is inappreciable; and, since these were conceived as conscious forces, they were conceived as personal Beings, too. What, if some of them wore visible forms? Their energy was known by their effects, and their conscious life was, to the men of that age, an obvious implication. Such Beings were dreaded, wondered at, venerated, but not loved. Nor were they conceived to love. They were propitiated. Their favor was sought by prayer and praise and sacrifice. But between them and the puny tribes who concurred in worshipping them there was no personal bond. That was reserved for the tribal god—the superhuman chieftain who undertook to rule and guard and guide some special nation after he and they had chosen one another from along all the nations, and all the supposed superhuman spirits, inhabiting the earth. And such a spirit was Jehovah, the covenanted head of his people Israel.

That Jehovah was at first conceived merely as the superhuman chief of Israel, and afterward came to be regarded as the greatest of the gods, and next as a god possessing power over all nations, and was, last of all, though still early in Jewish history, identified with the mind back of Nature, is commonplace among the newer school of theologians. He was then called "Jehovah elohim," and the creation story was tacked on to his name. This word, "elohim," is generally translated "gods," or "God;" but it is admittedly plural; and, though its meaning is reckoned uncertain, it is generally understood to mean "powers" or "powerful ones," and I think might very fittingly be translated "forces," so that "Jehovah elohim" will mean "Jehovah, the cosmic forces," thus admirably expressing the new conception. But none have been able to determine who Jehovah originally was. It has been sought to identify him with the Sun, as if the Sun could have its habitation on Mount Horeb, or even seem to be rising or setting on that mount, which is situated to the south of Palestine. And it has been proposed, from his name "Yah," to identify him with Bacchus, the patron of the vine, which, "with all that cometh of it, from the kernel even to the husk," was abhorred by the devotees of Jehovah. The awkwardness of these guesses shows that the professors, notwithstanding their great erudition, are lacking in the imaginative faculty: for I think it can be rendered very probable that Jehovah was the Genius of Mount Horeb.

It is fortunate for us that the candor of the compiler of Genesis has preserved to us a very remarkable story, from which, in combination with other parts of his history, we can derive much information about the origin of Jehovah. But let us turn, for a moment, to Abraham.

Some modern theologians have discredited the existence of Abraham. Legends, no doubt, have gathered round his name, as they have round those of many other famous men; but that is no reason for doubting his existence, or the truth of the main incidents recounted of his career. Many a folk-lore tale clustered round the memory of Charlemagne; many such tale has clustered round the memory of Boone, the pioneer of Kentucky; but no one questions their existence, and I see no reason for doubting the existence of Abraham, but for whom Jehovah would, probably, never have been known to us.

Abraham, we are told, was a wealthy pastoralist, who used to wander, as was the custom of his country, with his flocks and herds, in search of fresh pastures. He was a wealthy man, and had shepherds and herdsmen, and three hundred trained warriors born of his own people, to guard his possessions from robber bands. He had a wife, long childless; and slave-women by whom he had families, for such families are not, in the ethic of those countries, deemed unbecoming in a righteous man. His residence, when we are first told of him, was in Chaldea; but he wandered thence, crossed the Euphrates, and migrated into southern Palestine. There he became acquainted with the local belief that a Spirit of superhuman power and dignity dwelt on Horeb, a mountain in the peninsula which borders the north of the Red Sea, not very far from Suez. The Spirit's name was "Yahveh," or, as we now pronounce it, "Jehovah." He seems to have been regarded as exercising authority over the neighboring district, if we may judge from his punishing the cities of the plain; and his worship was probably well-established, for we read that Jethro, in Moses' time, and the Rachabites, in that of Jehu, were worshippers of his, although neither of them came of the seed of Abraham. It would, therefore, be natural that Abraham should desire to secure the protection of this powerful Being. But, whatever his motive, Abraham tendered his allegiance to Jehovah in return for his protection, and a solemn covenant was made between them in the form then usual in that country, by dividing the carcasses of animals in twain and passing between the pieces—Abraham actually passing, and a light also passing, which was supposed to represent the God.

But now, let us turn back to the story to which I referred a short time ago.

The scene is laid in Mamre. It lies a little to the east of Hebron; and, though not in a direct line from Horeb to the Dead Sea, may have been a route generally taken, as a defile leads from it to En-Gedi, near

the center of the western shore. The Sun glows with almost tropic heat, but the air is dry and clear. Sheep and cattle lie ruminating under the shadow of the rocks; the hillside is covered with tents; most of the inhabitants are within, but some lie dozing beneath the shade of a giant tree. Under the same tree is pitched the tent of the Master. There he reclines, musing on the land and gods he has left behind, and on his happy fortune in finding a friend as well as a sovereign in the superhuman governor of South Palestine; and wondering if, even at that sultry hour, some hard-pressed traveler may draw near to claim his hospitality. Suddenly he lifts up his eyes, and lo! three men are approaching. Clad, we may well believe, in the garb still worn by the anchorites of En-Gedi—a mantle of camel's hair thrown over the shoulders, a goatskin tied around the loins—they direct their course toward his tent. The foremost, of majestic mien, towers above his companions; his skin, as we may infer from the visions of the later prophets, gleams to the light like burnished bronze; his raven locks, whose growth no razor has ever checked, cluster down his back; his beard, long and luxuriant, waves in the wind; his mighty thews stand like bands of steel; his forehead, large with thought, shrouds those eyes which glow even as the Sun when it shineth in its strength. The Patriarch runs to meet him. It is Jehovah, his Lord and friend, the personification of the desert solitudes. Bowing himself to the earth after the ceremonious manner of his countrymen, he exclaims, "My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let now a little water be fetched, and wash ye your feet, and rest yourselves under the tree, and I will fetch a morsel of bread, and comfort ye your heart; and after that ye shall pass on, for therefore are ye come unto your servant." And Jehovah and his attendants answer, "So do as thou hast said." And Abraham hasted into the tent unto Sarah, and said, "Make ready quickly three measures of meal, knead it, and make cakes." And Abraham ran unto the herd, and fetched a calf, tender and good, and gave it unto the man-servant, and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set it before them, and they did eat. And then Jehovah told Abraham the object of his journey. His messengers (for his attendants are frequently called messengers, the word being translated Angels, from the Greek *angelos*, a messenger), had reported to him that the men of Sodom were sinners of exceeding depravity, but he was unwilling to rely on the report, and was going down to make a personal inquiry. And then Jehovah and his attendants continued their

journey toward the cities of the plain, and Abraham accompanied them a part of the way, and afterwards engaged Jehovah in conversation while the attendants went on together. Jehovah ultimately "went his way," but it appears from the sequel that he relinquished his intention of personally visiting Sodom, and entrusted the decision of its fate to his messengers.

It is a wonderful story—wonderful, not in its incidents, which were no more than probably often occurred in that country, but wonderful when we reflect that the chief actor was the God whom Jews and Christians and Mohammedans worship.

I want, now, to contrast the personality of Jehovah with the personality of the heathen gods, and the characteristics of his religion with those of theirs. I mean the gods strictly so called, as distinguished from the spirits of departed heroes, who were venerated with a species of worship like that which Roman Catholics give to the saints at the present day. I understand it to be well ascertained, from researches in Sanscrit, that the heathen gods were originally, however much the fact may have been afterward forgotten by some heathen nations, simply the cosmic forces, as those forces were then understood. And, on looking recently into a book which treats of the gods of Chaldea, of whom Abraham was, in his earlier days, a worshipper, I find that they, too, were the active powers of Nature. We must remember that early men did not know the sun as a ponderous mass, nor the thunder-cloud as water in a vaporous condition, nor the storm-wind as gases in motion. They simply knew these things as force, and by their effects. And, if they also worshipped the earth and the ocean, it was on account of their energy. And they attributed the operations of all to will-power, as the ultimate cause of action. The idea of an unconscious eternal force is quite modern. But they knew that these beings possessed vast and mysterious powers, often exercised for good and often for evil, and they did not know that they operate according to fixed sequences (or, as we awkwardly term them, "laws"), and they thought it important to propitiate them. Nor did the ancients confine their prayers and offerings to the forces at work in the physical world. They also recognized those other forces, no less real, which operate in the heart of Man. Affection, passion, military and prophetic enthusiasm, every emotion which carries a man out of himself, or which presses on his soul whether he will or no, was attributed to a conscious psychic force; and Eros, Aphrodite, Ares, and many another god unconnected with the physical world, received a share of homage. But

these gods were acknowledged by every nation in the heathen world; they were not the special gods of any tribe; no personal bond of love and loyalty bound together them and their worshippers;—cold and distant—all the generations of men were in their sight accounted but as grasshoppers. They were feared, they were propitiated, they plagued men in their wrath, and their favor was sometimes won; but they did not love, and they were not loved.

Far otherwise was it with Jehovah, when Abraham first covenanted to become his liegeman in the lonely wilderness. No covenant was ever made with the powers of Nature. They dealt with Man according to their will, and he worshipped them because he must. But Abraham became the liegemen of Jehovah by covenant, and Jacob only promised to continue the relation on condition that the god should protect him in his journey. Nay, at a later period, we find Joshua saying to the Israelites as a nation, "Choose you this day whom ye will serve, whether the gods whom your fathers served which were beyond the River, or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve Jehovah." And the people answered, "God forbid that we should forsake Jehovah." And they gave, as reasons, the way in which Jehovah had preferred them to other nations in their then recent history. The covenant was made because Jehovah was not a cosmic force, and therefore had no relation with his people by nature. Nor was he omniscient, for he did not know whether the people of Sodom were wicked, except through information received, and he was not satisfied of its correctness, but had determined himself to go down and inquire. He was a sociable God, and does not appear to have been credited with omnipotence, nor to have extended his jurisdiction far beyond the neighborhood of the mountain; but, though represented in folk-lore as a man in appearance, and so little distinguishable from a "son of man" that he was sometimes mistaken for one; yet, in all the stories, he is credited with superhuman power, and his nature is hereby invested with an element of mystery. He was a desert God, for, not only was he found by Moses at Horeb; not only did he bring the Israelites to himself by bringing them to that mountain (it is the same as Sinai, the two being different sides of the same mountain); not only did Elijah go thither to commune with him, but the men who took the Nazarite vow in order to conform their character more closely to his abstained from grapes, because the wine was not a product of the desert solitudes, but one of the luxuries of Ca-

naan; and the Rechabites not only observed the same rule, but also dwelt in tents, as became Arabs of the desert.

But the most striking characteristic of Jehovah was his impassioned Love and Jealousy. The modern conception of Jehovah's jealousy, as a mean, ill-natured dislike to see anyone loved as much as himself, is due to the cold temperament of the Christian nations, who rarely feel and hardly understand the passion of Jealousy. But, in no instance in the Old Testament is Jehovah represented as jealous of any affection save that bestowed on the heathen gods. "Jealousy," in the Old Testament, means the determination to take and give a whole heart, to submit to no rival in the affections of the beloved one. The heathen gods were not jealous. They could not be; for, as all the cosmic forces possessed equal power, and all were served from fear, it would have been useless for any one to have opposed the equal claims of the rest. And, as their power is equally felt among all nations, it would have been impossible for them to have claimed a peculiar allegiance from any one. But Jehovah would submit to no rival in the affections of his people. The covenant between them was a marriage covenant; and, though before it was made by the nation they might have chosen other gods, yet, after it, all worship of other gods was consistently esteemed adultery. Joshua warns the Israelites of this trait in Jehovah's character. And, through all the writings of the later prophets, his fury and his love, not the love of calm beneficence with which his worshippers delight to credit him now, but the hot Love of a deathless passion—that Love which many waters cannot quench, neither can the floods drown it—that Love which is strong as death—that Jealousy which is cruel as the under-world—rage continually against unfaithful Israel, yet always yearn to reclaim her whom he still acknowledges as bound to him by an indissoluble bond. The character of Jehovah, as depicted in the Old Testament, is the most impassioned to be met with in literature. Othello and Romeo show poor and feeble beside it. The passionless, unchanging God of the Christian theologians is antipodeal to it, and serves only to show how completely the foreign elements have effaced the very fundamentals of the religion, for Jehovah was unchanging in nothing save in his Love for Israel.

Whence came this remarkable conception—so unlike the mind or minds back of Nature—so unlike what we call "God?"

It was the theory of the ancients that the emotions are due to the operation of superhuman intelligences. They noticed, as we do, that

scenery produces on the soul of Man an effect corresponding to its nature; and they attributed this effect to a spirit haunting the spot, which spirit they called its Genius. I own I cannot find that any but the Romans are known to have believed in the Geniuses of places, but the belief is so obvious an inference from the general tenor of thought in the ancient world that I think we may well impute it to the wandering tribes who frequented the Sinaitic peninsula. Now, can we not trace the germ of the Jehovah religion to the effect produced on the soul by the scenery of Mount Horeb? It is not a mount of flowers and glades and rills. It is not calculated to fill the mind with thoughts of voluptuous beauty or selfish ease. Rather is its sublime desolation fitted to produce a feeling of awe, not unmingled with austerity. To the hot temperament of the Arab, his brain seething between the burning sun and the burning sand, more absorbed than the European in impassioned love, as the universal approbation of polygamy testifies, the effect would be to develop in a high degree that passion by which the passion of Love is purified and elevated—the passion of Jealousy. These characteristics, in a sublimer form, would be imputed to the guardian spirit; and he would be adopted as the superhuman guardian, chieftain, and friend, of the more devout among those who visited the sacred mount. From such feelings the theory of the marriage covenant would naturally spring. A nation is always feminine in popular thought. Even we, with our rigid rules of grammatical gender, always speak of a nation as “she;” and much more the ancients, who made the grammatical genders agree with these popular personifications. But the spirit whose influence produced such emotions as I have described was necessarily masculine; and so, in the marriage between Jehovah and Israel, the foundation of all the subsequent developments was laid. If he was the husband of Israel, he must be the father of her sons, not merely as Jove was the father of gods and men—not merely as the elder, or the ruler, or even the creator—but as linked to them by the tenderest ties of fatherly affection. And, if he was a jealous husband, he never could permit the worship of other gods; nor could sacred prostitution, that common accompaniment of heathen worship, be tolerated by those who were really imbued with the religion of Jehovah. In truth, that religion has always carried with it a peculiar personal character. It is not altruism, nor obedience, nor awe, though at times it may issue in all these; but there is a peculiar elevation of soul about the Jehovah religion—a peculiar warmth and intensity, which it is difficult to put into words. And, through all the lapses of Israelitish

history, the desert God still had his devoted adherents—men of intenser natures than the rest—who still clung to the original conception, and, since those who cared not for it mingled themselves with the Gentiles, finally made it dominant in Israel. But meanwhile the nation, bound by covenant to one object of supreme affection, was constantly violating that bond; and, by these men all her catastrophes were attributed to his jealous indignation. If the Assyrians attack them, they are “the rod of his anger,” He brings them because his people had “feared other gods, and had walked in the statutes of the nations, and had rejected his covenant which he made with their fathers.” But, if he had power over the Assyrians, it was easily inferred that he had power over the whole earth. And then it came to be thought that the heathen gods were but imaginary, probably owing to the heathen habit of making symbolical statues of their gods, and then perhaps worshipping the statue. What then? If Jehovah is the lord of the whole earth, and the heathen gods are but imaginary, he must be the only god. Then he is identified with the cosmic forces, he becomes “Jehovah elohim,” and a foundation is laid for further developments.

There were already two evil traits in the Jehovah religion. Owing to his chieftainship, and to the belief that the excitement of battle was caused by the indwelling of his spirit, the attempted extermination of the Canaanites was attributed to his orders. The Israelites would have tried to exterminate the Canaanites anyway, for, like other nations, they were very anxious to seize upon the lands of the weaker tribes. But, from Jehovah's functions as their war-chief and indweller, they drew the inference that he sanctioned it, an inference without which they could not consistently have undertaken it. Owing to his jealousy, they enacted cruel and inquisitorial laws against all who should seek after other gods. But these were deductions, which were not necessarily implied in the fundamental conception. There was now a third evil trait to be added. Since he was the mind back of Nature, he must be the author of all famines, pestilences, and sudden deaths. So men think now. Then they thought that he produced these effects by immediate action, now they think that he produces them by maintaining an eternal chain of causation. Then they thought he did it to punish some offense, now they think that he does it like the old lady in Alabama, who whipped her slaves every Monday morning just for fun. Then serious causes of offense were not always forthcoming, and so they had to attribute the catastrophe to whatever occurrence had happened, as, when Uzzah's

sudden death was attributed to his having steadied the ark; or when the pestilence in David's time was attributed to his having numbered the people. Now, causes of offense are not inquired after, for we have given up explaining catastrophes on moral grounds. And, unfortunately, this last evil trait is not like the others. They were inferences which the Israelites drew from the functions and character of the God. This is hard fact; and, if we cannot explain it away, we can never get rid of it so long as we worship the mind back of Nature. But the foundations of Jehovah-worship lie in the family affections—the husband's quenchless Love and burning jealousy, and the father's pitying care—ideas which, when Christianity substituted a cosmopolitan for a national religion, underwent an almost unavoidable change; the jealousy first misunderstood and caricatured, then deemed odious, and finally rejected; the husbandship attenuated and evanescent; and the fatherly affection attributed, first to approbation of character, next to adoption, and finally to creation, rather than to its true historic source.

All that was fundamental in the Jehovah religion has evanesced, and there is a strong tendency in the minds of the more educated to veer round to the old heathen conceptions as modified by modern scientific knowledge. If our religion has been an historical development of heathenism, we should have worshipped the sun, the thunder-cloud, the storm-wind, the forest-fire, and the ocean, until it had been discovered that these are not the cosmic forces themselves but merely products of them. Then we should have conceived Light, Heat, Magnetism, and Gravitation, and the passions, to be conscious forces, and should have worshipped them, until it was found that they were merely modifications of one cosmic force. And then we should have conceived that one cosmic force as conscious, and worshipped it under the title of the "Immanent God," just as an increasing number are doing to-day. As far as I can learn, this was the course which the Brahminical religion actually took, arriving, however, at the idea of unity, not by science, but by philosophy. And, as the heathen did not attribute a very high moral character to their gods, we should not have been troubled with theodicies.

But Christianity is an historical development of Jehovahism, and consequently the doctrines of fatherly affection, and of justice in ruling, have survived to us. And, from the doctrine of justice in ruling, we have derived the doctrine of the absolute rectitude of the divine character in itself. From these bases, combined with the conception of the conscious cosmic force, and the misinterpretation of scripture texts, a vast mass of

dogma accumulated in the middle ages; but, though it still commands a listless acquiescence, it has ceased to be a living force. In fact, two dogmas only are strong in the religious consciousness to-day—the fatherly affection, and the conscious cosmic force—and the problem on which many books, called “theodicies,” have been written, is, can we reconcile them together? And, if not, which shall we reject, or shall we reject them both? I have read much on this question, and have taken such opportunities as offered of conversing with those who seemed likely to be able to throw light upon it; but the conclusion at which I have arrived is, that we cannot attribute fatherly affection nor justice in ruling nor absolute personal rectitude to the conscious cosmic force. Nor can we surmount the difficulty by supposing an unconscious cosmic force with a mind behind it, for, ethically, it amounts to the same thing.

Then, shall we worship the mind back of Nature, notwithstanding that we cannot deem him good? This might have been done generations ago, when ethic was founded on Awe and not on Love, and when the whole structure of society depended on authority. But now it is impossible.

Then, shall we believe that somewhere in the universe there is a great Being who possesses these high qualities, but who is not the mind back of Nature? Certainly, if such a Being exists, we ought to worship him. Then there would be no need to tell us that we do not love God so much as we ought to do; for Love, even to the fullest degree, would flow forth spontaneously and unbidden. But is there any evidence of the existence of such a Being? Not in conscience, for, if conscience were the voice of God, it would become more authoritative the more it was resisted, whereas the contrary is notoriously the case. Conscience is simply a jar produced by acting contrary to one’s ideal, and, if a man’s ideal be evil, he does not feel it, unless, perchance, he happens to do good. Not from what is called “feeling God,” for that may be merely subjective. What, then, must be our conclusion?

The true object of worship is not a person, but a character. Indeed, all worship is really the worship of a character. If you worship a supposed powerful Spirit, it really is his power and not himself that you are worshipping. For, strip him of his power, and where would be your worship? Worship, therefore, an ideal character; and do not mind whether any person or conscious force possesses that character or not. And love Man the more because he has no father in heaven, but is only an orphan child, at the mercy not only of the forces in the physical uni-

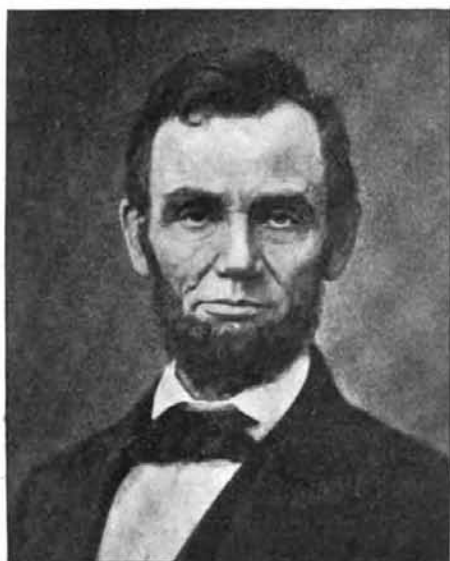
verse, but also largely of those emotions which so often carry him away into doings which, in his calmer moments, he would abhor. And cultivate the higher emotions rather than the lower. Jehovism has fulfilled its mission. It has given us a higher ideal than the worship of the cosmic force.

Cambridge, Massachusetts.

THE RELIGION OF ABRAHAM LINCOLN.

BY ROBERT N. REEVES.

SOME years ago Colonel Robert G. Ingersoll engaged in a controversy with General Charles H. T. Collis over the religion of Abraham Lincoln. Colonel Ingersoll contributed but two short letters to the discussion, as it soon became apparent to him that General Collis knew



ABRAHAM LINCOLN.

little or nothing of the real life of Lincoln. These two letters, however, together with the letters of General Collis, have recently been published by the latter in a little pamphlet entitled, "The Religion of Abraham Lincoln," in which is included also a letter from General Daniel E. Sickles and one from the Hon. Oliver S. Munsell, both of whom, like General Collis, attempt to prove that Abraham Lincoln was a Christian.

I have read carefully these letters of General Collis and his friends, and, beyond finding that Lincoln had great faith in God, that he prayed occasionally, and attended church now and then while in Washington, I am unable to discover any positive evidence that Lincoln was a Christian. On the

contrary, from the weakness of the evidence presented, and upon which they base their belief that Lincoln was a Christian, I am convinced that General Collis, General Sickles, and Mr. Munsell are in much the same position as those orthodox Christians who, as soon as a man has attained some degree of fame in the political, scientific or literary world, insist on making him a Christian in spite of all evidence to the contrary.

We are told by the most authoritative biographers of Lincoln that in boyhood he showed no signs of that early piety such as many Sunday school biographers, like Arnold and Holland, have since ascribed to him. As a boy he was much like other boys, save possibly that he was a little more studious and liked to lie about under shady trees and read such books as Aesop's Fables, Robinson Crusoe, Bunyan's Pilgrim's Progress, and the Bible. There is no indication, however, that the two latter books impressed his youthful mind sufficiently to make a Christian convert of him. He took the stories that he read in them only for what they were worth. His step-mother—herself a devout Christian—once said that she could remember no circumstance in Lincoln's boyhood that would support the hopes she had of making him a Christian.

As Lincoln grew to manhood he became more and more pronounced in his religious opinions and often showed his contempt for the creeds and dogmas of the Christians. In 1834, when first elected to the State Legislature, Lincoln was living at New Salem, Illinois, in a community noted for its Freethinkers. These Freethinkers were looked upon by the orthodox Christians of the town as persons whose society should be shunned by all who wished to succeed here and hereafter; yet Lincoln associated intimately with the Freethinkers of New Salem, imbuéd their ideas, and read with eagerness such books as Volney's Ruins, Paine's Age of Reason, and certain of Voltaire's works which they loaned to him.

If there is anything that will broaden a man's mind it is to read the works of great poets. Lincoln read Shakspeare. He read Byron and Burns; and it is interesting to note, too, that the most blasphemous poem ever written by any of these poets—Burns' "Holy Willie's Prayer"—Lincoln committed entirely to memory. Lincoln's love of poetry was responsible in a measure for his poor success in business. In 1832, prior to his election to the Legislature, Lincoln was keeping a grocery store at New Salem with one William F. Berry. In the running of the store both Lincoln and Berry displayed little business capacity. For, while Berry, a good-natured but reckless sort of a fellow, squandered the profits of the business in riotous living, Lincoln, who loved books as fondly as his partner loved liquor, would stretch himself out on a counter, or under a shade tree, and read Shakspeare or Burns.

It is natural that such books, and the people with whom he associated, should have considerable influence on Lincoln. He began to take an earnest part not only in the political but religious discussions that animated the little circles which gathered evenings at the town tavern

and in the village stores of New Salem. But Lincoln, whose mind was always full of any subject he took hold of, wished to put his thoughts on religion in a more logical and permanent form than mere oral discussion. In 1834, at the age of 25, he prepared a lengthy essay, which he always afterward referred to rather proudly as his "little book." In this essay Lincoln reached conclusions similar to Volney and Paine; and demonstrated, to his own satisfaction at least, that the Bible was not God's revelation, and that Jesus Christ was not the son of God. This essay Lincoln intended to have published, but his employer, a Mr. Samuel Hill, though a skeptic himself, questioned the propriety of so young and promising a man maintaining such hostile and unpopular ideas. Hill took the manuscript that Lincoln had so carefully prepared, destroyed it and cautioned Lincoln that if he wished to succeed politically he would have to abandon his attacks on the Christians.

This well-meant act of his older and somewhat more sagacious friend in no way diminished Lincoln's skeptical views. Lincoln was never known to have afterwards denied or regretted the writing of his anti-Christian essay. After he was elected to the Illinois Legislature and had removed to the capitol at Springfield, he continued to attract attention by the liberality of his religious views; and often in conversation with his friends he referred to his "little book," and seemed to take delight in stating its origin, its object, and its arguments.

Unlike Benjamin Franklin and Thomas Jefferson, Lincoln left little behind to indicate his religious opinions. We must, therefore, rely almost entirely upon the testimony of his neighbors and friends—those amongst whom he lived. Franklin lived to be eighty-four years old, and Jefferson eighty-three. The writings of each fill ten large volumes, and are made up of much that proves conclusively their unbelief in orthodox Christianity. Lincoln lived to be but fifty-six years old. The first half of his life were years of poverty and toil—years in which he struggled to secure the mere rudiments of an education. These he had scarcely obtained when he was hurled into that whirlpool of American political life, known as the anti-slavery agitation. Lincoln had little time, therefore, to devote to art, science, literature or religion—subjects that give life and flavor to the writings of Franklin and Jefferson. Lincoln's writings—and they comprise but two short volumes—are made up for the most part of proclamations and war messages. Still here and there among the mass of political literature we find something that shows the trend of Lincoln's mind in matters of religion. Thus, in one of his earliest addresses,

an address delivered before the Young Men's Lyceum of Springfield, Illinois, January 27, 1837, Lincoln, speaking on the "Perpetuation of Our Political Institutions," refers to Napoleon, Caesar and Alexander, to the greatness of our laws, our Constitution and Declaration of Independence, but there is no reference to Christ, to the church or to Christianity, things which most orators, speaking on similar subjects, generally work into their speeches in order to tickle the fancies of Christian friends. Only once in this address did Lincoln refer to the Bible, and that in a rather doubtful way, when he said he hoped that the history of the American Revolution would be read at least as long as the Bible.

Again, in an address to the Washingtonian Temperance Society, delivered in the Presbyterian Church of Springfield in 1842, Lincoln spoke slightly of the sincerity of those Christians who, to use Lincoln's own words, "professed that Omnipotence condescended to take on himself the form of sinful man, and as such die an ignominious death for their sakes." These and other remarks caused considerable dissatisfaction amongst his audience on this occasion. William H. Herndon, one of Lincoln's biographers, says that he stood at the door of the church as the people passed out and heard many openly express their displeasure. "It is a shame," he heard one man say, "that he (Lincoln) should be permitted to abuse us so in the house of the Lord." The sentiments expressed by Lincoln in this address were the sentiments of a skeptic, and the Christians did not forget it. Besides, there were other things to arouse the antagonism of the Christians. Lincoln, while in Springfield, rarely attended church. He was in the habit on Sundays of taking his two boys, William and Thomas, or "Tad," down to his office, where he remained all day reading, writing and playing with the children, while his wife, who was considerable of a churchgoer, went to church unattended. This unchristianly conduct of Lincoln's was remembered by the Christians of Springfield, and when he became a candidate for Congress against the noted Methodist preacher, Peter Cartwright, and later, in 1846, a candidate for the Whig nomination for Congress against General John J. Hardin, one of the arguments used against Lincoln was that he was a deist and an infidel. In 1843, too, when Lincoln also tried to obtain the Congressional nomination, he was forced to withdraw in favor of his opponent, Edward D. Baker, on account of the opposition of the Christians. In a letter to his friend, Martin M. Morris, dated March 26, 1843, Lincoln describes the situation as follows: "There was the strangest combination of church influence against me. Baker is a Campbellite;

and, therefore, as I suppose, with few exceptions, got all that church. My wife has some relations in the Presbyterian churches, and some with the Episcopal churches; and, therefore, wherever it would tell, I was set down as either the one or the other, while it was everywhere contended that no Christian ought to go for me, because I belonged to no church, was suspected of being a deist, and had talked about fighting a duel."

We know that Lincoln had the reputation of being a deist, because, while a resident of Springfield, attempts were made time and time again, by the preachers and exhorters of that city, to convert him to the Christian faith. One enthusiastic preacher, the Rev. Mr. Smith, pastor of the First Presbyterian Church of Springfield, was particularly anxious to make a Christian of Lincoln. Mr. Lincoln always listened respectfully to Smith's arguments, but never seemed to be especially impressed by them. Thereupon Smith wrote a pious pamphlet, made to fit Lincoln's case, which he presented to Lincoln and asked him to read it. Lincoln took the pamphlet to his office, threw it in an obscure corner of his desk, and gave no further attention to it. Afterwards Smith pressed him for his opinion of the "work," and Lincoln, never having read it, replied with his characteristic humor, "Mr. Smith, *your* argument is unanswerable."

As Lincoln grew older, and became more deeply involved in the political life of the nation, he became less enthusiastic in his unbelief. To strangers he seldom talked about religious matters, but to close friends he was as frank and open-hearted in stating his religious opinions as before. It is true that in many of Lincoln's later speeches we find that he made use of such expressions as "Divine Providence," "Justice of God," etc., etc. But these indefinite expressions are in no way inconsistent with the character of a deist. They are, however, the very expressions that have been seized upon by Christians and distorted out of all their real significance in an effort to save Lincoln from that fate, which, according to Christian creeds, his deistic opinions would have consigned him.

We know, however, that Lincoln did not believe in a personal God; that he did not believe in the God of the Bible—but a God such as Voltaire, Paine and Theodore Parker believed in. In 1854 his law partner, William H. Herndon, read Lincoln a speech which he intended to deliver, and asked Lincoln to criticise it. In this speech, as written, there occurred the word God, and to this word Lincoln objected, advising Herndon to erase it, as it indicated a personal God, whereas Lincoln insisted that no such personality existed.

So, too, the Proclamation of Emancipation—the greatest document of his Presidency—as originally drawn by Lincoln contained no mention of God; but when this omission was pointed out to him by the members of his Cabinet, Lincoln made no comment, but carelessly incorporated into the text of the proclamation the religious paragraph offered him, as though it was a matter of little consequence one way or the other.

Again, when a convention of clergymen passed a resolution requesting President Lincoln to recommend to Congress an amendment to the Federal Constitution, recognizing the existence of God, Lincoln prepared a first draft of a message to that effect. "But," says Mr. Defrees, then superintendent of public printing, "when I assisted him in reading the proof, he struck it out, remarking that he had not made up his mind as to its propriety."

In 1863-64, when the war was on, and the Union forces were marching through the South, occupying chapels, churches and cathedrals, whenever and wherever they found it necessary to use them as barracks, a cry of horror went up from the clergy of the South, and even the clergy of the North, that Lincoln was sacrilegious in thus permitting the holy temples of God to be used for such unholy purposes. To the protests of the clergy Lincoln answered: "Let the churches take care of themselves. It will not do for the United States to appoint trustees, supervisors and agents for the churches."

As I said before, there is little in the works of Lincoln beyond what I have quoted, to prove that he was or was not a Christian. We must, therefore, in arriving at Lincoln's religious belief, rely almost entirely upon secondary evidence—upon the evidence of those who knew Lincoln and associated with him. In law, when primary evidence cannot be produced, secondary evidence becomes on that account the best of evidence. The value of secondary evidence, however, depends greatly upon the characters of those who give it. I shall give here the testimony of some of those who were lifelong friends of Lincoln, and who were well acquainted with his religious opinions. The characters of the persons whom I shall quote are above reproach. Some of them are persons who have attained national prominence and are known, therefore, to most of the readers of these pages. I shall not give all the evidence of this kind that can be brought forward, but I shall give enough, I think, to convince even the most orthodox that Lincoln was not a Christian. Those who desire more evidence of the kind I refer to Colonel Ward H. Lamon's excellent biography of Lincoln, which I have read, and to John E. Reinsburg's

book, "Abraham Lincoln, Was He a Christian?" which I have not read, but which Colonel Ingersoll especially recommended to all persons interested in the religious views of Lincoln, because of the clear and complete manner in which Mr. Remsburg gives the evidence of both sides.

James H. Matheny, one of Lincoln's earliest and closest friends, in a letter to William H. Herndon, says:

"I knew Mr. Lincoln as early as 1834-7; know he was an infidel. He used to talk infidelity in the clerk's office in this city (New Salem, Illinois), about the years 1837-40. Lincoln attacked the Bible on two grounds: first, from the inherent or apparent contradictions under its lids; second, from the grounds of reason. * * * Lincoln would come into the clerk's office, where I and some young men were writing and staying, and would bring the Bible with him, read a chapter, and argue against it."

Hon John T. Stuart, law partner of Lincoln's in 1837:

"I knew Mr. Lincoln when he first came here, and for years afterwards. He was an avowed and open infidel, sometimes bordering on atheism. Lincoln always denied that Jesus was the Son of God as understood and maintained by the Christian church. The Rev. Dr. Smith, who wrote a letter, tried to convert Lincoln from infidelity so late as 1858, and couldn't do it."

Hon David Davis, Justice of the United States Supreme Court 1862-77, and United States Senator 1877-83: "He (Lincoln) had no faith, in the Christian sense of the term—had faith in laws, principles, causes, and effects—philosophically."

William H. Herndon, law partner of Lincoln from 1843 up to the time of Lincoln's death, says: "As to Mr. Lincoln's religious views, he was, in short, an infidel—a theist. He did not believe that Jesus was God, nor the Son of God—was a fatalist, denied the freedom of the will. Mr. Lincoln told me a thousand times that he did not believe the Bible was the revelation of God, as the Christian world contends."

John B. Alley, member of Congress from 1858 to 1864: "In his religious views Mr. Lincoln was very nearly what we would call a Free-thinker. While he reflected a great deal upon religious subjects, he communicated his thoughts to a very few. He had little faith in the popular religion of the times. While Mr. Lincoln was perfectly honest and upright, and led a blameless life, he was in no sense what might be considered a religious man."

Jesse W. Fell, one of Lincoln's most intimate friends, and for whom

Lincoln in 1859 wrote out a short autobiography, says: "On the innate depravity of man, the character and office of the great Head of the church, the atonement, the infallibility of the written revelation, the performance of miracles, the nature and design of present and future rewards and punishments, and many other subjects, he held opinions utterly at variance with what are usually taught in the church. I should say that his expressed views on these and kindred topics were such as, in the estimation of most believers, would place him entirely outside the Christian pale."

Mrs. Lincoln, wife of the President, and herself a Christian, once said:

"Mr. Lincoln had no faith and no hope in the usual acceptation of these words. He never joined a church; but still, as I believe, he was a religious man by nature. He first seemed to think about the subject when our boy Willie died, and then more than ever about the time he went to Gettysburg; but it was a kind of poetry in his nature, and he was never a technical Christian."

The statement made by Christians that Lincoln's views on Christianity underwent a complete change while he was President is contradicted by the evidence of Colonel John G. Nicolay, Lincoln's private secretary at the White House. In a signed statement given out to the newspapers a few days after Lincoln's assassination, Colonel Nicolay said: "Mr. Lincoln did not, to my knowledge, in any way change his religious views, opinions, or beliefs, from the time he left Springfield to the day of his death. I do not know just what they were, never having heard him explain them in detail; but I am very sure he gave no outward indication of his mind having undergone any change in that regard while here."

In the face of such evidence it is absurd for people to say that Abraham Lincoln was a Christian. Those who make such a claim prove only one thing—that they are densely ignorant of the real life of Lincoln, a life which should be familiar to every American, rich or poor, infidel or Christian. Had Lincoln never become a great lawyer; had he never become a great statesman; had he lived an obscure lawyer or politician in a country town, and died by the dagger or pistol of an assassin, no Christian would have stepped forth to claim him, but he would have been denounced instead as an infidel whose assassination was the reward of his unbelief. Lincoln was not a Christian. His was a religion of humanity, a religion of sympathy. His was the religion of Voltaire, of Paine, of Ingersoll. Lincoln's whole religion is summed up in a remark he once made to a friend: "When I do good," said Lincoln, "I feel good; when I do bad, I feel bad, and that's my religion."

LITERARY DEPARTMENT.

UNCLE JOSIAH ON THE BIBLE.

BY ELIZA D. MAILE.

"It seems kinder hard to believe that air book,"
Said Uncle Josiah one day.

"It might be all right if you'd swaller it down,
And believe what the preachers all say.
But somehow I've jest been a thinking
Why reason and sense won't fit in,
With a few little facts to convince us,
Can't be that'd be any sin.

"But then—thar was Eve and the devil
In the style of a serpent they say,
And he tempted fair Eve of the fruit to partake,
Which caused our downfall to this day.
And 'twas jest because reasons and knowledge
She gained by the taste of that fruit;
If she hadn't adventured to do sich a thing
We'd been still nothing more than a brute.

"For 'tis reason that leads to progression,
And 'tis reason they teach us at school,
And they say 'He that is without reason
Hain't much more or less than a fool.'
Tho' I don't want to be too hard on 'em,
But if God was as good as they say,
And he had all the power of knowing
All the things from that time 'til this day.

"Would he made man the poor, weary mortal
That he did here on this earth to dwell,
And too weak to resist the temptations
So's to send the poor creatures to hell.
If he knew all the pain and the sorrow
And the suffering we'd have to endure—

Why he didn't stop Eve in her mischief—
Remains quite a mystery I'm sure.

"And they tell us now doomed is creation,
From the first disobedient pair,
And we're cursed, so the preachers all tell us,
And it don't look to me hardly fair.
We're on a straight road to Tophet,
For morals and truth don't relieve,
Unless we kneel down 'fore the parson
And the story I've mentioned believe.

"And praise God for his infinite wisdom,
For the sunshine and beautiful snow,
And if we dare doubt his salvation
A hot place that's waiting below.
And when we ask preachers these questions,
They squint up their eyes towards the blue,
And clasping their hands in front of them,
They take in a long breath or two,
Then, looking so wise and so saint-like,
Their answer it pleases them so,
'Tis something that God has kept from us
And isn't for mortals to know."

THE SECULAR UNION—EUGENE MACDONALD, PRESIDENT.

JOSEPHINE K. HENRY, in a private letter under date of July 8th, writes to us: "This whole unpleasant affair has weighed heavily on me, and as I know nothing of the status of affairs myself, and desire to have all things to dignify and advance our cause, I have decided not to utter a word, and have sent my resignation to Mr. Reichwald, Secretary. So, as far as I am concerned, I must do what I can as high private." Those who read our leading editorial in this number of this Magazine will see that Mrs. Henry is doing pretty well as a "high private." The resignation of Mrs. Henry advances Mr. Eugene Macdonald, editor of the *Truth Seeker*, who was Second Vice President, to the distinguished office of President of "The American Secular Union and Free Thought Federation. In the words of Shakspeare, "Some men are born great, some men acquire greatness, and some have greatness thrust upon them."

DID JESUS RISE FROM DEATH?

BY A. S. BAILEY.

WITH the return of Easter the clergy set about their annual endeavor to prove the resurrection of Jesus. If it were a fact, like the rising of the sun or the swelling of the buds into flowers, the resurrection would need no argument. What they profess to be absolutely sure of they are forever trying to prove.



A. S. BAILEY.

By an arbitrary agreement Easter has been made to stand for the celebration of the resurrection. One would think that events of such vast importance as the birth and death of the Son of God would have fixed and certain dates—fixed by inspiration and so not to be doubted or questioned. On the contrary, no one knows anything about either, not even the inspired writers. Nothing in all history is so veiled in doubt and uncertainty as these alleged great events, on which the salvation of the world hinges.

Vernal resuscitation is held by clergymen to be proof from nature of the resurrection of Jesus and the immortality of man. For they contend that as he arose from death so will all men. But the truth is that Jesus' alleged resurrection is unique, unexampled. It has no analogue in nature. It was his body that rose. The very same body that died on the cross and was laid in the tomb came to life again. The tree, the shrub, the flower that blooms in the spring, is not a resurrection from death. The plant that really dies never comes to life again—never. Death ends all as far as it is concerned. The process of nature is birth, growth, reproduction, decay and death. Plants and animals reproduce themselves in their seed and so live on, but the body that dies never comes to life again. Man follows the law of nature in this respect, he reproduces himself and dies, his body dissolving into its original elements and entering into other organisms.

If Jesus' resurrection is proof of immortality and a type of what is to come to all men, then our bodies must come to life again, which nobody believes. The popular belief is with Paul, that it will be a spiritual body, and in consonance with Paul's doctrine Jesus' body should have lain in the tomb while he appeared to his disciples in his spiritual body.

Our bodies rot in the earth, are dissolved into the original elements and pass into other organic forms, become vegetable, animal or insect, or as gaseous atoms wander as the ignis fatuus of the bog, or as molded clay serve to stop a hole to keep the wind at bay. Our self-same bodies cannot be resurrected, and therefore his resurrection had in it no promise for us—if it was true. But if the story is true Jesus carried up to heaven the same human body that had served him here for thirty-three years, with all its nail wounds, the pierced side, the scars, calloused feet, gray hairs and aching teeth, the craving stomach and the tingling nerves—all these human attributes went with him. Do you believe that? The natural inference would be that, having taken up the body he had just laid down, he would live on, in spite of Jews and Romans.

Thus is the alleged resurrection of Jesus contrary to reason and experience, opposed to the modern theory of immortality and without sanction in the processes of nature. The whole question, then, turns on the truth of the gospel narratives. Dr. Withrow, who writes the Sunday school lessons in the *Record*, admits, as Paul did, that if Jesus be not risen, the whole Christian system falls. If this be so Christianity stands on a very frail foundation.

Rev. Minot J. Savage, a very candid and able man, says, "I am ready to assert, and challenge contradiction, that there exists nothing in the world that can fairly or properly be called proof of the physical resurrection of Jesus." There are four historical accounts on which it rests, all hearsay testimony. It is an unquestioned fact that these accounts were not written till at least thirty years after the alleged event. For all we know it may have been 100 years after. There is no positive evidence at all that these accounts were written by the men whose names they bear. Their names are not attached to them, and they purport to be merely "the gospel according to Matthew," "according to Mark," etc. We cannot be certain that the traditions that were current from mouth to mouth for thirty years are strictly true. It was a credulous age. They did not criticise and weigh testimony as we do. They were careless as to facts and dates. Christian writers and scholars admit that profane history of the same period is very largely fiction, and there is absolutely nothing that goes to show that the four gospels are different in this respect from other histories of the time. That they are just like other histories is proven by the fact they contain errors and that they differ materially in their statements. It is a very human blunder to declare as Matthew does that Jesus had no earthly father, and then trace his lineage back to David through Joseph! But the gospel writers differ in their accounts of the resurrection. John mentions only one woman at the sepulchre; Matthew says two; Mark three. Matthew says the woman saw an angel; Mark says it was a young man that the woman saw; Luke says it was two men; John two angels. Matthew, Luke and John say the women carried the news at once to the disciples, but Mark declares they said nothing to any man. These discrepancies (and many more might be shown) may

not be important in themselves, but they show that the writers were not accurate in their information, not careful in their statements, and therefore not absolutely reliable. If they were mistaken as to some of the details, how can we be sure that they were correct as to the main point? They agree in one thing and only one. They all agree that the woman or women who went to the tomb found the body gone and saw some one in white raiment who spoke to them. This much is natural and probable, but it is no proof of the resurrection. We have not the testimony of the women at all. We ought to have the explicit and first-hand testimony of two or more eye witnesses, written down at the time. This we could have had—this we have not. Another strange thing is, that those who are reported as having seen Jesus after his resurrection did not recognize him. Mary Magdalene at the sepulchre, looking directly at him, thought it was the gardener. Now, if his most intimate friends failed to recognize him, how can we be sure that he rose from the dead? It might have been some one else they saw. Besides, the testimony we have, such as it is, is what the lawyers call *ex-parte*—all on one side. No one to-day accepts the testimony of spiritualists as proof of spirit materialization. No court in Christendom would permit a criminal to be tried by a jury of his relatives, although those relatives might be the best men in the community. Why? Because their honest judgments are liable to be warped by their relationship. You cannot get a correct knowledge of the character of a man by asking his children—if they love him. But that is just what we do when we trust the disciples of Jesus for the truth of the resurrection. Christians would not accept the testimony of the High Priest or the Roman soldiers, and very properly so, since they were prejudiced against Jesus and his disciples. But if we had the testimony of both sides to the case, corroborated by that of wholly disinterested witnesses—all going to show that the resurrection took place—we would then have some grounds for belief. As it is, the evidence is very meager and uncertain.

But Evolution, now accepted as the true genesis of the creation, effectually disposes of the resurrection story by showing that the race is slowly evolving from lower forms. It did not fall and therefore needs no savior. God had no need to come down and die for "sinners."

Shenandoah, Iowa.

ASTRONOMY.

BY PROF. JAMES A. GREENHILL.

I N the Magazine for April of the present year appeared an article over my signature endorsing the views of H. G. Rush, of Lancaster, Pa., in regard to the orbit of our earth being circular, and not an ellipse, as has from the time of Kepler been taught. In the Magazine for the following June is an article by Prof. P. W. Leete, of Sylvan Beach, N. Y., calling in question the correctness of the newer view, and maintaining the older.



PROF. J. A. GREENHILL.

Upon examining all the evidence obtainable in the matter, I concluded Mr. Rush was right, and my object in writing in favor of his theory was, first, with a view of calling the attention of such men as Prof. Leete to the question, and, second, to ascertain if any one would be at the trouble to furnish evidence to the contrary.

In writing this in answer to the Professor's criticism, I do not enter into any spirit of antagonism, but rather in a spirit of emulation as to which of us shall best write, and best agree in presenting our views in the most simple words.

The Professor makes some very strong assertions, but offers no proofs.

With regard to the astronomical definition of eccentricity, I think he will find a clearer and more simple one in Zell's Encyclopedia, viz.: "The difference of the center of a planet's orbit from the center of the Sun, or the distance between the center of an ellipse and either of its foci." The first half is truly astronomical, and is simply eccentricity, the second half is the common definition.

The Professor talks as if eccentricity and ellipticity were inseparably connected. That is an error. A steam engine has an eccentric; that is a disc, fastened on a shaft whose center is not in line with the center of the disc; to give the valve in the steam chest a forward and backward motion. Nothing elliptical about it. He also seems to hint that some of my statements are misleading. If such were the case, I would feel sorry, as I want nothing myself but bedrock facts; and would offer nothing else knowingly.

I think Bro. Leete was somewhat unfortunate in referring Mr. Rush and myself to the American Ephemeris for proof of the correctness of his elliptical theory. I had been there before.

In first reading Mr. Rush's views, I did not act like young crows or

robins do when being fed, when they swallow either worms or shingle nails without question. I tried in various ways to get evidence to favor Kepler's view of elliptic orbits. We all know how difficult it is to see that we are mistaken in what we were first taught. When I first heard of Mr. Rush's claims, I thought he was away off, and honestly believed I could show him his error. But the result was similar to that I had about twenty-five years ago, when I first met with Ingersoll's "Mistakes of Moses." In the earlier case I took my Bible to examine it and see in what way the Colonel was misrepresenting things. In the later I hunted among my books for proof of ellipticity; but in these instances, each proved to be a case of the more you seek the less you find. Last summer a correspondent in the "Truth Seeker" wrote upon the elliptical orbits of the planets. I wrote him asking for proof of ellipticity. Macdonald published the letter. I received no reply.

And now let us see if we can obtain any information from the American Ephemeris. I will not hunt around for some particular one; I presume they all agree. So I will take the one of date 1901. In the first place, how shall we go to work?

We know that if the earth's orbit were a true circle, with the sun in its center, we would at all times be a like distance from the great luminary, and it would appear to be always the same in size. Whereas, if the sun were not in the center, but say one-sixtieth of the diameter from the center—which all, except Koreshans, admit to be correct—it would appear larger when we were nearer to it, which we call Perihelion, on January 2d than it would appear when more distant at Aphelion on July 3d. A difference in time of six months.

Now that each may understand this problem correctly, let us make two straight lines five feet long, at right angles to each other, and crossing at their centers. From the point of crossing, describe a circle sixty inches in diameter, to represent the earth's orbit. From the center, on either line, make a point one inch away. That will represent the sun's place, and that constitutes eccentricity. The point of the circle nearest to the sun will represent the point of the orbit where the earth is on January 2d, when in Perihelion. The opposite end of the line will represent the earth's aphelion point. This line, passing from Perihelion to Aphelion, through the sun's place near the center of the circle, is called the line of apsides. If the orbit were an ellipse, this line of apsides would be its transverse, or long axis, it being longer than the conjugate, or cross axis; and when at perihelion the sun would appear larger than it does at aphelion, the difference being about as 32 is to 31. This difference cannot be called great, but it is sufficient to show that the sun is not exactly in the center of the orbit.

According to the Ephemeris, the sum of the sun's semi-diameters for January 2d and July 3d, as seen from the earth, is 32 min., 2 11-100 sec. (thirty-two minutes, two and eleven-hundredths seconds), in arc. That is a little more than half of a degree. From January 2d to July 3d is six

months in time, and equal to twelve hours in Right Ascension. If we divide it into three parts of 4 hours R. A., the first point will be March 2d, the second point will be May 6th, and the third point will be July 3d. Each interval is four hours long in the sun's Right Ascension. Now, if the orbit be an ellipse, the sum of the sun's semi-diameters for March 2d and May 6th will equal that of January 2d and July 3d. And the Ephemeris will support the theory of ellipticity. But if the orbit were a circle, the radii vector lines for March 2d and May 6th would be longer, the sun would appear smaller, showing it was farther away, and the evidence would be in favor of the circular orbit. Now, what are the facts. The sum of the two dates, March 2d and May 6th, give 32 min., 1 5-100 sec., which is less than 32 min., 2 11-100 sec., consequently against the elliptic theory. A year ago, in my examination of evidence, when I made the above discovery, I wrote to Mr. Rush, calling his attention to it. He said that was well enough as far as it went, but did not seem to think it of much consequence, as his proof was purely mathematical, while that of the Ephemeris was from observation, so, as far as I was able to make use of any evidence I could find, I was led to agree with Mr. Rush.

I said nothing in what I wrote before about any discrepancy in the tabulated predictions and observed phenomena as recorded in the Ephemeris. The tables are undoubtedly made to correspond to observation. And the way that I have used the Ephemeris in this article seems to me the only way in which it has any bearing on the question. But there is in orbital phenomena at least one proof that I have not touched upon at this time, as I do not wish to make this article too long. That confirms me in Mr. Rush's views. That may seem strange, seeing that Johann Kepler, about 300 years ago, discovered, as he supposed, through observation, that the orbits of the planets were elliptical, having the sun as a common focus, and which is known as Kepler's second law. Towards the close of his life—he died in 1630—and up to to-day, he has received much deserved praise and honor, on account of his devotion to the science of astronomy.

Now, while Mr. Rush challenges the correctness of Kepler's second law, the first and third laws will suit the circular orbit as well as the elliptical.

Two grand planets have been discovered since Kepler's time, and it may be that Mr. Rush knows more concerning the laws governing celestial dynamics than was known three hundred years ago. At any rate, he is alive and can be questioned.

Now, I have endeavored to answer the Professor, though it is difficult to do without appearing prolix. And as I do not put forth claims to erudition, but am anxious to obtain knowledge, I would ask him in return to tell the readers of this Magazine, as I have no doubt many as well as myself would like to know, what proof there is, if he knows of any aside from solar observation, that the orbit of our earth is an ellipse, or a circle with an eccentric? Although I am a man 72 years of age, I am not

ashamed to ask, because I do not know. I do not mean anything somebody said a long time ago. Let it be something we can verify now.

Now, my dear Brother Leete, it is pleasant thus to greet. But the pleasure would be much enhanced if we could sometimes meet.

CRITICISM OF DR. LYMAN ABBOTT.

BY JOHN MADDOCK.

SCIENTIFIC criticism is gradually driving the defenders of the Christian delusion to great extremes. It is forcing them to knock down one proposition in order to defend another. When the defenders of any system have to do this, their action is proof positive that their



JOHN MADDOCK.

system is not based upon truth. In order to defend the Christian delusion of free will, Dr. Abbott has sacrificed the dogma of the omnipotence of God upon the altar of self-exaltation. Here is what he says in the Outlook: "All powers inhere and come from God. But this does not mean that there is no question as to God's success in anything He wills to do. He wills to have all men come to a knowledge of the truth; but they do not all come to a knowledge of the truth. He wills not that any should perish; but some apparently do perish. He certainly does not will that any should commit sin, and as certainly some do commit sin." Christian theology is based upon two antagonistic propositions: the sovereignty of God and the freedom of man.

Now that all intelligent people are beginning to see that both of them cannot be true, it has become a case of natural selection with the defenders of Christianity, and they are trying to save the one which will help them most to maintain their senseless theory of the damnation of all unbelievers; they are driven to such an extreme in this particular, that they have to abase their God in order to exalt themselves; yea, they have had to deny the words of their alleged teacher, "With God all things are possible." Freethinkers, have courage! Yet a little while and the goal of truth, for which you have been working, will be reached. Because such men as Dr. Abbott say so, that does not prove that you are infidel to truth; for we know, positively, that their say so has no other foundation than the say so of some one else, equally as ignorant. Infidels (impudently so-called) are honorably engaged in the work of clearing away the mists, the clouds, the falsehoods

and the legends which the Christian Church had the audacity to set up and to proclaim them truth and to make everlasting damnation the penalty of rejecting them. Dr. Abbott assumes that God put truth in the world and that some—the infidels of course—will not accept it, because he can find language to that effect in Paul's Epistle to Timothy. The say so of Paul is the sum of the Rev. Doctor's authority, but it will not pass as truth with us. True knowledge casts out fear and it makes us bold; and we are in a position to say, dogmatically, that Paul did not preach the truth, understandingly, that Dr. Lyman Abbott is not preaching the truth, that no Christian sect is preaching the truth, nor has ever done so; so that no one, as yet, has come to a knowledge of the truth, neither has any one rejected—the truth. We respectfully challenge Dr. Abbott, or any other Christian, to refute what we say. We have arrived at the point, now, where we can magnify our office. It is the function of Freethinkers to uproot the error bred by opinion; they are necessary factors in the order of evolution—the special police of the Great Dynamis [Universal forces] to cause all would-be stationary, sectarian groups to move on. The evidence of the efficiency of this police force can be seen all around us; the Bible, now, is not the sum of all knowledge. Dr. Abbott is magnanimous enough to allow that God had power “to make a world of men free to do right, and therefore free to do wrong.” But his magnanimity is shown only to defend his unverifiable theory of the freedom of the human will, the only argument which theologians have ever had for the damnation of unbelievers. But science has at last slain this fake dogma and its defenders cannot openly defend it before the bar of right reason; it can be defended, only, by metaphysics—a science falsely so called. Dr. Abbott says (on the say so of Paul) that “God wills not that any should perish,” and adds, that “some apparently do perish.” Well, we think that a sensible and kind-hearted God should will that way. We know of a great many “infidel” men and women who would not will that any should perish who would not stand idly by and allow their ignorant and helpless children to perish even if said children did disobey them once in a while. Do men will to perish? They certainly do not. Are men to perish because they refuse to believe the fables which men like Dr. Abbott have called the revelations of God? We say, no; not before a judge of righteousness and truth. He says that “some apparently do perish.” Yes; apparently, from the standpoint of the bold assumption that Christianity is preaching a doctrine by which mankind must stand or fall. But we can now say (and dogmatically, too), that all of its dogmas are based upon the legends which were rife in the apostolic age and not upon the principle of evolution laid down in the gospel of the Nazarene. Dr. Abbott says that God “certainly does not will that any should commit sin.” Here, again, the doctor has relied upon the say so of the authors of the Scriptures, which teach that man is responsible for sin. We have the courage to say, emphatically and dogmatically, that mankind do not freely choose to sin; their sinful natures were thrust

upon them unsought. Here we come to the root of the matter and here we stand to defend humanity against the base charge which Christianity has falsely made against them. With the dogma of sin slain—and right reason certainly slays it—Christianity falls to the ground, nevermore to rise. Said Dr. Rainsford, recently, during the baccalaureate sermon in Columbia College, "We want a faith that is absolutely sane." So say we; we have had insanity long enough. Christianity is insanity, because it makes the thing formed greater than the power which formed it—the vessel greater than the potter.

Minneapolis, Minn.

INGERSOLL MEMORIAL ASSOCIATION.

AT a meeting of the Board of Directors of the above-named association, held July 14th, the following preamble and resolutions were passed:

Whereas, The Ingersoll Memorial Association desires to interest all the friends and admirers of the late Col. Robert G. Ingersoll in the objects for which said association was formed, as set forth in its charter; therefore,

Resolved, That we, the Board of Directors of the Ingersoll Memorial Association recommend that the friends of this movement, in the various towns and cities of the United States and Canada, form themselves into auxiliary societies and apply for a charter from this association.

Resolved, That when seven or more persons, of any town or city, of this country or Canada, shall form themselves into an association for the purposes aforesaid, and apply for a charter to this association, the President, General Secretary and Treasurer of this Ingersoll Memorial Association shall be authorized to grant such charter and shall insert in the same the names of such applicants, as charter members, and that thereafter such auxiliary societies shall be entitled to elect their own officers, increase their membership and conduct their own matters in the manner that they shall deem best to advance the objects for which they were organized.

Resolved, That the fee to be paid by such auxiliary for its charter shall be seven dollars, which sum shall be paid to the Treasurer of the Ingersoll Memorial Association, before such charter shall be granted. That the money thus obtained go into the general fund of the Ingersoll Memorial Association.

Resolved, That each of the eight Free Thought journals of America, viz., "Boston Investigator," "Truth Seeker," "Free Thought Ideal," "Blue Grass Blade," "Secular Thought," "Searchlight," "Torch of Reason" and "Free Thought Magazine," be solicited and requested to aid this movement, and this society in return promises to do all in its power to increase the circulation of these journals.

Resolved, That the General Secretary of this society be authorized

and requested to send a copy of these resolutions to each of the said eight Free Thought journals for publication.

THE MISSIONARIES IN CHINA.

[From the Chicago Tribune.]

SHALL the American and English missionaries return to the scenes of the recent Boxer massacres and resume their work as if nothing had happened? A writer in the Nineteenth Century appeals to them not to attempt such a course. He says it is a delicate question which neither the American nor the British government can settle for the missionaries, but which the mission societies ought to consider carefully in all its bearings before acting. They have a duty to their governments and to themselves as well as to the religion they are promulgating. The point made by Mr. Greenwood, the English writer referred to, is that an aggressive policy on the part of the missionaries will create worse disturbances in China than any known in the past.

It is a significant fact that Sir Robert Hart, the Collector of Marine Customs in China, and perhaps the best living authority on Chinese affairs, is persistently warning the British government that there is more trouble ahead in China. This is the view adopted by the Nineteenth Century writer. He says the allied armies, instead of cowing China, have demonstrated that foreign armies can be engulfed in the vast empire and defeated if met with organized opposition. This, at least, is what the Chinese imagine, and the result will be the same whether they are correct or not.

Mr. Greenwood calls attention to the undeniable fact that it is not the religious but the political interference of the missionaries that creates the most enemies among the Chinese. The extraterritorial rights granted by treaty to the missionaries make them a law unto themselves. They can defy local courts and they can take the native converts under their protection and stand between them and the authorities. It has become a common accusation that bad Chinamen are drawn to the missions by immunity from Chinese control. Whether true or false, this view of the missionaries as political meddlers will account for much of the bitterness against them and their proteges. The irritation will not be reduced by proposals of further assumption of power, such as is embodied in the suggestion. The margin of loanable funds in the country has been absorbed steadily until it is nearly exhausted, and any abnormal demand would cause an instant tightening of rates. The outlook points to a higher money market. That is a discouragement for a permanent improvement in stocks. The interest return has been so small on first-class stocks that investors would not buy them, and when that condition exists prices must be made satisfactory to those who purchase for investment before they buy.

General mercantile business and manufacturing industries, other

than those affected by the labor troubles which have been referred to, show a steady gain hardly to be expected in midsummer.

RECOMMENDATIONS.

BY ELIZA MOWRY BLIVEN.

TO the Free Thought Women of America, Greeting: The editors of "Torch of Reason" and "Free Thought Magazine" have saddled the Secular Sunday school work on our shoulders. I believe we can carry it, and should, with all the queenly grace of mother-love, honored in history, song and story.

The wisdom of woman has guided, controlled and cheered mankind from the cradle to the grave; but the folly of women has misguided men so they become destroyers and ruined wrecks. Woman is queen in the home and the school, but too often not a wise one. Her lack of wisdom changes her into a slave.

"The pen is mightier than the sword." When woman wields that wisely, she shall reform the world. We, Free Thought women, must learn to write Sunday School Lessons, that shall guide the people into wisdom's ways. These lessons must be free from both religion and anti-religion to become popular and most effective.

Our responsibility for the Secular Sunday school work should band us together, and incite us to do our best, or evolve into all that we can become and do, for the benefit of humanity.

The man-made Bible and church have taught women for fifteen hundred years that she was created inferior to man, and must obey him; and thus she has been kept man's slave. So, instead of learning to develop herself to be the wise guide, counselor, and companion of man, preserving harmony and promoting the just welfare of all, she submits to wrong, and prays to an imaginary God to do what she herself should do. Her children, not wisely guided, follow each other into follies and misery. All mankind have had women for mothers; so, whenever a man has done wrong, some mother or wife has not done her full duty as teachers or guide.

Free Thought women, it is ours to open the eyes of our blinded sisters to fit them to take their rightful place in the world, and co-operate together for the welfare of all mankind.

Women's work in the home, the school, or bread-winning, keeps them more closely confined for six days than man's financial operations. Both men and women agree that the seventh day shall give them a change. Most women like to don their most becoming attire, and seek the churches, to enjoy the company of others, the music and flowers, and perchance to learn something that will make the burdens of life lighter.

This "making the burdens of life lighter" is what the Secular Sunday School Lesson must do. Not by relieving women of all work, for work is necessary and healthy, but by teaching her of real physical causes and

results, so she can make wise choices; then she will be able to relieve herself and family from most diseases, crimes, vices, poverty and suffering, and become happy in activities that promote morality, right developments, and wise thinking, and feel satisfaction with her home duties, and her share of social enjoyments.

We would not deprive the women of the healthy social enjoyments of Sunday meetings, but would so change the meetings that all women, and men, too, shall enjoy more, and also receive there the really beneficial instruction needed.

Teach women what to teach the children, how to guide the men, how to keep all healthy, happy, prosperous and good.

How can we do this? The women would resent our trying to teach them directly. We must furnish plenty of lessons and selections, suitable for the children, short, instructive and interesting, which the mothers and teachers will help them to learn. While teaching the children the mothers will be learning it themselves; and the rest of the women and men will come to hear the children speak. The grown folks must be won into giving instructive five-minute talks to the children, also, from our selection of topics. This helping promotes self-development.

We want many new lessons to teach right living by causes and results; and practical incentives to industry, honesty, virtue, self-control, and all kinds of right development; and to cultivate desire and ability to help make others happy, prosperous, wise, etc.; and we want many lessons in nature study; and we must teach, also, what recreations are harmless.

Thousands of the needed lessons are already in print, but most of them are spoiled by containing misleading ideas about God, Jesus, and future life. We should revise these. Don't try to prove them false, but just drop out all religious parts, and introduce facts, and practical common-sense reasoning, in their place.

As people learn the real reasons why they should do this, and must not do that, they will find such teaching so much more effective in promoting morality and right developments, and in reducing diseases, poverty, crimes and vices, that religious teachings will be gradually dropped as worthless; and then all Sunday schools will become Secular; and instructive lectures will take the place of sermons. We women must furnish the Sunday School Lessons; but the men must furnish the lectures.

Our lessons can be in the form of story, dialogue, anecdote, speech, catechism, poetry, song, or plain prose. If they are interesting, instructive and short, and adapted to the young people's understanding and needs, they will be used, not only in Secular Sunday schools, but in day schools and home teaching. I think each lesson should not contain more than 200 words, but 100 words may be added of questions, suggestions, topics, etc., to make the lesson more effective and incite to further study; this includes the adults' topics.

Our first work is learning to write such lessons ourselves, and winning others to. We can not start our paper, nor have but few Sunday

schools, till we have able lesson writers. There are a thousand kinds of lessons needed, and each woman with brains should choose one, and fit herself to write the best lessons possible in that line. Will you try? All who want to help, write to me.

If we find most women past changing, our teaching will lead the children to grow up nearer what they should be. But if we neglect the children, who will take our places?

The men must not fear they are to be left out. We shall welcome all the help they will give, either by writing lessons, help in the Sunday schools, money to print and distribute the lessons, or a column in their papers for such lessons.

CONTRIBUTIONS ACKNOWLEDGED.

FROM MAY 20, 1901, TO JULY 1, 1901.

C F. BLAKSLEE, \$12; E. Stewart, \$6. \$5 each: A friend, an Illinois friend, W. Y. Buck, Elizabeth Smith Miller, E. B. Foote. F. Larabee, \$4.

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50 cents each: A. Goodnow, John J. Riser, P. F. Chambard and W. W. Edwards. Total, \$134.10.

EDITORIAL DEPARTMENT.

JOSEPHINE K. HENRY AND THE CLERGY.

ONLY last month Elizabeth Cady Stanton set the orthodox clergy howling all through the Western States by her address read at the Minneapolis Woman's National Convention, and now Mrs. Henry has aroused their wrath all through the South by an article of hers that was



JOSEPHINE K. HENRY.

published in "The Commercial Tribune," of Cincinnati. We have concluded that we can do no better than to use a part of our editorial space in this number of the Magazine by giving place to this article by Mrs. Henry, and some extracts from these pious disciples of St. Paul, who

believe with him that woman have no rights that the servants of the Lord should respect, except the right (?) to be obedient to their "pastor."

MRS. HERY'S ARTICLE.

The General Assemblies of the Presbyterian Church have been on in full blast, and their proceedings afford food for thought. The Northern, Southern, Cumberland and other types of Calvinism have been busy legislating and proclaiming to the world God's intention toward the human race.

The questions they discussed were of vital importance, and the world listened in anxiety to hear the decision of these holy men regarding such phases of religious questions as total depravity, infant damnation and predestination.

The world has labored under the delusion that God delivered the "faith to the saints" centuries ago, but it is now discovered that the saints have been in error as to what the "truth is in Christ Jesus." So God's interpreters assemble at Philadelphia, Little Rock, Des Moines and other points to give to the world God's true position toward his creatures and the disposition he will make of them after this life. Millions have passed on to their fate believing they had accepted the truth, but it now turns out that a bogus Gospel has been foisted upon the faithful and these millions died without the knowledge necessary to salvation. Now, some one is to blame for this, and who is it?

Church councils have constituted themselves God's interpreters. They have framed their liturgies, thirty-nine articles, confessions of faith and church discipline, forgetful that the old hymn says,

God is his own interpreter,
And he will make it plain.

Holy men in all ages have considered it their bounden duty to dictate to God how to deal with humanity. They have constructed a realm of outer darkness, a lake of fire, a purgatory and a paradise. They have constituted themselves Popes, Cardinals, Archbishops, priests, preachers, elders and deacons. They have arrayed themselves in petticoats, red hats, black smocks, white gowns, vests that button down behind and clerical coats that button up before. They have offered their spiritual wares in the religious market, crying, "Here, good people, salvation is what you need, and we have the genuine article. Why stand ye in jeopardy every hour?"

It seems quite appropriate that the Presbyterians should settle the question of God's relation to humanity, as Presbyterian preachers are nearly all D. D.'s, that is, doctors of divinity—in plain English, doctors of God, and since the days of John Calvin they have been doctoring God, and their theological nostrums have so often made a new being of their divinity that when they get through this time God will have to be introduced to himself.

Some eminent Presbyterian preachers deny the infallibility of the Bible; others say the Bible has inaccuracies and worse, while others accept only as much of the book as commends itself to their judgment.

Let it be remembered that all this is being done by men. Women are not taken into account at all.

All these General Assemblies have been in full blast, and not a woman in evidence, yet if the women were eliminated from the church, the Presbyterian Church and all other churches would be as lonesome as a country railroad depot after the train has gone. Why women should accept, without question or protest, the silence and subjection dogma of the Christian Church is beyond comprehension.

If a Presbyterian woman dares to ask a question she has Paul thrown in her teeth. The answer she receives is:

"Have ye not heard the words of St. Paul,
O let the women keep silence all?"

The headlight of the Presbyterian Church is Paul, while they reduce Christ to a lantern on the lower deck of the ship of Zion; and the subjection of woman is the keynote of Paul's teaching. Is it not strange that women of even ordinary mentality do not see this? The trouble is, women believe in their religion with all their hearts; their heads are not brought into action at all. Paul says that "woman is as inferior to man as man is to God." If this is so, woman is not fit to be man's mother, helpmeet or menial, judging by what was is and what a God should be. Perhaps the reason, as the Bible says "the land is full of bloody crimes and the city of violence," is because men are born of this inferior creature; yet this strange anomaly confronts us that women keep themselves, as a general rule, aloof from criminal courts, whose business never flags, and men bar them out of church councils, though the religious estate of the family is generally in the woman's name. Paul says, too, in Timothy 2: 9, "Women should adorn themselves in modest apparel with shamefacedness."

For the life of me I can not see why they should be ashamed. Paul, who said this, was only a man, and by his own confession, at one time a very bad man, yet the church sets him up to be the censor of the womanhood of the world. The declaration in the eleventh verse of the 116th Psalm may invalidate some of Paul's statements in regard to women, but the discussion of this point will never be brought up in a Presbyterian General Assembly.

The first thing the Cumberland Presbyterian General Assembly did was to bar out a woman who had been made a "ruling elder" and sent as a delegate by her church. Members of the General Assemblies forget the fact that during the best and purest period of their lives they were guided by a "ruling elder" of the female persuasion. The mothers of the world are the best of "ruling elders," yet these men, who never have been able

to successfully rule themselves, presume to rule not only their own mothers, but all other women.

If a woman should appear on the floor of a General Assembly and demand a hearing she would create as much excitement as a wild animal in a china shop, and yet we seriously doubt if a searchlight were turned on the lives of the masculine saints one single one could be found as pure and good as any ordinary woman who makes no pretensions to sanctity.

Yet women accept all these indignities in silence; but they are taught that silence, submission and self-sacrifice are the cardinal virtues of their sex.

To no other character in the Bible is the world so deeply indebted as to Eve, the mother of all the living and the founder of the educational system of the world; yet if Eve should appear at a Presbyterian Assembly and humbly ask a question in regard to her spiritual welfare, she would be reproved with the command: "If a woman would know anything let her learn of her husband at home."

Think of a woman with a thimbleful of brains learning anything from Adam, and there are millions of Adams in the world to-day, and a goodly number have broken into church councils. Reasons is a goddess; this explains why theological councils ignore the vital subjects that concern humanity in this life, and deal only in those that are so abstruse and obtuse the theologians themselves do not know what they are talking about. Reason has never had a chance; being of the feminine gender she has been barred out.

The women of the Presbyterian Church should call a General Assembly of their own, and ask an explanation why they are taught to worship a God who eternally punishes their innocent children; why they are kept in silence and subjection in the face of such a dogma; why all the sin in the world is blamed upon them; why sorrow should be their lot, and why, in the name of justice and common sense, their husbands and preachers should rule over them. This is exactly the position of women in the church to-day, whether they recognize the fact or not.

Why women have so long submitted to a regime that imposes silence, subjection and self-abnegation upon them is one of the incomprehensible phenomena of human history. Reverse the numbers and conditions of men and women in the church, and men would rebel so vigorously that the doom of the system would be sounded before sunset. These are hard, cold and irrefutable facts.

In order to maintain its power over woman the church has decreed a different method of education and a different code of morals for her, and told her what she must and must not do, regardless of her human rights, her merits, her wishes or her qualifications. Whether it be the sad-eyed mother who bears children, and burdens too heavy for Atlas to bear, or the daughters of wealth, who endow theological schools and embroider stools and slippers for aristocratic clergymen, the decree of orthodoxy is "Be in subjection, for such is the Lord's will."

Because of this pernicious religious teaching, woman is the prey of the priest, the politician, the prosecuting attorney and the taxgatherer. Women plead with political parties for the ballot, and resort to the divorce courts to right their marital wrongs, but the wrongs they suffer will never be righted until they break the bonds the church has forged for them, and the power is in their own hands. The Presbyterian Church is to-day at sea, without chart, compass or rudder, and the time is here right now when something has to be done.

Perhaps, if the General Assemblies would call the women in, with their aid they could write an Eastminster Confession of Faith that would appeal to the world, through its spirit of justice and mercy, for a whole humanity in this life, or any future life that nature may decree.

A FEW OF THE COMMENTS ON THE ABOVE.

Rev. Stanley Bowdie says, among other things: Mrs. Henry, in trying to explain to the world a restless condition of general complaint, and her attack is not unlike a feminine brawl, i. e., the General Assembly is slapped, Paul's hair is pulled, vitriol is thrown on priests and the whole ends in a general scream for justice.

Did the church apostolic do right in enjoining silence on the women of the church? Mrs. Henry has no trouble in answering this question, of course. Paul was wrong in enjoining it, and the church in obeying. The man whose matchless epistles are read more than the writings of any other who has lived; he whose single chapter has comforted 7,000 generations at the grave side and stanchd more tears than any utterances in the realm of words, is sarcastically excluded from court when he presumes to speak of women. He speaks of justification by faith, and a world listens; of the resurrection, and a world stands bowed; but a word about women and he gets a flatiron.

This pious defender of the faith compares Mrs. Henry's article to a "flatiron." He seems to understand the weapon that an orthodox woman uses when in conflict with her preacher—for that he is prepared; but when a woman upsets his theology with a few words of reason and common sense, he sets up a ministerial howl.

Rev. E. Trumbull Lee said:

Josephine Henry is a nonbeliever. She ridicules the Scripture and its teachings. "Why women have so long submitted to a regime that imposes silence, subjugation and self-abnegation upon them is one of the incomprehensible phenomena of human history," she says. She goes on to insinuate that were it not for the women the church would fall to pieces very soon. This is the cry that scoffers have made always against the church. It is not a question which I care to take up, for it is one of many sides and arguments. All I wish to do is to protest against a publication of the so-called facts such as Mrs. Henry has presented. It is not just to the Presbyterian faith, to its people and to the public.

This good man says: "All I wish to do is to protest against a publication of so-called facts." That is, the Rev. Mr. Lee desires to muzzle the press. He condemns the "Commercial Tribune" for giving Mrs. Henry a hearing. A correspondent of the Tribune writes in relation to this matter as follows:

In your issue of June 27 the Rev. Mr. Trumbull Lee criticizes your paper for publishing the signed letter from Josephine Henry in your issue of the 26th, and refers to her as an obscure woman. Now, the facts are, you will gain far more than you will lose by publishing anything Mrs. Henry sends you, as she is known from the Atlantic to the Pacific, and from the gulf to the lakes. She is also a cultured and refined woman and an able writer.

THOMAS B. ENGLEHART, M. D.

DR. T. B. ENGLEHART'S portrait appears as the frontispiece of this Magazine. We greatly esteem the doctor, and have good reason for that esteem, as the reader will learn by reading what we state in this imperfect life sketch. We have known Dr. Englehart very intimately for the last fifteen years, and this is how we became acquainted with him. For ten years previous to 1884 we were secretary of the New York State Freethinkers' Association, and for a part of that time chairman of the Executive Committee of the National Liberal League, and some of the time delivering lectures throughout the country in favor of Free Thought doctrines, and at the close of that time we commenced publishing the Free Thought Magazine. The result was, as many of our friends know, that these various duties brought us to a state of nervous prostration, and that at the Cassadaga (New York) Freethinkers' Convention, held in the autumn of 1884, we were so prostrated by that malady that we were compelled to relinquish our duties as secretary and keep our room most of the time during the convention. And, by the way, we will state that the annual congress of the National Liberal League was held that year in connection with the New York Convention. T. B. Wakeman was then President of the National Liberal League, and we think it was at that session the name was changed to "The American Secular Union," and Col. Ingersoll elected President. The reader will pardon this digression. We will come around to Dr. Englehart after a little. As the preachers often say: "This is only a prelude to the subject."

We went home from the Cassadaga convention pretty well used up physically, and soon after resigned the office of Secretary, concluding

that if we kept the Magazine running it would be about all we could do, and all we would try to do.

In December, 1886, we removed to Buffalo, N. Y., and continued to publish this Magazine in that city. Still our physical disability continued, and a friend advised us to commence taking Turkish baths and recommended us to go to the Englehart Sanitarium, where we would get the very best of treatment. We took his advice and that is how we became acquainted with the subject of this sketch. When Doctor Englehart learned that we published a magazine that was free from superstition—that discarded the myths of gods, devils and ghosts, heaven and hell, and all the rest of Christian fanaticism—he appeared to be delighted to make our acquaintance, and gave us a grand welcome, as a free patient, to his medical institute—requested us to come every day and take a Turkish bath free of charge. We, as a matter of course, accepted the Doctor's generous offer, and took his treatment until we were restored to health, which was in about two years thereafter. As to the Turkish bath treatment, we took one of them, at the doctor's sanitarium, when we desired one, during the whole time we resided in Buffalo, which was eight years, at the doctor's expense.

And what we above state was not nearly all we had to be thankful for (not to God, but the doctor). So soon as Dr. Englehart learned of the Magazine he went to work at once procuring subscribers for it; he solicited every patient under his care to take it, and all his friends outside, and often when we went over to his institute, in place of having to pay for our treatment, the doctor had a dollar to give us for a new subscriber, and he has from that day to this been among our best financial supporters—but he always requested that we make no mention of what he had done. Every year he sends us a good club of subscribers, and when he can't obtain them in any other way, he pays the subscription price himself. About two years ago Dr. Englehart removed his institution from Buffalo to Mt. Clemens, Mich., and about the first thing he did after he got settled there was to get up a good club for the Magazine; besides, he always remembers us on "Donation Day." Is not Dr. Englehart entitled to appear, in all his glory, as the frontispiece of this Magazine, for which he has done so much good work?

To state the fact, it was not wholly through the doctor's "treatment" that we recovered our health; we think it was more through his conversational applications to our mental disability; it was a kind of Infidel faith cure which doctor believes in and uses to great advantage in his

medical practice. As Jesus sent the devils out of the hogs over a high precipice into the sea, so the doctor, by his cheerful and intelligent conversation, and characteristic friendliness, drives out of the patient's body and mind all the devils of disease.

We wrote to Dr. Englehart and requested of him to send us some items of his life history that we could use in writing this sketch, but the doctor is a very modest man and therefore he gave us very few such items. We were much surprised to learn that he was born July 9th, 1823, and is, therefore, as it happens, seventy-eight years old on the very day we are writing this sketch. We have seen him quite often recently, as he calls on us when he visits this city, and if we were to judge his age from his personal appearance, we would not say he was over sixty. He is as bright and lively as many men are at fifty. We think he will live to be over one hundred. We hope so.

Dr. Englehart obtained his education by attending the district school where his parents resided, from the age of ten years to that of sixteen, and at the age of nineteen was the teacher in the same district. He was a very studious boy and young man, and spent all his spare time at home reading and otherwise procuring valuable information. He informs us that at the age of seventeen he was caught in the meshes of the Methodist Episcopal Church, by the preaching of an "evangelist," whose special qualification was the ability to present a hell of fire and brimstone in a manner that would bring large crowds to the mourners' bench. He was lucky in being able to extricate himself from that dogma of superstition in less than three years, and he has been a free man ever since. He is now permanently located at Mount Clemens, Michigan, where he makes a specialty of treating chronic diseases and spreading the gospel of Free Thought.

ALL SORTS.

—Mrs. Cannibal—Say, hubby, that missionary must have been a Hardshell Baptist. He's been boiling four hours and we can't put a fork in him yet.

—The Christian Herald, of New York, is raising a fund to relieve the starving in China. As the conditions it seeks to alleviate are the results of looting and massacres of the "Christian" powers, assisted by the missionaries, the Chris-

tian Herald should know where to send its appeals.—The Star, San Francisco.

—Little Johnnie—Say, dad, did people always move in the spring?

Brown—No, my boy. Don't you remember that Adam and Eve moved just after the fall?—Judge.

—"Abraham Lincoln, His Religion," by Robert N. Reeves, published in this

number of the Magazine, has been put in pamphlet form and sells for six cents a copy, or ten copies for thirty cents.

—Minister—And how do you get on at Sunday school, Billie? Billie—Pretty well; I've just learned about the whale swallowing Jonah. Minister—That's good. Billie—Yes, sir; and next Sunday I'm going to begin to believe it.—Pittsburg Bulletin.

—"At the baptizing last Sunday," says a Georgia exchange, "Brother Johnson was caught by the left foot by an alligator, and will have to be baptized over as soon as he is able to be out."—Chicago Tribune.

—Do not fail to read with care the first or leading article of this number of this Magazine by Rev. E. F. Davis. When clergymen who occupy orthodox pulpits write like this it looks as if Free Thought was prospering.

—"Pray accept the assurance of our most distinguished consideration," quoth China, in the usual diplomatic form.

"The consideration will have to be in cash!" replied the Christian powers, coldly.—Detroit Journal.

—We publish on another page an editorial from the Chicago Tribune, entitled "The Missionaries in China." It is all we can expect a public journal to say, but in that article we can read between the lines that the writer thinks that sending more missionaries to China would be very dear business, causing more war and bloodshed.

—Dr. Francis Wayland Parker, of the Chicago Institute, says it is folly to stand up and say: "I want to be an angel," and urges the young people who attend Sunday school to show more common sense and practical ingenuity in the expression of their desires. Dr. Parker made this declaration while lecturing at Detroit before the Society of Religious Education. His subject was

"The Sunday School as It Should Be."

In Dr. Parker's ideal school the children will not be so silly as to stand up and ask for such impossible things.

—Denison, Tex., July 14.—(Special.)—Nearly every local minister prayed for rain this morning. This afternoon a storm came, wrecking a new church which cost \$15,000.

The Lord by sending this storm and wrecking a \$15,000 church virtually said to these intermeddlers with his business: "Take that for your impudence."

—"Lyin' is one of de deadly sins, bruderin," said Elder Gabriel Possumfat, with great earnestness. "Lyin' has broke up families, busted up men in business, an' made howlin' wastes outen big cities. Nations has gone to wah on account o' lies, an' de bones of de victims of dem kind of wabs would build a mountain fo' hund'd miles high!"—Chicago Tribune.

—John W. Booge, a prominent farmer of Pocahontas County, said to be worth \$50,000, was convicted in the United States Court at Fort Dodge of fraudulently receiving pension money under the name of John M. Brown. He was sentenced to six months in the penitentiary and fined \$1,500. His conviction has caused a stir, as Booge is a prominent member of the Methodist Church.

"Jesus will pay it all, will pay the debt I owe," sings Brother Booge at the prayer meeting.

—About \$2,000,000 a year is spent for Bibles by the American people, while \$500,000 a year goes for hymn books and \$60,000 a year for prayer books. The cost of religious periodicals and other literature amounts to \$11,750,000 a year. Last year the amount of money spent by all countries in the interest of Christianity amounted to much more than \$1,000,000,000.—Chicago Journal.

We can see by the above that Christianity is well advertised; but for some reason it is losing customers by the

thousands every day, and the world is getting better, too.

—"Mamma," asked the little 4-year-old, "how do you spell 'ginger'?"

"Put away your books, dear. It is time for you to go to bed."

"Papa, how do you—"

"Don't bother me, Katie."

"What does it mean when it says—"

"Didn't you hear your mother?"

Katie threw the book on the floor.

"I don't believe there's anybody that loves me," she burst forth, "'cept grandpa an' God. Grandpa, he's in Michigan, and I don't know where God is!"

—Cincinnati, Ohio, July 12.—The Rev. M. W. Knapp, proprietor of "God's Bible School," located in the residence portion of Mount Auburn, was before the police court to-day charged with conducting disorderly meetings, full of noise and wailing, so as to prevent sleep in the adjacent houses. The complainant was not ready for trial and the case was postponed until July 16.

It is getting to be a hard time for the poor preachers. The other day one was fined for reading the Bible, and now Brother Knapp is arrested for "noise and wailing."

—Arcola, Ill., July 9.—(Special.)—The Rev. H. A. Smoot, pastor of the Baptist Church, has employed two little girls as "spotters" in his congregation, and offers them one cent each for every person whom they find asleep during services, their duty being to go to the sleeper and awaken him. Last Sunday was a cool day, and though the little girls watched while other people prayed, they were unable to discover any dozers, but it is thought when the excessively hot weather comes on again they will be able to fill their little banks with the money thus earned.

—The Boston Investigator appears for the first time, in its issue of July 6th, in a new and more modern periodical

style. It now consists of sixteen pages, 9x12 inches in size, printed on good book paper. It is now in good form for preserving and binding, and we think the change will delight its many patrons and readers. The Investigator is the oldest and one of the best Free Thought journals in this country and should be liberally supported. We are glad to notice that Mrs. Lewis Moffit, of Seward, Neb., has just donated five hundred dollars to that journal. We congratulate Brother Washburn on his good luck.

—Mr. Savage says:

"We find in the words of the poet Cowper a tenderness and care such as all the previous literature of the world hardly contains. You remember those trite words—I wish they could be burned into the memory and consciences of all men, women and children everywhere:

"I would not enter on my list of friends

(Though graced with polished manners and fine sense,

Yet wanting sensibility) the man

Who needlessly sets foot upon a worm."

—Brother D. C. Crosby, of Berwick, Canada, writes:

"I prize the Free Thought Magazine above any publication I take. It is a light shining in darkness, a darkness that is 'felt' by all who carry the torch of Truth. To those who sit in the darkness of superstition the Light of Truth is just as offensive to-day as it was when they burnt Bruno. They would do the same now if they had the power, but labor on, the scales are falling from many mental eyes. Thousands are now experiencing much greater illumination than Paul ever experienced."

—The Socialists and Catholics are engaged in a small-sized religious war at Montpellier, France. The former are trying to obtain the removal of all re-

religious emblems from streets and public places, and tore down a Madonna in the market place. The marketwomen replaced it amid prayers and the acclamations of thousands of spectators. The Socialists then appealed to the City Council, and that body voted that Madonnas and other emblems must go.—Chicago Tribune.

France should curb the power of its priests, and do away with their holy relics. They are a menace to the national development of France.

(A correspondent, writing from Southwest Georgia, of "The Hell Question," drops into this lurid rhyme:)

It doesn't matter what they preach,

Of high or low degree—
The old hell of the Bible
Is hell enough for me!

I don't know its location—

Can't say just where 'twill be;
But the old hell of the Bible
Is hell enough for me!

'Twas preached by Paul and Peter—

They spread it wide an' free;
'Twas hell for old John Bunyan,
An' it's hell enough for me!
—The Kentucky Free Lance.

—The following letter appeared in the Chicago Tribune:

Chicago, July 13.—(Editor of The Tribune.)—I was much gratified to read your able editorial in this morning's Tribune entitled "Woman and Higher Education," a reply to G. Stanley Hall, President of Clark University. It reminded me of a popular lecture that Col. T. W. Higginson delivered throughout the country thirty years ago, that was afterward published in the Atlantic Monthly, entitled "Shall Women Be Allowed to Learn the Alphabet?" Col. Higginson claimed in that lecture that when that question was settled in the affirmative the whole question of what women should learn was disposed of.

H. L. GREEN.

—The fools in Missouri are not all dead yet, as will be seen by the follow-

ing that we clip from the Chicago Tribune of July 12:

A communication was sent from Macon to Gov. A. M. Dockery of Missouri today, asking that he set apart a day in the immediate future, proclaiming a day of humiliation and prayer, requesting everybody to meet at some place of worship and join in prayer for rain, that the calamity of further drought may be averted.

The suggestion for enlisting executive action was made by the Rev. George W. Sharp, a well-known preacher of North Missouri, whose home is at Kirksville. The Rev. Mr. Sharp is confident that this is the appropriate thing to do to secure relief in time. He cares nothing for weather prophets or the situation of planets. "All things are possible with God," he says.

—We clip the following letter from the Light of Truth:

Palmetto, Tenn.

Dear Brother Hull—I am delighted with the plan you suggest of all Spiritualists at a certain hour spending a short time in prayer. It will benefit each one individually and there is no telling the great good the world will derive from it. I for one will adopt the plan, and hope thousands will do likewise. Your brother,

R. S. MONTGOMERY.

We judge few Spiritualists will adopt this suggestion. It may be Brother Hull will, but if it was a proper subject to bet on, we would put up the first dollar we could borrow that Brother Frances, of the Progressive Thinker, will never engage in such nonsense. He knows too much.

—Camden, N. J., June 27.—As the outcome of an altercation over the question whether man were doomed to eternal punishment after death if he had sinned, the Rev. Roland Edwards and Dr. J. B. F. Tingling, two English evangelists conducting tent meeting in this city, met in the pulpit and Dr. Tingling was ejected from the platform by the Rev. Mr. Edwards.

The tent was crowded at the time.

Dr. Livermore, another evangelist minister, was leading in prayer. After announcing that he would preach on "Eternal Punishment," Dr. Tingling, who had had words before with Edwards on the same subject, jumped to the platform and started to interrupt the prayer by stating his views. After wrestling with him around the platform, Edwards sent Tingling flying down the aisle.

All for Christ's sake.

—The Evening Express, of Morristown, N. J., has this to say:

"The Free Thought Magazine is just what its name indicates—a medium for the expression of free thoughts. It is a first-class magazine, made up of the writings of first-class authors, and read by a first-class constituency of readers.

"You can join this constituency of intelligence for the meager sum of \$1 per year.

"When you have read this magazine once, the unfettered spirits of its contributors will come in touch with your natural inclination for freedom in everything, and you will realize why we have urged you to read the Free Thought Magazine (of Chicago)."

—Edinburg, Ill., July 9.—The Rev. T. M. Dillon, Methodist minister and editor of the Rochester (Ill.) Item, was publicly whipped to-day by Mayor Vigal, of Edinburg.

Dillon had published in his paper of July 4, under the caption "Czar W. H. Vigal," an article in which he denounced Vigal, speaking of his action in refusing to allow a bandstand on the main street of Edinburg as "un-American, ungentlemanly, un-Christian, and insane."

To-day the Rev. Mr. Dillon had occasion to visit Edinburg and on the arrival of the train Mayor Vigal appeared, cane in hand, and beat the editor severely. The Mayor was fined \$3 and costs.

Whipping a preacher at Edinburg,

Ill., does not seem to be a very expensive job.

—At the Council of Education recently held in Detroit, Mich., the following proceedings took place:

At the Department of Elementary Education Thomas A. Mott, Superintendent of Schools at Richmond, Ind., started a discussion of the relation of the church and the school. He made four points about the introduction of religious subjects in the school, as follows:

"The child should be led to believe in a divine being who is the father and creator of the universe.

"General intelligence in religious matters and in the Christian religion should be cultivated.

"A spiritual conception of life and the habits of Christian conduct should be given. In grammar schools Bible literature and the history of the church should be taught."

Robert A. Ogg, Superintendent of Schools in Kokomo, Ind., talked in favor of Bible reading in the schools.

We call Brother Peacock's attention to the above. Superintendent Ogg evidently is not well posted on Bible literature.

—An honest Dutchman was once out walking with his dog, and thinking on the uncertainties of human existence, turned to his dumb companion and said:

"My dog, you haf a schnap. You vas only a dog, und I a man, but I vish I vas you. Effery vay you haf the best of it. Ven you vant to go mit der bed in, you shust durns 'round t'ree times and lay down. Ven I go mit der bed in, I haf to lock up the blace und vind up the clock und undress mineself und my vife wakes up and schols me, und den the baby cries, und I haf to vawk him up and down; then bymeby when I shust get to sleep it's time to get oup again. Ven you get oup you strutch yourself and scratch a couple of times und you are up. I haf to dress mineself und light the fire, put on the kittle, scrap some mit my wife already, und den maybe I gets some brehkfast. You

play 'round all day and haf plenty fun. I haf to vork hard all day and haf trouble blenty. Ven you die you still haf the best of me, you shust lay still. Ven I die I haf to go to hell yet."

—Taunton, Mass., June 22.—(Special.) —During a heavy thunderstorm to-day lightning struck and shattered the stone belfry of St. Mary's Church. The church was filled with people at the time, as two weddings were taking place. Two priests were at the altar.

Large pieces of rock and timbers were hurled into the church, striking near the altar and demolishing a valuable statue. The two altar boys who were serving Father McQuade were dazed and the priest was covered by a shower of splinters.

Two marriages were about to be celebrated, and one of the brides left the groom and went screaming down the aisle and from the church.

Father Coyle, who is confined to his bed from the shock, says had the affair happened a few minutes sooner thirty or forty people who were receiving communion at the time would certainly have been killed, as the lightning ran along the altar rail.

The audience, what is left, will now please rise and sing the 97th Psalm, long meter, commencing with:

"Terrible God, who reign'st on high,
How awful is thy thund'ring hand!
Thy fiery bolts how fierce they fly!
Nor can all earth or hell withstand."

—Lewis J. Marshall, of Cambridgeport, was in the Chelsea police court, charged with violating the rules of the Metropolitan Park Commission at the reservation at Revere Beach by publicly reading a Bible to those about him. He was fined \$10 by Judge Fitz, and in default of payment was sent to the House of Correction.

Park Officer Chainey, who made the arrest, testified that he found Marshall on the east promenade, opposite the bathhouse, reading from a Bible. A group of persons were gathered about the reader. Marshall was warned that he was violating one of the rules that

govern the reservation, but he continued to read.—Chicago American.

They used to fine and imprison people for not reading their Bibles. That was in the good old Puritan days when to laugh was a crime, and any pretense at enjoyment here below was considered the entrance to the home of the devil. What would poor Cotton Mather say if he knew that the people of Massachusetts could be fined for disturbing pleasure-seekers by reading the Bible to them!

—Washington, Ind., July 8.—(Special.) —The shock administered to his congregation by the Rev. E. A. Cantrell, of the First Christian Church here, with the announcement of his secret wedding last week at Vincennes, Ind., to Miss Stella Adams, of Winchester, Ky., was a trifle compared to his farewell sermon last night, when the young minister declared he was a non-believer of much the Bible contains.

He referred to himself as a doubting Thomas, and said he did not believe the world was made in six days, the Bible story of the flood, and that the sun stood still. The story of the whale swallowing Jonah is ridiculous.

After going on in the same vein for some time he turned to those who had criticised him for secretly marrying and delivered some red hot remarks.

He closed by saying he was done with conventional ministry.

There are doubtless thousands of men filling pulpits to-day that would do as Rev. E. A. Cantrell has if they could see any way of supporting their families.

—The following letter from David Abbott Platt appeared in a recent number of the Times-Star, of Cincinnati:

I have recently had called to my notice the fact that the War Department has had Col. Robert G. Ingersoll's "Vision of War" printed at the Government printing office and hung beside Lincoln's Gettysburg address in the Soldiers' homes and offices of the national cemeteries without either applying to the publisher.

Mr. C. P. Farrell, for permission or attaching Col. Ingersoll's name thereto. America has long been claimed as a Christian country and the claim exhaustively discussed, but, from the action of the War Department, I should judge that the question had been settled in the affirmative beyond all dispute. It is the first time, too, within my ken that one department of a government has infringed upon privileges accorded by another. The official who is responsible for so pusillanimous an injustice to one of America's noblest dead should be punished and his name held up to public execration. His action contrasts very unfavorably with the unexampled fairness of Prof. Hyde of Bowdoin College, at Brunswick, Me., whose forthcoming Grammar School Reader is to contain selections from the writings of Col. Ingersoll, duly credited to the author and with the name of the publisher attached.

—We clip this little selection, of the real gospel of humanity, from one of the sermons of M. J. Savage, that we read weekly with much satisfaction:

And only yesterday I came across a few words of Emile Zola, the famous French novelist, and the one man who, if the world remembers great deeds, won for himself eternal honor by standing forth in the face of a prejudiced, passionate and enraged nation, and demanding justice in the Dreyfus case. He says:

"Why is it that the sight of a lost dog in a crowded street gives me a pain in the heart? Why does his misery provoke a pity so full of anguish as commonly to spoil my walk? Why, for the whole evening, and even until the next day, does the recollection of this lost dog haunt me with a sort of despair? I find myself wondering what he is doing, whether he has been found, or if he has anything to eat. Why do the sufferings of an animal upset me so? Why is it that I feel that all the animals are my little relatives? Why does the very thought of them fill me with pity and tenderness? Why do I regard all animals as of my own family, like men, as much as men?"

Now if the God that Brother Savage so often mentions actually exists, and loves these dumb animals as much as

Emile Zola did, why does he not protect them? Will Brother Savage tell us?

—Edward Everett Hale says this of the Presbyterian Church:

"Do you suppose," he said, "that if I went to any Presbyterian church they would deny me admittance? No, indeed. They would ask me, 'Do you love the Lord Jesus Christ?' and I would reply that I did, for I certainly do, and they would admit me to their communion and would be very glad indeed to have me subscribe \$100 to their fund.

"But if I had three sons who wanted to preach in the pulpit of that church they wouldn't be permitted to do so. The pastor would ask me if they believed in the Westminster Confession, and I would say, 'No, and neither does any one else.' They would be barred from the pulpit, though my denial of the Westminster Confession would not debar me from membership in the church.

"That's the trouble with the Presbyterian Church and all the rest of them. They have one creed for the clergy which the clergy generally doesn't believe, and the people don't believe at all and that's the reason they're all going to thunder."

When so great and noted a "divine" says that all the orthodox churches are "going to thunder" there is no need of Freethinkers saying anything. Let them go; the world no longer needs them, if it ever did.

—Detroit, Mich., June 27.—(Special).—The Rev. William S. Brandon, of the Second Baptist Church, to-day commenced proceedings for divorce against his wife, Ora Brandon, whom he married Sept. 10, 1891, at Colorado Springs. He alleges cruelty; says she frequently locked him out of the house and threw a shoe at him when he tried to climb in the window.

He alleges in his bill that after Sunday morning sermons he was frequently compelled to wash the clothes and get dinner. He appeared as a witness this morning and said:

"I had no peace of mind, no happiness at home. I was in a constant state

of nervousness and I could not endure it. My life was made bitter.

"For six long years I prayed for guidance in the matter, and after her last outburst last Christmas I informed her that after six years of prayer for divine guidance I could no longer live under the same roof with her. Rather than do that I would give up the ministry."

This is certainly a very bad case. The good man "prayed for guidance" for "six long years." God, it would seem, was put to his trumps, to find anything in his books to fit this case. We would much like to hear Mrs. Brandon's side of the question.

—The following is from the Literary Digest of July 6:

Some of the ministers in Buffalo are still trying to induce the directors of the Pan-American Exposition to rescind their recent decision to open the fair on Sundays, and are advising reprisals, although a part of the clergy are in favor of Sunday opening. One of the bitterest denouncers of the directors is the Rev. S. S. Mitchell of the First Congregational Church, who, according to the Buffalo Express (April 29), even counsels such a rebuff of the fair as shall render it a failure. He is reported to have said: "I can but sincerely hope that from Maine to Texas a spirit will be aroused which at whatever expense will again teach the lesson that an Ishmaelitist Ingersoll is not the American nation; that a sporadic Conway is not the American nation; that the Sunday excursion is not the American nation; but that the great republic on these western shores is a Christian nation, one of whose oldest legacies and one of whose most cherished institutions is the American Sunday." On the other hand, in a matter of similar public interest, the London Christian World publishes with apparent approval the following letter from Lord Balfour defending his decision to open the Edinburgh Museum of Science and Art on Sunday afternoons: "In point of principle I am unable to agree that a visit to a museum is a contravention of any divine law. If a citizen of Edinburgh may not go to a museum, by what right does any one of

us enjoy a walk in our own or somebody else's garden? In deciding the practical question, I think we must keep in view the extent of the innocent gratification as well as improvement offered to those whose opportunities for both are otherwise limited. I believe that in these respects the advantages will be very great as compared with the amount of labor involved."

—The Sentinel of Liberty is the only honest Christian paper we know of in this country. We clip the following from its issue of July 4:

What good can a Sunday law really do? It can make a man act the hypocrite by pretending to regard the day when he cares nothing for it. It can make loafers and idlers in the place of men doing honest work. It can put hardships upon good people who conscientiously observe a different day. It can unite church and state. It can do all this evil, but it cannot make a bad man good, or change any heart, or put into it more love for God or man. It cannot force anybody to rest, for mere idleness is not rest. Such laws did not originate in any thought of conferring physical benefits or preserving rights, but solely with the idea of protecting a religious institution from desecration. They never accomplished any good in the past, and they are potent only for harm to-day.

Here is where orthodox people "give themselves away." They ask for laws closing the "dram shops" on Sunday for the pretended reason that their influence is bad, but not one in a thousand of them will vote for a law prohibiting rum selling on every day of the week. It looks, to an unconverted heathen, as if these Christians were compromising with their devil on a basis of one day for God and six days for his Satanic majesty.

—The frontispiece of the September Magazine will consist of the portraits of each of the members of the International Sunday School Committee. Members who have not already done so will please send us their photograph.

Daniel K. Tenney's Orthodox Eyeopeners.

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The Earth Not Created.

Fallacy of All Cosmic Theories.... Price, 15 cts.
An able argument to show that the world has always existed.

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One of the best and most comprehensive summing up of the absurdities of the Christian Theology that has ever before appeared.

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Susan H. Wixon says: "I have read, first and last, many accounts of Palestine, or 'the Holy Land,' but have never seen anything in that line that pleased me so well as this description by Daniel K. Tenney."

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In this pamphlet Mr. Tenney shows the absurdity of the Christian "Plan of Salvation" in so clear and plain a manner that any Christian who has a spark of reason left cannot fail to see it.

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An address read before the Free Thought Congress held in Paine Hall, Boston, Nov. 17th, 1899.

The Master's Masterpiece,

Or the Sermon on the Mount..... Price, 10 cts.
This is the most thorough exposition of the fallacies of this noted "sermon" that was ever before published.

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The absurdities of the reputed teachings of Jesus are here shown up as no other writer has ever presented them before, which will convince any honest reader that the most of them are consummate nonsense.

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Mrs. Stanton in this most radical pamphlet proves herself to be the female Thomas Paine of this country.

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By HENRY M. TABER..... Price 10 cts.
This is one of the ablest articles in the Taber book that has been destroyed by his orthodox children since his death.

Why An Expurgated Bible?

By REV. E. H. KEEN..... Price 6 cts.
The Rev. Keen fully proves, first, that the bible is false; second, that it is immoral; third, that it is obscene, and therefor ought to be expurgated.

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By PROF. EMILE PINGAULT..... Price 10 cts.
This pamphlet gives the reader, in a condensed form, the best statement of the personal characteristics of the distinguished Free Thinker, that has ever been published.

Ingersoll's Address Before the Unitarian Club of New York.

Price 6 cts.
This was the first time in the history of the world that a noted infidel was invited to address a Christian society. We asked Ingersoll how the address was received by the club. His reply was: "The most of the lay members were pleased and most of the clergy mad."

Why I Am Not a Christian,

By D. B. STEDMAN..... Price 10 cts.
Reasons are here given that will satisfy any intelligent thinker that no honest man can consistently be a Christian.

The Master's Masterpiece,

By DANIEL K. TENNEY..... Price 10 cts.
The best and most radical exposition of the "Sermon on the Mount" that has ever before been published.

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By THADDEUS B. WAKEMAN... .. Price 10 cts.
It is enough to say that this is one of the best productions that this distinguished Free Thinker ever put forth.

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SEPTEMBER, 1901.

HEREDITY.

BY ELIZABETH CADY STANTON.

MAN'S natural abilities are derived by inheritance under just the same limitations as are the form and physical features of the whole organic world. Consequently, as it is easy, notwithstanding these limitations, to obtain by careful selection a permanent



ELIZABETH CADY STANTON.

breed of dogs or horses gifted with peculiar powers of running, or of doing anything else, so it could be quite practicable to produce a highly gifted race of men by judicious marriages during several consecutive generations. Social agencies, an ordinary character, whose influences are little suspected, are at this moment working towards the degradation of human nature, and others are working towards its improvement. Each generation has enormous power over the natural gifts of those that follow, hence it is a duty we owe to humanity to investigate the range of that power, and to exercise it in a way that, without being unwise to ourselves, shall be most advantageous to future

inhabitants of the earth.

Galton says that we cannot number more than four hundred men of extraordinary genius, scattered throughout the whole historical period of human existence, and a considerable portion of these will be found to be interrelated. The arguments by which Galton proves that genius is hereditary consist in showing how large is the number of instances in which men who are more or less illustrious have eminent kins-

talk. In a very painstaking biographical hand-book called "Men of the Time," which includes none but those whom the world honors for their ability, the catalogue of names is 2,500. Galton says, in looking over this book: "I am surprised to find how large a portion of the men of the time are past middle age." It appears that in cases of high merit a man must outlive the age of fifty to be sure of being widely appreciated. It takes time for an able man, born in the humbler ranks of life, to emerge from them and take his natural position. It would not, therefore, be just to compare the numbers of Englishmen in the book with that of the whole adult male population of the British Isles; but it is necessary to confine our examination to those of the celebrities who are past the age of fifty, and to compare their number with that of the whole male population who are also above fifty years. I estimate from reading a large part of this book that there are about 850 of these men, and that 500 of them are decidedly well known to persons familiar with literary and scientific society. Now, there are about 2,000,000 adult males in the British Isles above fifty years of age, consequently the total number of the "Men of the Time" are as 425 to a million, and the more select part as 250 to a million. What a small per cent! To what a small purpose do we keep up the trials and struggles of the centuries.

When I speak of an eminent man, says Galton, I mean one who has achieved a position that is attained by only 250 persons in each million of men, or by one in each 4,000; 4,000 is a very large number—difficult for persons to realize who are not accustomed to deal with great assemblages. On the most brilliant of starlight nights there are never so many as 4,000 stars visible to the naked eye at the same time, yet we feel it to be an extraordinary distinction to a star to be accounted as the brightest in the sky.

Every tutor knows how difficult it is to drive abstract conceptions, even of the simplest kind, into the brains of most people—how feeble and hesitating is their mental grasp—how easily their brains are swayed—how incapable they are of precision and soundness of knowledge. It is positively painful to hear what modern men and women will say of some lecture to which they have listened. Their recollections seem to be a mere chaos of mist and misapprehension, to which some sort of shape and organization has been given by the action of their own pure fancy altogether alien to what the lecturer intended to convey. The average mental grasp of even what is called a well-educated audience will be found to be ludicrously small when rigorously tested.

In whatever way we may test ability, we arrive at equally enormous intellectual differences. Lord Macaulay had one of the most tenacious of memories. He was able to recall many pages of hundreds of volumes by various authors, which he had acquired by simply reading them over. An average man could not certainly carry in his memory one hundredth part as much as Lord Macaulay. The Father of Seneca had one of the greatest memories on record in ancient times. Parson, the Greek scholar, was remarkable for this gift.

No one who has had the privilege of mixing in the society of the ablest men of any great capital, or who is acquainted with the biographies of the heroes of history, can doubt the existence of grand human animals of natures pre-eminently noble, of individuals, born to be kings of men. I have been conscious, says Galton, of no slight misgivings that I was committing a kind of sacrilege whenever, in the preparation of materials for this book, I had occasion to take the measurement of modern intellects vastly superior to my own, or to criticize the genius of the most magnificent historical specimens. It was a process that constantly recalled to me a once familiar sentiment in bygone days of African travel, when I went to take the altitudes of huge cliffs that domineered above me, as I traveled along their bases, or to map mountainous landmarks of unvisited tribes, that wound in faint grandeur beyond my actual horizon.

The range of mental powers between the greatest and least of English intellects is enormous. The number of idiots and imbeciles among the 20,000,000 inhabitants of England and Wales is approximately estimated as 50,000, or as 1 in 400. Dr. Seguin, a great French authority on these matters, states that more than 30 per cent of idiots and imbeciles put under suitable instruction, have been taught to conform to social and moral law, and rendered capable of order, of good feeling, and of working like the third of an average man. He says that more than forty per cent have become capable of the ordinary transactions of life under friendly control; of understanding moral and social abstractions, and of working like two-thirds of a man; and, lastly, that from twenty-five to thirty per cent come nearer and nearer to the standard of manhood, till some of them will defy the scrutiny of good judges, when compared with ordinary young men and women. In the order next above idiots and imbeciles are a large number of milder cases scattered among private families, and kept out of sight, the existence of whom is, however, well known to relatives and friends; they are too silly to take part in general society, but are easily amused with some trivial, harmless occupation.

Then comes the class of whom the Lord Dundreary, of the famous play, may be considered the representative; and so, proceeding through successive grades, we gradually ascend to mediocrity. Eminently gifted men are raised as much above mediocrity as idiots are depressed below it; a fact that is calculated to considerably enlarge our ideas of the enormous differences of intellectual gifts between man and man.

By natural ability we mean those qualities of intellect and disposition which urge and qualify a man to perform acts that lead to reputation. I do not mean capacity without zeal, nor zeal without capacity, nor even a combination of both of them without an adequate power of doing a very great deal of very laborious work, but we mean a nature which, when left to itself, will, urged by an inherent stimulus, climb the path that leads to eminence, and has strength to reach the summit; one which, if hindered or thwarted, will fret and strive until the hindrance is overcome, and it is again free to follow its labor-loving instinct. Men who achieve eminence and are naturally capable, are to a large extent identical. It is incredible that any combination of circumstances could have repressed Lord Brougham to the level of undistinguished mediocrity. Social hindrances cannot impede men of high ability from becoming eminent; and social advantages are incompetent to give that status to a man of moderate ability.

D'Alembert is a striking instance of the former class. He was a foundling and put out to nurse as a pauper baby to the wife of a poor glazier. The child's indomitable tendency to the higher studies could not be repressed by his foster mother's ridicule and dissuasion, nor by the taunts of his school fellows, nor by the discouragements of his school-master, who was incapable of appreciating him, nor even by the reiterated deep disappointment of finding that his ideas, which he knew to be original, were not novel, but long previously discovered by others. Of course we should expect a boy of this kind to undergo ten or more years of apparently hopeless strife, but we should equally expect him to succeed at last; and D'Alembert did succeed in attaining the first rank of celebrity by the time he was twenty-four. People are too apt to complain of their imperfect education, insinuating that they would have done great things if they had been more fortunately circumstanced in youth. But if their power of learning is materially diminished by the time they have discovered their want of knowledge, it is very probable that their abilities are not of a very high description, and that, however well they might have been educated, they would have succeeded but little better.

Talleyrand would have passed his life in the same way as other grand seigneurs if he had not been ejected from his birthright by a family council, on account of his deformity, and thrown into the vortex of the French Revolution. The furious excitement of the game overcame his inveterate indolence, and he developed into the foremost man of the period after Napoleon and Mirabeau.

No man can achieve very high reputation without being gifted with very high abilities.

The Judges of England, since the restoration of the monarchy in 1660, form a group peculiarly well adapted to afford a general outline of the extent and limitations of heredity in respect to genius.

Several of the Lord Chancellors were of humble parentage. Lord Hardwicke was the son of a small attorney at Dover, in narrow circumstances; Lord Eldon, whose brother was the great Admiralty Judge, Lord Stowell, was the son of a "coat fitter," Lord Truro was the son of a sheriff's officer, and Lord St. Leonards (the Lord Tenderden, the Chief Justice of Common Pleas), was the son of a barber. Others were sons of clergymen of scanty means. Others have begun life in alien professions, yet, notwithstanding their false start, have easily recovered lost ground in after life. Lord Erskine was first in the navy and then in the army, before he became a barrister. Lord Chelmsford was originally a midshipman. A large number of men with antecedents as unfavorable to success as these, and yet successful men, are always to be found at the bar, hence we may infer that the barristers are a selected body of men, all of a high order. And the picked men from this group are the English Judges. The fact that every Judge has been taken from the foremost rank of 3,000 barristers is proof that his exceptional ability is of an enormously higher order than if the 3,000 barristers had been conscripts drawn by lot from the general mass of their countrymen.

Eminent men may have eminent relations, but they also have very ordinary ones, stupid, eccentric, downright mad; true, yet heredity is the law. If a man breeds from strong, well-shaped dogs, but of mixed pedigree, the puppies will be sometimes, but rarely, the equals of their parents. They will commonly be of a mongrel, nondescript type, because ancestral peculiarities are apt to crop out in the offspring. Yet, notwithstanding all this, it is easy to develop the desirable characteristics of individual dogs into the assured heirloom of a new breed. The breeder selects the puppies that most nearly approach the wished-for type, generation after generation, until they have no ancestor, within many de-

grees, that has objectionable peculiarities. So it is with men and women. Because one or both of a child's parents are able, it does not in the least follow as a matter of necessity, but as a favorable chance, that the child will be able also. He inherits an extraordinary mixture of qualities displayed in his grandparents and great-grandparents, and more remote ancestors, as well as from those of his father and mother. The most illustrious and well-bred families of the human race are utter mongrels as regards their natural gifts of intellect and disposition.

But if two children are taken, of whom one has a parent exceptionally gifted in a high degree, say as one in 4,000 or 1,000,000, and the other has not, the former child has an enormously greater chance of turning out to be gifted in a high degree than the other. As a new race can be raised, or obtained in animals and plants, and brought to so great a degree of purity that it will maintain itself; with moderate care, in preventing the more faulty members of the flock from breeding, so a race of gifted men might be obtained under exactly similar conditions. Galton, in his chapter on English Judges, shows by tables that the kinsman of Lord Chancellors are far richer in natural gifts than those of other judges, proving that the more eminent the ancestors the greater the chances of handing down great qualities to descendants. As the majority of judges belong to a strongly marked type, their qualities ought to be frequently transmitted to their descendants, if genius is hereditary, and the history of English judges shows most decidedly that it is. Out of 286 judges into whose genealogy Galton examines, one in every nine of them have been either father, son or brother to another judge, and the other high legal relationships have been even more numerous, besides kinsmen in many other departments of science, art, theology and philosophy.

Ability in the long run does not suddenly start into existence, and disappear with equal abruptness, but, rather, it rises in a gradual and regular curve out of the ordinary level of family life. The statistics show that there is a regular average of increase of ability in the generations that precede its culmination and as regular a decrease in those that succeed it. In the first case, the marriages have been consentient to its production; in the latter they have been incapable of preserving it. In order that a man should inherit ability in the concrete, he must inherit three qualities that are separate and independent of one another; he must inherit capacity, zeal and vigor; for unless these three, or at the very least two of them, are combined, he cannot hope to make a figure in the world. The probability against inheriting a combination of three qualities not

correlated together, is necessarily in a triplicate proportion greater than it is against inheriting any one of them. A man who has no able ancestor nearer in blood to him than a great-grandparent, is inappreciably better off in the chance of being himself gifted with ability than if he had been taken out of the general man of men.

It seems to me most essential to the well-being of future generations, that the average standard of ability of the present time should be raised. Civilization is a new condition imposed upon man by the course of events, just as in the history of geological changes new conditions have continually been imposed on different races of animals. They have had the effect of either modifying the nature of the races through the process of natural selection whenever the changes were sufficiently slow, and the race sufficiently pliant, as of destroying them altogether, when the changes were too abrupt or the race unyielding. The number of the races of mankind that have been entirely destroyed under the pressure of the requirements of an incoming civilization, reads as a terrible lesson. Probably in no former period of the world has the destruction of the races of any animal whatever been effected over such wide areas, with such startling rapidity, as in the case of savage man. In the North American continent, in the West Indian Islands, in the Cape of Good Hope, in Australia, New Zealand and Van Dieman's Land the human denizens of vast regions have been entirely swept away in the short space of three centuries, less by the pressure of a strong race than through the influence of a civilization they were incapable of supporting. And we, too, the foremost laborers in creating this civilization, are beginning to show ourselves incapable of keeping pace with our own work. The needs of centralization, communication and culture, call for more brains and mental stamina than the average of our race possess. We are in crying want for a greater fund of ability in all stations in life, for neither the classes of statesmen, philosophers, artisans nor laborers are up to the modern complexity of their several professions. An extended civilization like ours comprises more interests than the ordinary statesmen or philosophers of our present race are capable of dealing with, and it exacts more intelligent work than our ordinary artisans and laborers are capable of performing. Our race is overweighted and appears likely to be drudged into degeneracy by demands that exceed its powers. If its average ability were raised a grade or two, our new classes would conduct the complex affairs of state at home and abroad as easily as our best business men now do their own private trades and professions. Thus would all classes be

leveled up, if the average standard of the race were raised and fitted for the work required by the nineteenth century.

When the severity of the struggle for existence is not too great for the progress of the race, its action is healthy and conservative, otherwise it is deadly, just as we may be exemplified in the scanty, wretched vegetation that leads a precarious existence near the summer snow line of the Alps and disappears altogether a little higher up. We want as much backbone as we can get to bear the racket to which we are henceforth to be exposed, and as great brains as possible to contrive machinery for modern life to work more smoothly than at present.

We can, in some degree, raise the nature of man to a level with the new conditions imposed upon his existence, and we can also, in some degree, modify the conditions to suit his nature. It is clearly right that both these powers should be exerted, with the view of bringing his nature and the conditions of his existence into as close harmony as possible. In proportion as the world becomes fitted for mankind the relations of society necessarily increase in complexity and the nomadic disposition found in most barbarians becomes unsuitable to the novel conditions. As the Bohemianism in the nature of our race is destined to perish, the sooner it goes the happier for mankind.

Much more alien to the genius of an enlightened civilization than the nomadic habit is the impulsive and uncontrolled nature of the savage. A civilized man must bear and forbear, he must keep before his mind the claims of the morrow as clearly as those of the passing minute of the absent, as well as of the present. This is the most trying of the new conditions imposed on man by civilization, and the one that makes it hopeless for any but exceptional natures among savages to live under them.

It is a common theme of moralists of many creeds that man, such as we find him, is born with an imperfect nature. He has lofty aspirations but there is a weakness in his disposition which incapacitates him from carrying his nobler purposes into effect. He sees that some particular course of action is his duty, and should be his delight; but his inclinations are fickle, and base, and do not conform to his better judgment. The whole moral nature of man is tainted with sin, which prevents him from doing the things he knows to be right." The explanation I offer of this apparent anomaly seems perfectly satisfactory from a scientific point of view. It is neither more nor less than the development of our nature, whether under Darwin's law of natural selection, or through the efforts of changed ancestral habits, has not yet overtaken the development of our

moral civilization. Man was barbarous but yesterday, therefore it is not to be expected that the natural aptitudes of his race should already have become moulded into accordance with his very recent advance. We men of the present centuries are like animals suddenly transplanted among new conditions of climate and of food; our instincts fail us under the altered circumstances. My theory is confirmed by the fact that the members of old civilizations are far less sensible than recent converts from barbarism of their nature being inadequate to their moral needs. The conscience of a negro is aghast at his own wild, impulsive nature, and is easily stirred by a preacher, but it is scarcely possible to ruffle the self-complacency of a steady-going Chinaman. The sense of original sin would show, according to my theory, not that man has fallen from a high estate, but that he was rising in moral culture with more rapidity than the nature of his race could follow. This view is corroborated by the conclusion reached at the end of each of the many independent lines of ethnological research—that the human race were savages in the beginning; and that, after myriads of years of barbarism, man has but very recently found his way into the paths of morality and civilization. How consonant it is to all analogy and experience that the control of the nature of future generations should be as much within the power of the living as the health and well-being of the individual is in the power of the guardians of his youth. We are exceedingly ignorant of the reasons why we exist, confident only that individual life is a portion of some vaster system that struggles arduously onwards towards ends that are dimly seen, or wholly unknown to us, by means of the various affinities—the sentiments, the intelligences, the tastes, the appetites—of innumerable personalities, who ceaselessly succeed one another on the stage of existence. There is nothing that appears to assign a more exceptional or sacred character to a race than to the families or individuals that compose it. We know how careless Nature is of the lives of individuals; we see how careless she is of eminent families—how they are built up, flourish and decay; just the same may be said of races and the world itself; also by analogy of other scenes of existence than this particular planet of one of innumerable suns. Our world appears hitherto to have developed itself mainly under the influence of unreasoning affinities, but of late Man slowly growing to be intelligent, humane and capable, has appeared on the scene of life and profoundly modified its conditions. He has already become able to look after his own interests in an incomparably more far-sighted manner than in the old pre-historic days of barbarism, and flint

knives; he is already able to act on the experiences of the past, to combine closely with distant allies, and to prepare for future wants, known only through the intelligence long before their presence has become felt. He has introduced a vast deal of civilization and hygiene, which influence, in an immense degree, his own well-being, and that of his children: it remains for him to bring other policies into action, that shall tell on the natural gifts of his race. I will not discuss the effect that might be produced on the population by such social arrangements as existed in Sparta. They are so alien and repulsive to modern feelings that I shall confine my remarks to agencies that are actually at work, and upon which there can be no hesitation in speaking. The wisest policy is that which results in retarding the average age of marriage among the weak, and in hastening it among the vigorous classes, whereas, most unhappily for us, the influence of numerous social agencies has been strongly and banefully exerted in the precisely opposite direction.

It is a maxim of Malthus that the period of marriage ought to be delayed in order that the earth may not be overcrowded by a population for whom there is no place at the great table of nature. If this doctrine influenced all classes alike, I should have nothing to say about it here, one way or another, for it would hardly affect the discussions, but as it is put forward as a rule of conduct for the prudent part of mankind to follow, whilst the imprudent are necessarily left to disregard it. I have no hesitation in saying that it is a most pernicious rule of conduct in its bearing upon the race. Its effect would be such as to cause the race of the prudent to fall after a few centuries into an almost incredible inferiority of numbers to that of the imprudent, and it is therefore calculated to bring utter ruin upon the breed of any country where the doctrine prevailed. I protest against the abler being encouraged to withdraw in this way from the struggle for existence. It may seem monstrous that the weak should be crowded out by the strong, but it is still monstrous that the races best fitted to play their part on the stage of life should be crowded out by incompetent, the ailing and the desponding. The time may arrive when the population of the earth shall be kept as strictly within the bounds of number and suitability of race as the sheep on a well-ordered moor, or the plants in an orchard house; in the meantime let us do what we can to encourage the multiplication of the races best fitted to invent and conform to a high and generous civilization and not out of a mistaken instinct of giving support to the weak prevent the incoming of strong and hearty individuals.

Man is situated in the midst of the universe which acts upon him only by its properties. Colors, odors, savors, forms, resistances, become modes of our organism, movements producing therein a shock to our nerves. Then all these peripheric impressions pass to the brain, probably into the optic thalami; and being thence transmitted to the critical substance of the brain they are transformed, we know not how, into facts of consciousness, the physiological constituting that state of mind which we denominate cognition. But this is not all, the nerve vibrations produced by material objects, not only make us acquainted with something outside of us, but they also produce within us a certain agreeable or disagreeable state which we call feeling. If there were no such reverberations of pleasure, or pain, within us, then our experiences of the external world would be, as Bichat says, only a frigid series of intellectual phenomena. Whoever conceives the idea of a future state of society with a larger measure of justice, morality, science and happiness, simultaneously with his perception of this fair vision, is affected by the sight of what might be pleasurable and painfully by the sight of what is. If we add that pleasure and pain may be excited in us either by some state of our organs dependent on the vital processes, or by recollections suggested by memory, we have enumerated every mode of cognition which can produce phenomena of sensation. The psychology of the sentiments is, moreover, far from being as advanced as that of the intellect. Since Spinoza no essential contribution has been made to the philosophical study of the ultimate reason of sensible phenomena, but he places it all in desire, desire meaning appetite, self-consciousness. Desire is the physical and moral constitution of man, inasmuch as it strives towards being, and well-being towards existence and development. Desire is like thought, one of the forms of the unknowable; it is the unknown quantity, the X, which serves to explain for us all phenomena of the affections. Desire is, as it were, the roof on which the chances of life embroider all our emotions. The love of self is the supreme law of sensibility, the root of all the passions. The modes of sensibility are so intimately connected with the organs and with the whole constitution that a priori we might conclude that they are transmitted by heredity. Any one, by questioning his own memory, may easily see that certain modes of sensation and consequently of action, are found in families. A horse that is naturally vicious and sulky and restive, will beget foals with the same character. Heredity, says Giron, may even in animals extend to their most whimsical peculiarities. A hound bred far away from any parent was incor-

rigibly obstinate and gun-shy in circumstances where other dogs were eagerly excited. When a bystander expressed his surprise, he was told "that that was nothing remarkable, that his father was the same way." Lord Oxford, Darwin tells us, crossed his famous greyhounds, which failed in courage, with a bull dog—this breed being chosen from being deficient in the power of scent. At the sixth generation there was not a vestige left of the form of the bull dog, but his courage and indomitable perseverance remained. The heredity of propensities, instincts and passions in animals is a very good evidence for this form of heredity in man.

Montaigne, who took an interest in heredity because he derived nance for medicine. The antipathy he says is hereditary. "My father lived seventy-four years, my grandfather sixty-nine, my great-grandfather eighty, and never tasted nor took any kind of physic, and for them anything not in common use was a drug. My ancestors, by some secret and natural inclination, have ever loathed all manner of physic—the very sight of drugs was an abomination to my father. The Seigneur de Geniac, my paternal uncle, who was an ecclesiastic and sickly from birth, and who, notwithstanding, made his weak life to hold out to the age of sixty-seven, falling once into a high, protracted fever, the physicians had word sent to him that he would surely die, if he would not take some remedy. The good soul, affrighted as he was at this horrible sentence, said, 'Then it is all over with me.' But God soon after made these prognostications to prove vain. Possibly I have received from them my natural antipathy to physic."

The passion known as dipsomania or alcoholism is so frequently transmitted that all are agreed in considering its heredity as the rule. Not that the passion for drink is always transmitted in that identical form, for it often degenerates into mania, idiocy and hallucination. Conversely insanity in the parents may become alcoholism in the descendants. This continual metamorphosis plainly shows how near passion comes to insanity, how closely the successive generations are connected, and consequently what a weight of responsibility rests on each individual. A frequent effect of alcoholism, says Dr. Magnus Hull, is partial or total atrophy of the brain; the organ is reduced in volume so that it no longer fills the bony case. The consequence is a mental degeneration which in the progeny results in lunatics and idiots.

Gall speaks of a Russian family in which the father and grandfather had died prematurely, the victims of this taste for strong drink. The

grandson, at the age of five, manifested the same liking in the highest degree. Girou de Buzareingues knew several families in which the taste for drink was transmitted by the mother.

In our own times, Magnus Huss and Dr. Morel have collected so many facts bearing on the heredity of alcoholism, we need only select a few instances: A man belonging to the educated class, and charged with important functions, succeeded for a long time in concealing his alcoholic habits from the eyes of the public; his family were the only sufferers by it. He had five children, only one of whom lived to maturity. Instincts of cruelty were manifested in this child, and from an early age its sole delight was to torture animals in every conceivable way. He was sent to school, but could not learn. In the proportion of the head he presented the characters of microcephalism, and in the field of intellectual acquisition he could only reach a certain low stage, beyond which further progress was impossible. At the age of nineteen he had to be sent to an asylum for the insane.

Charles X——, son of an eccentric and intemperate father, manifested instincts of great cruelty from infancy. He was sent at an early age to various schools, but was expelled from them all. Being forced to enlist in the army, he sold his uniform for a drink, and only escaped a sentence of death on the testimony of physicians, who declared that he was the victim of an irresistible appetite. He was placed under restraint and died of general paralysis.

A man of excellent family of laboring people was early addicted to drink, and died of chronic alcoholism, leaving seven children. The first two of these died at an early age, of convulsions. The third became insane at twenty, and died an idiot. The fourth, after various attempts at suicide, fell into the lowest grade of idiocy. The fifth, of passionate and misanthropic temper, broke off all relations with his family. His sister suffers from nervous disorder, which chiefly takes the form of hysteria, with intermittent attacks of insanity. The seventh, a very intelligent workman, but of nervous temperament, freely gives expression to the gloomiest forebodings as to his intellectual future.

Dr. Morel gives the history of a family living in the Vosges, in which the great-grandfather was a drunkard, and died from the effects of intoxication; and the grandfather, subject to the same passion, died a maniac. He had a son far more sober than himself, but subject to hypochondria, and of homicidal tendencies; the son of this latter was stupid, idiotic. Here we see in the first generation, alcoholic excess; in the sec-

ond, hereditary dipsomania ; in the third, hypochondria ; and in the fourth, idiocy, and probable extinction of the race.

Trelat, in his work, "*Folie Lucide*," states that a lady of regular life and economical habits was subject to fits of uncontrollable dipsomania. Loathing her state, she called herself a miserable drunkard ; and mixed the most disgusting substances with her wine—but all in vain, the passion was stronger than her will. The mother and the uncle of this lady had also been subject to dipsomania.

Quite recently Dr. Morel had again an opportunity of proving the hereditary effects of alcoholism, in the "children of the commune." He inquired into the mental state of 150 children, ranging from ten to seventeen years of age, most of whom had been taken with arms in their hands behind the barricades. "This examination," he says, "has confirmed me in my previous convictions as to the baneful effects produced by alcohol, not only in the individuals who use this detestable drink to excess, but also in their descendants. On their depraved physiognomy is impressed the three-fold stamp of physical, intellectual and moral degeneracy."

It has long been remarked that children begotten in a fit of intoxication often present forever after the characteristic signs of that state ; obtuse senses, and the almost total absence of the intellectual faculties. I had occasion to Toulouse, during my brief medical career, to observe a fact of this kind. A couple of artisans, man and wife, belonging to families all of whose members were of sound mind and body, had four children. The first two of these were quiet and intelligent, the third was half-idiotic and nearly deaf, and the fourth was like the elder two. From details communicated to me by the mother, who was much affected by the mental state of her child, I learned that it had been conceived when the father was brutalized by drink. This, with many similar facts, prove that those transitory states which exist at the moment of conception may exert a decisive influence on the nature of the being procreated, so that often where we now see only spontaneity, a more perfect knowledge of the causes at work would show us heredity.

Gluttony was hereditary in the Bourbon family. Louis XVI. was a man of extraordinary greediness, and all his sons were gourmands. Gall Lordat and Prosper Lucas tell of a Scotch family possessed of an instinctive propensity to cannibalism which persisted through several generations ; sundry members of this family paid the penalty of this with their lives, and others had to be placed under surveillance. If from

propensities which in their origin at least are purely physical, we pass to the consideration of more complex passions independent, or, rather, seemingly so, of the organism, for example, gambling, avarice, theft and murder, we shall find these also subject to the law of heredity. The passion for play oftentimes attains such a pitch of madness as to be a form of insanity, and, like it, transmissible. A lady of my acquaintance, says Da Gama Machado, who possessed a large fortune, had a passion for gambling, and passed whole nights at play. She died young, of pulmonary disease, her eldest son, who was very like his mother, inherited the same taste, and died about the same age. His daughter, who resembled him, inherited the same taste and died young. Avarice produces the same consequences. In several instances, says Maudsley, in which the father has toiled upwards from poverty to vast wealth, with the aim and hope of founding a family, I have witnessed the results in a physical and mental degeneracy which has sometimes gone as far as the extinction of the family in the third generation. When the evil is not so extreme as madness or ruinous vice, the savor of a mother's influence having been present, it may still be manifest in an instinctive cunning or duplicity and an extreme selfishness of nature, a nature not having the capacity of a true moral conception, or altruistic feeling. Whatever opinion other experimental observers may hold, says Galton, I cannot but think that the extreme passion for getting rich, absorbing the whole energies of a life, does predispose to mental degeneration in the offspring, either to moral defect or to intellectual and moral deficiency, or to outbreaks of positive insanity under certain conditions of life. In all cases where hereditary transmission takes the form of atavism it is clear that the influence of education has no weight. The innate and incurable taste for a vagabond life shown so strikingly in inferior races and in the gypsies, is also unquestionably a consequence of heredity. Insanity very much resembles passion, not that every passion or every crime is only a variety of insanity, but that in many cases the conditions which produce both are identical. Hence we find that insanity is much more frequent among the criminal classes than any other and the law of heredity is just as strongly marked in the tendency to crime in certain families, as already shown that ability and genius are transmitted in the educated classes. The genealogy of the Chrenen family, in France, shows a large number of criminals running four generations. It is now upwards of forty years since George Conde and Spurzheim put the question, whether one day we might not be able to foresee the intellectual character of children, the psychological constitu-

tion of their parents being known, and whether "we could not easily create races of able men by employing the means adapted for the production of different species of animals."

Parents of superior mental ability are likely to produce intellectual children; however numerous the deviations and anomalies, law must carry the day—a conscious selection carried on for a long time must have good results. But the race so formed never could be left to itself, for, not to speak of atavism, which would bring back abruptly mental forms apparently extinct, we know that heredity always tends to revert to the primitive type—what is acquired but recently possesses little stability; perhaps, too, these selected constitutions resemble those very unstable compounds which it is very difficult to fix. We do not know what man was originally, nor can we tell what he yet will be. But compare for a moment the state of nature with that of the highest civilization. Compare the almost naked savage, his brain filled with images and void of ideas, with his rude speech and his fetiches—a man associated with Nature, living her life and forming one with her—with the man that is very remote from Nature, highly civilized, highly refined, initiated into all the niceties of art, literature and science, all the elegancies and all the complexities of social life, and practicing that maxim of Goethe, "Strive to understand thyself and to understand all things beside." The distance between these two extremes appears infinite, and yet it has been traveled over step by step. No doubt this evolution, the result of the complex play of numerous causes, is not due exclusively to heredity, but that law has contributed largely to bringing it about.

EVILS OF CHRIST IDOLATRY.

BY GEORGE W. TURRELL.

ALL belief in God proceeds primarily from efforts to explain natural phenomena. Observing an effect the first effort of reason seeks a cause. Primitive man saw the drifting clouds, the lightning's flash, the raging storm on land and sea, yet soon the sun burst forth through won-



GEORGE W. TURRELL.

drous purple and golden-tinted clouds, upon the trees and flowers, and the myriad life of the freshly-baptized earth. With no scientific knowledge of the operation of force in matter, unable to explain the cause, he took the easy way and called it God. As the poet declares,

"Lo, the poor savage, whose untutored mind
Saw God in clouds and heard Him
in the wind,"

Whenever man could not explain the cause of any phenomenon in Nature, it has always come handy to say it was God.

But primitive man, unable to conceive a God big enough to manage the whole universe, made it easier for his mind by making a god for each separate phenomenon. There was the God of night, the God of day, the God of peace, the God of war, the God of the thunderbolt, the sun God, the God of the blushing dawn, and so on till in the age of Rome's imperial sway there were 20,000 different gods in the city of Rome.

But as man came to learn that all the phenomena in the universe is caused by the operation of persistent and unalterable forces, one after another the gods of divers phenomena became bankrupt and disappeared, or were preserved in museums of mythological wonders.

The 20,000 gods of Rome have dwindled to only three in the United States, God the Father, God the Son, and God the Holy Ghost. Observe that these three Gods still have a special line of business. In John 14: 26 we read, "But the comforter, who is the Holy Ghost," and in Matt. 1: 18,

"She was found with child of the Holy Ghost." Thus it appears that while the H. Ghost has a general all-round job as comforter, he was the progenitor of the God Jesus Christ.

This God Christ also has a special mission as a mediator between God the Father and other people, and God the Father I suppose tends to the general business of running the universe.

Now, Idolatry cannot exist (in a religious sense) without belief in God. Webster defines Idol as "An image of a divinity, made as an object of worship." Webster also defines Fetichism as "A low form of idolatry, such as the worship of wood and stone and animals in Western Africa," so that the worship of living things is idolatry, whether a beast or a man. To constitute idolatry the object worshipped is recognized as a god, or representing in some way a god. As the scripture declares of Christ, "In him dwelt all the fullness of the Godhead bodily (Col. 2: 9). This worship of a man as a god is a form of idolatry known as anthropomorphism.

It should not be assumed that the worshippers of an idol worship the material of which it is made. The aborigines of America had many carved wooden idols. Yet it is well known that the American Indian believed in the Great Spirit, as the one all-sufficient cause for all phenomena, and these carved idols were regarded as mediums or mediators which, or by which the Great Spirit manifested himself. I believe this to be true of nearly all idol worshippers, that they believe their idol is the medium through which some Great Spirit or power in the universe manifests himself. The word idol is primarily from the Greek verb *eidev*, meaning, to see. The idol-worshipper believes the hypothetical all-powerful and all-sufficient first cause may operate in and through his idol. Much like the Christian believes that God is made manifest in the flesh through Jesus Christ, his idol and his God.

The Japanese and Chinese represent in actual numbers about one-third of the human race now living. Among the intelligent portions of these peoples idolatry is practically unknown and is practiced only by the ignorant. A recent writer declares, "In religion the Japanese are equally advanced among Eastern nations, a peculiarity of the native faith, Shintoism, being the absence of all idol-worship and a preclusion of doctrinal theology."

In a recent speech Wu Ting Fang (the noted Chinese ambassador and scholar) states that Confucius would be called an Agnostic at the present time, and that practically all the scholars and people of culture in China are followers of the Confucian philosophy.

Imagine a Chinese or Japanese scholar who had just returned to his native place after an extended tour in the United States, and is invited to speak to the children on the religion of the people of the United States. He might truthfully say, "Children, the people of the United States are great idolaters. The principal idol is known as Jesus Christ. This idol is pictured on beautiful colored windows, carved in gold and brass in their sacred temples, and cheap carvings of Jesus are sold in great quantities throughout the United States. Look, children, I hold in my hand one of these idols. You observe a small wooden cross, upon which is fastened a small Jesus god made of tin. I bought this idol in Philadelphia for 15 cents. Most of the States have rigid laws, called blasphemy laws, providing heavy fines and imprisonment for any who venture to speak loosely or disrespectfully of this god Jesus." How appropriate the sentiment of Robert Burns,

"O, wad we pray some gift were gie us
To see ourselves as others see us."

It seems remarkable, if not ridiculous, that a country like Japan, whose people are comparatively free from idolatry, should be invaded by a lot of Christian missionaries loaded down with a lot of tin Christs, brass and copper images of saints as holy emblems; that Turkey and other Mohammedan countries, where one great god, Allah, is worshipped, yet comparatively free from idolatry, should be invaded by these missionaries to establish the Christ god idolatry, singing as they go,

"The heathen in his blindness
Bows down to wood and stone."

If there be no God, then all forms of God-worship might be considered (as some maintain) idolatrous. If there be but one great supreme and infinite God, then the worship of all the other gods would be idolatry, and as each Theist believes his particular god to be the one only true God, the worshippers of any and all other gods would be to him pagan, heathen, idolatrous.

If Fetichism, the worship of trees and mountains and animals and serpents is, as Webster defines the term, "a low form of idolatry," are we to infer that anthropomorphism, the worship of a man god, is a high form of idolatry? If so, how much better is high idolatry than low idolatry?

Let us here distinguish between respect and worship. To respect

and honor the President of the United States is not idolatry, but on bended knee to recognize the President of the United States as maker and lord of all, ruler of the universe, including the Philippine Islands, would be idolatry. To respect and honor the character of Christ as a man is not idolatry. To bow before him as the god of the universe is idolatry.

Renan gave glowing tribute to the life and character of Christ, but he was not his idol. Renan rejected the divinity of Christ.

Keeping this distinction in view, it must be conceded that to the Unitarian, the Jew, and all the great scholars and advocates of the so-called higher criticism, who reject the divinity of Christ, all worship of Jesus Christ as the God of the Universe is logically idolatry pure and simple.

Regarding the evil effects of such idolatry. Paradoxical as it may appear, they are immoral and degrading from a religious, as well as a purely secular standpoint; Rabbi Joseph Krauskopf, in a published lecture, maintains that the later books of the Old Testament indicate that the concept of God among the Jews had evolved to more lofty and acceptable ideals, and that the man god ideals of Christianity are injurious; and Rabbi J. Leonard Levy expressed the same thought in his debate with Dr. Smith, in which he forcefully declared, "We worship God, we don't worship a man."

The Rev. Joseph May, Unitarian, in a published sermon, maintains that the exaltation of Jesus as a god is injurious and destructive of lofty concepts and worship of one great Supreme Being.

All idol worship is an argument against the existence of any true god. If anybody, in all the ages of the past, had found a real supreme, all-powerful and all-wise God, that person would not need an idol to worship. Job inquires, in Job 11: 7, "Canst thou, by searching, find out God?" Well, no, Job, nobody seems to have found him, and consequently each man has made or conceived a god to suit his own particular ideals, and Christians are no exception to this rule. If there ever existed a Christian who knew of any real God, he would not have found it necessary to accept a poor, ignorant, dead Jew as a God, and call him God, manifest in the flesh.

From a rational standpoint the evils of this Christian man god idolatry are manifest.

1. It is injurious to self-confidence and manly independence. People look to Jesus for what they will never get except by their own efforts,

like the old darky who prayed to Jesus for his liberty for many weary years, till one dark night he quit praying to Jesus and ran away himself.

2. It is a foe to human liberty. Why this demand for religious laws? Why the need of the "nine demands of liberalism" against unjust religious laws and to protect our inalienable rights as American citizens? The intelligent Theist, the Unitarian, the Jews are mainly with us in these demands. It is the Christ idolater who is a foe to our liberties, because Christ idolatry stultifies a man's sense of justice and equality of rights.

3. It leads to mental enervation and insanity. It has been proven that in some of our insane asylums more than half the inmates are insane from religion. Not Jews or Unitarians or Universalists. The American Indian did not become insane about the Great Spirit. The Japanese don't get religiously insane, and Agnostics and Atheists don't seem to be bothered that way. No, it is the Christ idolatry. People whose minds are poisoned with the man-god nonsense of Christianity. The difference between an orthodox Christian church and an insane asylum is this: The church makes lunatics, the asylum takes care of them.

4. It fosters the cruel concept of a bloody atonement. The infamy of vicarious atonement a travesty of justice.

5. It leads to the bitterness of doctrinal dissensions.

6. It leads to the evils of nunneries and holy orders.

7. It has fought against Science and retarded civilization. Lecky, in his "History of the Moral and Intellectual Development of Europe," declares that "Civilization has advanced just in proportion to the decay of ecclesiasticism," and as ecclesiasticism has been principally engaged in magnifying Jesus as Lord and our God, the weakening of this man-god idolatry marks the progress of civilization.

8. Economically considered, this evil is monstrous. It was a leading cause of the French Revolution. The money wasted on this idolatry in the United States would provide comfortably for all our most needy poor. Millions are spent sending Bibles to the heathen Chinese and the Chinamen make them up into firecrackers, and ship them back for the small boy to blow to the demnition bowwows.

9. Christ idolatry has been largely thrust upon the world by armed force. Were Jehovah a good god and Christ simply a good man, this would not have been necessary. But Jesus ordered, in Mar. 16: 15, 16, "Go ye into all the world and preach the Gospels to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Regarded as the command of a god, it has nerved its

devotees to action. Christianity was forced upon the world in the fourth century, at the point of a Roman lance. And from that time to the present Christ idolatry has been largely supported by the power of government, by the logic of the sword. It is preached in China in this age by the hoarse voice of Krupp guns, the terrors of modern gunboats, and the glistening steel of allied armies. Yet it is not God that the Chinaman needs; he has a plenty. Not Jesus; he has a better teacher. But the benign influence of modern science, invention and development, and he could then declare, with our great Ingersoll, "Let the gods and ghosts cover their socketless eyes with their skeletonless fingers and fade forever from the memory of mankind."

10. Christianity has been prominently a religion of terrible persecutions. Had Christ been merely a good man, this would not have been necessary. But being a God infallible, his command, in Luke 19: 26, "But those mine enemies, which would not that I should reign over them, bring hither and slay them before me," must be obeyed. In obedience to that spirit and that command fifty millions of earth's noblest and best have perished in bloody executions, thirty-five instruments of torture the most cruel invented and used as an argument upon unwilling subjects. No other system of religious error in all the known history of mankind can be shown to have equalled in the extent and villainy of its persecutions the damnable record of Christ idolatry.

Two centuries ago, to openly question either the wisdom or morality of Jesus Christ was to invite those powerful arguments, the thumbscrew, the torturing-rack, or burning at the stake.

One century ago few of the most daring skeptics ventured to speak of the wisdom or character of Christ in any other than the most respectful or praiseworthy terms.

To-day we have this law in the State of Pennsylvania. I quote from "Pepper & Lewis' Digest of Pennsylvania Laws," page 1123:

"If any person shall wilfully, premeditatedly blaspheme, or speak loosely and profanely of Almighty God, Christ Jesus, the Holy Spirit, or the Scriptures of Truth, such person on conviction thereof shall be sentenced to pay a fine of one hundred dollars and undergo an imprisonment not exceeding three months, or either, at the discretion of the court." 1860, March 31; P. L. 382, sec. 30.

Rationalists are not insensible to the great problems presented by the wondrous operation of force in the material universe.

For a long time scientists have speculated as to whether our planet

received any heat from the stars. Recently an instrument has been invented that will detect the heat from an ordinary candle at the distance of one mile. With this delicate instrument heat from the stars has been discovered and measured. Lockyer tells us that a centauri, the nearest star, is more than twenty million miles distant. Yet across this ambysmal waste (vibrating through the inter-stellar ether), come to us light, heat and electrical energy, which seems to prove a wondrous relation of every particle of matter in the whole universe. Tyndall declares, "If you ask him whence this 'matter' of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms, he has no answer. Science is mute in reply to these questions. But if the materialist is confounded and science rendered dumb, who else is prepared with a solution? To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all."

With such profound enigmas unsolved we may consistently inquire, Is there no other or greater intelligence in the universe than the mind of man? Are the millions of wheeling stars and turning worlds in the unknown abysmal depths of space guided by intelligent force or the result of adaptation? I don't know. I have profound respect for the Agnostic unknowable of Herbert Spencer; for the Deism of Paine and Voltaire; for the Pantheistic argument of Spinoza, who thought he saw in every throbbing molecule of matter a part and parcel of one great, intelligent whole. I listen to the arguments of the Spiritualist and wait to hear the "rustle of a wing."

I wonder at the relations of mind and matter, and listen with respect to the singular claim of cosmic consciousness.

But to incarnate such intelligence, such powers, robed in flesh and blood, yet directing every trembling atom in all the realms of space, seems idiotic and preposterous. And I reassert that this man-god Christ idolatry, with its inspired tenets, has been a curse to mankind. Mentally enervating, a foe to liberty and sanity, fostering cruel concepts and doctrinal dissensions.

It has wasted wealth and warred against science and truth.

It has rewarded ignorance and punished the thinkers.

It has robbed the poor, filled this world with tears and sorrow, and by its persecutions, unparalleled in all history, has drenched the world with the blood of the noblest and best.

It has cursed the present and filled the future with fear and flames.

Let those bow before this image who will, but as for me I hold this man-god Christ idolatry in supreme contempt.

ENMITY BLINDNESS.

BY REV. J. D. COVERSTONE.

WHAT we will to see, that and that alone, sometimes is all that we behold. We see and admire according to our inward natures. One sees the beautiful, another the useful, while another sees the philosophic and argumentative. Ability to see can be vastly improved by cultivation.



REV. J. D. COVERSTONE.

If I will to do God's will, accompanied by best endeavor, I may not only see the purity of human standards, but the beauty of the Divine will be revealed in superb perfection. Hatred of a person blinds me to his virtues, and hatred of a cause will prejudice against its usefulness. Enmity is defined as "hatred," "hostility." Such a state is contention against the object hated. Enmity was placed between mankind and the Serpent, and it is manifest in the death of many an innocent snake. In the February, May and June numbers of this Magazine Mrs. Elizabeth Cady Stanton says some very fine things on the elevation, purity and equality of woman. I most heartily endorse her sentiment of purity and equality, both legal and social, of woman with man. I think society wrong in its almost universal toleration of a double standard, or

grade, of morals, one for the boy or young man, and another for his sister or for young women. Where I get the right to be more impure and immoral than my wife has never been made plain to me. Mrs. Stanton searches the earliest archives of history to find a time when woman ruled in the home, and helped counsel in the nation. But it is not rulership that Mrs. Stanton demands for women, but equality. She seems to think that the savage and semi-savage conditions were better for the position of women than this "Gospel Age," and the "Christian Nation."

This Reformation of Luther and the Bible seems to be special marks

of her enmity. Intense hatred blinds us to the good qualities of the hated. Priestly celibacy, and nunnery, had wrought the degradation of woman, in the middle ages up to the fifteenth century. Luther antagonized these elements, and showed his faith by his works, in that he married, and at least thought well of his wife. It is a known fact that woman's sphere is best, in so-called Christian lands. The Bible teachings elevate woman. Contrast the women of China and America. Mother Stanton is herself a sample of Christian civilization development. It would be impossible for such development in heathen lands. The Bible institutes marriage, and commands the husband to love his wife as he does himself. Pope Hilderbrand instituted celibacy wholly for the ecclesiastical power it gave him. An unmarried man is without a family, and without a home, and hence without a country. Robbed of his sacred personal interests and tender home ties, the priest is wholly subjected to the Pope, in the way of complete obedience and dependence upon the Vatican. And many of them are led astray as paramours of the priests to this very day. Catholicism can't put up as intelligent and motherly face as that of Mother Stanton herself. Monogomy recognizes in the father and husband the supporter and protector of dependents, and hence legal vested rights to meet imposed responsibility. The Bible gives woman a good place, "helpmeet," not servant or slave. Paul, the old bachelor, under "Divine Inspiration," gives women a good place. Yes, I know it was Paul who said, "Let the women keep silent in the church," and, "I suffer not a woman to teach and usurp authority over the man." How easy to see faults before virtues. How prejudice born of enmity does blind us all! Why take a man at his lowest teaching and not at his best. Why live at the base and not the summit? Read the 16th chapter of Romans, and see the perfect equality with which Paul treats the Christian workers of both sexes. He recognizes the fact that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him." But Paul reaches the summit of equality in his teaching of the "New Birth," or in church parlance, "conversion." Paul shows that this great event in the life of every Christian, this "change of heart," this "passing from death unto life," puts every soul on an equality before God. To make them unequal is the teaching and doings of man, whether in the church or state. In II. Cor. 5: 17, to the same people to whom he said, "Let the women keep silent in the churches," he says, "If any man be in Christ he is a new creature," referring to both sexes. Which one of the "new creatures" shall enslave the other? "They twain shall be one flesh," but

which one? The Irishman, when fighting with his wife, said, "That is what we are trying to find out." God, by the "New Birth," puts man and woman on a perfect equality. Why don't they remain so? Sin degrades the best theories and the best people. Heathenism degrades all classes of society, and women most of all. Papal Rome is old Pagan Rome with the cross painted on it. Papal Rome led the world into the "Dark Ages," because her leaders loved power more than the simple "Word of truth." Protestantism is weak to-day because the shadow of the medieval Anti-Christ is still over it in polity, at least, if not in doctrine. Hear Paul once more, Gal. 3: 28, "Ye are all the children of God by faith in Christ Jesus" (v. 26). "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ." There is perfect equality. The Book teaches it as a tower of justice over all the enmity of unbelief. Will we accept it? I will, but I know that not many will accept such a pure standard of righteousness. My own church places women on an equality with the men in all her laws and rulings, but the real value of a noble woman as a woman but few of us can estimate, as her price is above rubies. To be converted we must seek Christ for pardon, when the enmity to Divine Truth will be removed. To know music, study it. To know God, seek him, and a hope will spring up, big with immortality for time and eternity.

1128 North 17th Street, Lafayette, Ind.

PROF. TRIGGS' "DOGGEREL."

There lies before us a large collection of hymns, entitled "Watts' and Select Hymns," and we open the book at random, and find the following on page 87. What is this but the poorest kind of "doggerel":

Now let our mournful songs record
The dying sorrows of our Lord;
When he complain'd in tears and blood,
As one forsaken of his God.
The Jews beheld him thus forlorn,
And shook their heads, and laugh'd in
scorn;
"He rescu'd others from the grave;
Now let him try himself to save.
"This is the man did once pretend
God was his Father and his Friend;

If God the blessed lov'd him so,
Why doth he fail to help him now?"

Barbarous people! cruel priests!
How they stood round like savage
beasts!

Like lions gaping to devour,
When God had left him in their power.

They wound his head, his hands, his
feet.

Till streams of blood each other meet;
By lot his garments they divide,
And mock the pangs in which he died.

But God his Father heard his cry;
Rais'd from the dead, he reigns on high;
The nations learn his righteousness,
And humble sinners taste his grace.

FREE THOUGHT.

BY MRS. MYRA E. WITHEE.

THERE came to my hand a short time since a copy of a so-called Free Thought paper. As I have for many years been in sympathy with Free Thought, I eagerly scanned its pages thinking to find something of interest.



MRS. MYRA E. WITHEE.

The first article which met my notice in this paper and one which asks the question, "Was Christ a good man?" The author endeavors to show that instead of being a good man he (Jesus) was a decidedly bad one. As evidence of this he calls attention to the marriage feast where Jesus appeared. He speaks of this feast as a place of "drunken revelry, boisterous hilarity and coarse conversation." Now upon what does he base these assertions? Upon the fact that wine was drunk. We know not whether the wine used was such as intoxicates, or simply unfermented juice. We know that fermented wine is used at the majority of weddings to-day, yet we cannot speak of all these as drunken revelries. Wine is used at entertainments of various

sorts. It is given to the guest at dinner. It is given to the invalid to aid him to rise from his couch; and does it follow that at all these places where wine is used there is "drunken revelry, boisterous hilarity and coarse conversation?" And if these do not always follow, how can we consistently say there was coarse conduct at this marriage feast; while the only evidence we have is that wine was used?

In enumerating what the author supposes to be defects in the character of Jesus he says, "He frequently associated with Mary Magdalene, a woman of doubtful virtue."

Why speak of Jesus' association with this woman, even though it were known positively that she was wanting in virtue, as a defect in his character?

Would the author insinuate that Jesus was immoral if in fact he associated with a woman who was? No one could possibly arrive at such a supposition from the facts, save one who would under like circumstances behave unseemly.

If we are to criticize Jesus thus, why not criticize all the great unselfish souls, who look with compassion upon the weak and the fallen, who go into the slums, and other places where vice is fast sapping the lifeblood of human beings, and there seek to wrest them from its venomous fangs, and lead them out into a purer and fairer day?

The author further states, "I have no patience with Freethinkers, who prate about Christ being a good man."

I believe that Jesus was a good man. The remarks made about him in the article referred to are quite unjust. I do not thus assert because Jesus was the founder of a religion, nor because he is worshipped by so large a following in the country in which I live; but I assert from the same motive that would prompt me to defend any other man or woman whom I thought to be unjustly slandered.

Furthermore, I admire Jesus because he was a man who feared not to impugn the beliefs and customs of the people among whom he lived; but considered matters for himself; in fact, he was a Freethinker. He was persecuted and put to death for opinion's sake. He knew well the penalty for offending a king; but believing that he knew a better way than the ways of those about him, he resolved to speak and suffer the consequences for the sake of humanity. He did so, and was put to death, as many another Freethinker and martyr has been, both before and since his time.

We must always bear in mind that much has been written of Jesus by very enthusiastic, but, at the same time, very ignorant followers; but one thing is certain, and should be recognized by every one, Jesus was put to death for expressing what he believed to be truth, out of love for humanity.

In spite of the fact that there is so much to prove the goodness of Jesus, the author of the article referred to concludes with this statement: "Brief as this article is, it establishes the fact that Jesus was not a good man."

The next article which attracted my attention in this Free Thought publication was one entitled "Cranks." The author, after making some preliminary remarks about cranks in general, in which he makes liberal use of slang, which, according to his own statement, is the language of

rowdies, proceeds to tell us about a lady at Leavenworth, Kansas, who, he thinks, is entitled to be called the "queen crank of America." The reasons the author gives for speaking of the lady thus are these—she is an anti-vivisectionist, a vegetarian from principle, believes animal life sacred, and refuses to kill even obnoxious insects, and he says, "But while Mrs. ——'s morbid sympathies gush out for snakes and noxious insects, she preys upon the innocent and helpless denizens of the vegetable kingdom with the most heartless abandon."

He who can discern no material difference between the plucking of an ear of corn and the slaying of a lamb must indeed be dull; and he who can perceive no difference between the killing of snakes and noxious insects (when it is unnecessary for our own preservation and cleanliness so to do) and the pulling of weeds, is also dull.

He who hath no pity in his heart, save for kith and kin, and scantily supplied even with this, says to the humanitarian, "You are inconsistent. Why prate about the rights of animals, and your love and compassion for the same, when you acknowledge that it is sometimes necessary to kill them?"

This is illogical. Because it is sometimes necessary for our preservation and cleanliness to destroy, is this any excuse for all the ruthless slaughter which abounds in Christendom? Whoever heard man called inconsistent because he finds it necessary at times, for the protection of home and family, to kill human beings, but at other times holds human life sacred?

It seems to be the order for life to sustain life; but as man is so bountifully supplied from the vegetable kingdom, and the fact so well established that he can be properly nourished from that kingdom, why prey upon animals? They apparently enjoy this world as well as ourselves; are capable of experiencing mental as well as physical suffering, and cry out to us for mercy, as plainly in their own language as e'er was uttered by the tongue of man?

The author of "Cranks" remarks in conclusion that "abstractionism has no side, top, bottom or circumference. It has been the bane of the world, and it is a matter of profound regret that so many Liberals allow themselves to be caught in its devious meshes."

It is surprising that all Freethinkers, liberated as they are from the false conceptions that man was made full grown to start with; that he is endowed with an immortal spark which other beings have not; and which makes him superior in the sight of his maker to all else, and by reason

of this he is entitled to a future life, while all else is doomed to annihilation—free as they are to look about them and consider the relation they bear to other sentient beings, are not alive to the situation; and it is inconceivable why, in view of all this, they are not anti-vivisectionists and vegetarians.

Will the Freethinker who ridicules the anti-vivisectionist, and vegetarian, please tell us why he holds human life sacred? Why he feels in duty bound to protect the most degraded specimens of the human kind? Why he upholds reformatories, inebriate asylums, homes for the friendless, and prisons, to house human beings, many of whom have sunk to depths of degradation which place them far below the brute? Is it not inconsistent to show so much consideration for these mean specimens of human life, that are a far greater curse to humanity than the worm they step out of their way to crush, and kill the innocent lamb which is our common benefactor?

I do not mean to insinuate that I would have these degraded specimens of human life treated with any less kindness, but, on the contrary, would in many instances have them treated with more, but would also have consideration shown for other sentient beings as well.

We know that we might in many ways pattern after the habits of the animal to advantage. Has not the sluggard been directed to the ant to "consider her ways and be wise?" The animal manifests a greater degree of parental love, and a higher degree of morality than the average human. Where is the brute that will turn her offspring over to a nurse to care for while she roams leisurely through the jungles for amusement? Is the cow content, when her offspring is taken from her (e'en though she is near it and sees it cared for), to graze on the green fields, and bask in sunshine, all unconcerned? Does not the brute love her unborn offspring, and look longingly and lovingly for the birth of the same, while millions of human beings have come, and millions continue to come into this world, as unwelcome guests, the fruit of purely selfish gratification?

I find there is much that Free Thought has meant to me; and much that it has not meant. It has not meant the rummaging through sacred books, of which the founders of religion wrote not a word, culling out the seeming absurdities, continually flaunting them before the public and crying out "chaff," "chaff," "chaff." It has not meant the crushing out of the finer impulses, which man is capable of feeling, either in myself or others. It has not meant a desire to ridicule persons whose qualities

of mind and heart enable them to respond to finer impulses than my own, and call them cranks and lunatics. It has not meant to be deaf to the piteous cries of other beings, that are being slaughtered and persecuted in various ways by the cruel hand of man.

Free Thought has meant to me the unfettering of the mind and heart from creeds and superstition, that we might be free from all fear of God or Devil; and feel perfectly at liberty to consider for ourselves all matters pertaining to this life, or the life hereafter, and decide to the best of our ability what is truth and what error in all our sacred books and elsewhere. It has meant to me to look with compassion upon all sentient beings, not only the graceful and beautiful, but the awkward and obnoxious as well; and if we are unable to see that it is all good in its place, then condemn not those which seem to us repulsive, but deplore rather the causes which brought such into existence.

If animals are able to appreciate differences, think you the slug would not exchange his mean, slimy coat for the beautiful dress of the peacock? Think you he would not exchange his slow, awkward movements for those of the lithe, graceful deer? Think you he would not exchange his muteness for the ability to warble like the nightingale? They are not what they would be, but what they are compelled to be.

Free Thought has meant to me a realization of that great truth of "oneness," not only of humanity, but of all things. It has meant publications which would not be devoted entirely to iconoclasm, but would recognize the truth contained in all religions; truth, simple, unadulterated, beautiful; robbed only of its superfluous garments.

If we were to go into a community and find the people in ecstasy over a piece of statuary which they believed to be the most beautiful in the world, and we should find they really had the work of a master, but in their inability to appreciate beauty in its simplicity they had endeavored to add to the model their own crude conceptions of the beautiful; and had bedaubed it with paint and clothed it in robes of inharmonious colors, which made it seem a thing ludicrous, rather than one of beauty, to our sense of vision; would it be wise to insist upon demolishing the whole? Would it not be better to seek only to rob it of that which detracted from its beauty? Or, supposing we found the work inferior and believed we could produce a better one, would it then be wise to endeavor to tear down the old before erecting the new? Until the people were convinced that we had something better, they would cling tenaciously to the old; therefore, it were better if we had a more perfect ideal, to present it, and

if it was superior it could not fail to be appreciated; and in time the old, being neglected, would crumble of itself.

Let the Freethinkers, if they can give us a better system of ethics than is contained in any of our sacred books, produce it. Let their publications be filled with helpful, inspiring thoughts, for it were better to leave the sacred books in our homes, with the gems of truth imbedded though they are in superstition and error, than replace them with publications coarse and vulgar which incite nothing save a spirit of iconoclasm.

As I said, Free Thought has meant much to me. It has meant so much that I have fancied something in it not unworthy to be called religion. I have believed there was something in it to inspire devotion—not a worshipping of God or gods, but a profound reverence for all that is good and true—an earnest desire for the supremacy of the good over the evil; and a submission of the lower nature, which is coarse and vulgar, to the higher, which is refined and beautiful; but, alas! I find that there are Freethinkers, and there are also Freethinkers! And find that, were we called together, there could be no unity of thought or purpose; for there would be a diversity of opinions as to what was right and what wrong, and various ideas as to the mission of Free Thought.

St. Paul, Minn.

"INTELLECTUAL HONESTY."

—Des Moines, Iowa, June 13.—In his oration on "Intellectual Honesty" the orator of the graduating class of Drake University, Fred G. Clarke of Adel, who for several years has been one of the leading students at the university, delivered himself of some ideas which were not anticipated from the platform of a denominational institution. He criticised the attitude of the present-day church in such a way as to call down upon himself the criticism of the university authorities. Owing to his excellent standing previously he will probably not be subjected to discipline. Following is the paragraph of his oration which was most severely condemned:

"The church retards civilization, because it clings too closely to history. Every thought that is brought forward that does not conform to history is crushed by the church by the weighty evidence of

past centuries." The preacher in the pulpit dare not originate an idea, he must conform to his particular creed. Independent thinking is almost completely crushed in the church. Occasionally a preacher is great enough, strong enough, grand enough to stand by his own innate beliefs, even though they conflict with the established creed or religion. He is usually tried for heresy, with the same fanaticism that characterized the trial of Martin Luther or the trials of the Spanish inquisition. The man who does not think for himself has lost his God-given power to originate anything and sinks to the level of the brute."—Chicago Inter Ocean.

Fred G. Clark is a young man who will be heard from in future years. He knows what he is talking about when he speaks of "Intellectual Honesty."

DCLXVI.

BY REV. E. F. DAVIS, A. M.

IT IS doubtful whether any problem, sacred or profane, has perplexed the human mind more than the one whose solution is contained in the combination of letters (or Roman numerals) which heads this page. Long, labored and learned attempts at its elucidation are to be found in nearly



REV. E. F. DAVIS.

every commentary upon the Apocalypse that ever was written. From the days of Irenaeus, who flourished in the second century of the common era, down to the latest published "Sunday School Teachers' Helps," the inquiry has been kept up, while the world is still waiting to be told once and for all the dread name concealed under the so-called "mystic number," Six Hundred Three Score and Six (Rev. 13: 18).

It is very probable that the book of Revelation was written in the latter half of the first century, and having served its purpose was laid aside for many years, and when at length it was again produced and read in the hear-

ing of the faithful, even the scholars of the church were unable to explain certain of its allusions. Touching the passage under consideration, Irenaeus, assuming that the document was originally written in Greek, endeavored to solve the problem by a series of experiments with the letters (which served also for numerals) of the Greek alphabet. For instance, he took the name EVANTHAS, and giving to each letter its numerical value, obtained as their sum, 666. "But of this name," he says, "we affirm nothing. LATEINOS," he continues, "contains the 666, and is very like the answer, for this last empire is called by the name. For they are Latins who now reign; but on this conjecture we shall not depend much." He even gives it up in the next sentence by saying, "But TEITAN is of all the names found among us the most worthy of atten-

tion, for it has the required number, and has six letters, and is old, and sacred, etc."

According to Jerome, who professed to have considerable skill in scripture interpretation, it meant EUINAS, a serpent-finder. Grotius thought it might be OULPIOS (in Greek), an epithet applied to the Emperor Trajan. Bishop Walmsley was quite certain it referred to Mohammed. Others have believed that they have found the conditions fulfilled in the names of Nero, Luther, and even the first Napoleon.

"But after all the learning and labor spent upon the question, we must confess that it is yet left unsolved." So says McClintock and Strong's Cyclopaedia of the Bible as late as the edition of 1878.

Now, how shall we explain the fact that all the learned men who, in times past, have grappled with this problem have been rewarded only by failure? Is it because the puzzle was originally made so deep, the cryptogram so blind, that only the brains of the first century were able to penetrate its hidden meaning? Not at all. I think the only object the writer of the Apocalypse had, in designating certain personages under the symbols of beasts, numbers, etc., was to avert the danger of arrest and punishment for speaking contemptuously of those in power, while he sought to make it perfectly plain to those saints who listened to his "revelation," just whom he intended to stigmatize. In doing this he seems to me to have covered the names of certain great personages with veils of very thin texture. Why, then, has the Revelation been a sealed book to so many? Why have the most eminent scholars and divines failed to unravel its mysteries?

Because, unlike Columbus, they tried to discover a new world by refusing to quit the old world shores. In other words, they persisted in holding to the tradition that the Apocalypse was originally written in Greek on the island of Patmos, when, for aught that I can see, it is quite as likely that it was first written in Latin in the city of Rome.

Proceeding upon the hypothesis that it was originally composed in Latin, no matter where, or when, or by whom, I one day said to myself, "How, then, would the sacred writer have expressed his "Six hundred three score and six" in Latin (i. e., Roman) notation?

Clearly thus, DCLXVI.

It was on a dark, chill afternoon in November, toward the close of the last century, that I reached the above result. I had no sooner traced those letters on a sheet of paper than the name of the Fifth Emperor of Rome, counting Julius Caesar as the first, stood clearly forth to my view.

It was a supreme moment. It seemed as though a hand had reached down to mine across the long, weary centuries, and a voice spoke in my ears, "You have the truth at last. The master-key to every Christian mystery is in your hand."

I had discovered the long-sought secret of the Apocalyptic number. Six hundred and sixty-six is expressed in Latin thus: DCLXVI.

Every Latin scholar knows that V and U were identical; that A was often written without the cross-bar (thus, Λ); and that final S of proper names was commonly omitted. Bearing these facts in mind our DCLXVI becomes easily CLAA^VDIV(S), or Claudius, a name which, as we shall see, fulfills all the conditions of the problem.

WHAT A "DRUMMER" SAW ON A TRAIN.

—J. H. A. Lacher of Waukesha, Wis., in a private letter, writes:

Seldom has anything provoked me as much as an incident that I witnessed last week. While traveling from Reeseville to Kilbourn and chatting with a colleague, a clergyman entered the car and sat down beside a neat old lady. At Rio another minister got aboard and recognizing the preacher in front of us, he compelled the old lady to relinquish the seat to him, leaving her standing in the aisle. Upon our protesting vigorously against such a brutal act, he coolly requested a traveling man in the rear of the coach to give his seat to the old lady. Unfamiliar with the circumstances, he immediately acquiesced and betook himself to the smoking car. Evidently not relishing our criticism, the ungentlemanly minister remained for a time in the rear of the coach. At Wyocena my friend left the train and the minister in front of me went forward to get a drink, leaving his seat unsecured, and two ladies entering the car, they took this, the only vacant seat. Glaring like a beast, the

minister hurried back and ousted the ladies. Rather than see them stand, I gave them my seat and went to the smoker. The coast being now clear, the two men of God occupied the stolen seat and laughed at the ladies, evidently crowing over their victory.

I have been on "the road" for twenty years and this was the first time I ever saw a man compel a lady to vacate a seat, but hundreds of times have I seen traveling men yield theirs to ladies, and yet the gentlemen of the cloth consider themselves immeasurably better than the former. These were ministers of an orthodox church, hence accustomed to all the deference and reverence shown their sacred calling—a calling which made them the contemptible and selfish beings that they are.

These sky-pilots were St. Paul Christians who had no respect for women and will say, as did Paul: "If a woman wants to know anything she must ask her husband," and, better still, ask her "pastor."

LITERARY DEPARTMENT.

THE PARSON'S PRAYER.

BY FRED SMITH.

MONEY; oh! Money, thy praises I sing,
Thou art my Savior, my God and my king;
'Tis for thee that I preach, and for thee that I pray,
And make a collection on each Sabbath day.

I have Candles and all sorts of Dresses to buy,
For I wish you to know that my Church is called high;
I don't mean the structure or steeple or wall—
But so high that the Lord cannot reach it at all.

I have poor in my parish that need some relief,
I preach to their poverty, pray for their grief,
I send my box round to them morning and night,
And hope they'll remember the poor Widow's Mite.

I gather my knowledge from wisdom's great tree,
And the whole of my Trinity's £. s. d.,
Pounds, shillings and pence are all that I crave,
From my first step on earth to the brink of the grave.

And when I'm laid low and my body's at rest,
Place a box on my grave is my latest request;
That my friends may all see, who come for reflection,
That I can't rest in peace without a Collection.

Money's my Creed, and I'll not pray without it,
My heaven is closed against all those who doubt it,
For this is the essence of Parson's religion,
Come early to church and be plucked like a pigeon.
My pay may be hundreds and thousands a year,

Double it, treble it, still I am here
With my box or my bag collecting your brass,
I can't do as Jesus did—ride on an ass.

I'll have carriages and horses and servants and all
I'm not going to foot it like Peter and Paul;
Neither like John live on locusts and honey,
So out with your purse and down with your money.

Fools sometimes ask what I do with the money,
They may as well ask what bees do with their honey,
I answer them all with a wink and a nod,
"I keep three-thirds myself and give praises to God."

In the cold, silent earth I may soon be laid low,
To sleep with the rest that went long ago;
I shall slumber in peace till the great resurrection,
Then be first on my legs to make a COLLECTION.
Ilkley, England.

THE INGERSOLL MEMORIAL ASSOCIATION.*

BY JUDGE C. B. WAITE.

FRIENDS: We meet to-day to report progress in a movement started for the purpose of doing honor to a great American citizen, now no more, a man whom we all knew and loved; and at the same time for the purpose of carrying forward the great work to which his life was devoted.

On the second day of May last a certificate was issued by the Secretary of the State of Illinois, incorporating certain persons under the name of "The Ingersoll Memorial Association of Chicago." The objects of the Association, as stated in its charter, or certificate of incorporation, are:

To hold an annual public meeting in memory of Colonel Robert G. Ingersoll, and otherwise commemorate his life, character and work, by the erection of a memorial building, monuments, statues, etc., in the city of Chicago; and by means thereof and through the agency of said organization, to encourage morality, disseminate knowledge, popularize science and education, advance the cause of Free Thought and Secularism, and promote the great cardinal truths and virtues to which his life was most heroically dedicated.

After receiving this certificate, the Board of Directors therein mentioned, in order to perfect their organization, met and selected a committee to draft and report by-laws. These, after full discussion and various amendments and changes, have been adopted, the officers for the first year have been elected, and we now come before the public fully organ-

*An address delivered by President Waite at its first public meeting held at the Great Northern Hotel July 6, 1901.

ized and equipped; proposing, as the first grand project in our corporate work, to build a temple to the memory of Robert G. Ingersoll. We do not say we are going to try to build it—we say we are going to build it.

What! Meet with difficulty in building a temple in honor of Ingersoll? There is money in abundance ready to be poured out for such a purpose, as soon as a feasible plan shall be presented. Such a plan is now being perfected. In the meantime we ask you to come forward and become members of the Association so that you can give us your advice and co-operation.

It is fit and proper there should be an Ingersoll Temple; that it should be in his own State of Illinois, and in the city of Chicago, where he had so many friends, and where the largest halls have so often been filled with admiring auditors, who hung with delight upon his every word.

There will be an Ingersoll Temple, and in it an Ingersoll Memorial Hall. In that Hall will Ingersoll's work be carried forward. Everybody knows what that work was.

We have no controversy with those who are trying to give a new meaning to the word "religion." Words are not things. They are merely the media through which we communicate with each other about things and when that communication is facilitated by giving a word another meaning, then the meaning of the word becomes changed, and it ought to be changed. But it cannot be done in a day.

There is a sense in which the word religion is used which makes it quite harmless: As for instance, the meaning given to it in a philosophical and well-considered editorial in a late number of the Chicago Tribune, entitled "Are We Religious?" The conclusion was that our age, "though much distraught, is deeply religious;" meaning merely that we are aiming at a higher ideal as to the character, objects and purposes of life. Even Ingersoll himself sometimes used the term religion in this emasculated, harmless sense, and when he did, he became a very apostle of religion. And Thomas Paine said, "To do good is my religion."

But the word has had in the past a very different meaning, and that meaning is the prevailing one at the present time.

It was against religion, according to the established meaning of the term, and particularly against the doctrines and beliefs that are generally understood to constitute the Christian religion, that Colonel Ingersoll waged a vigorous, powerful and unrelenting warfare. It was against that religion whose god was Jehovah. Ingersoll examined into the record of the god Jehovah, and he found it was no better than that of any of the heathen gods.

The Christian records themselves disclosed that he had sanctioned war and bloodshed, falsehood and deception, cruelty to human beings and to animals, cheating, theft and robbery, murder, human sacrifices, cannibalism, adultery and prostitution, injustice, despotism, polygamy and slavery. And finally he had his own son put to death on the cross, ostensibly to save mankind from his own vengeance; though but a small part of the human race could in any event, get the benefit of the sacrifice.

Ingersoll said, "An honest god is the noblest work of man." Such was not Jehovah: And he protested against a god who had been projected from the brains of an ignorant people in a barbarous age, being made the god of the more cultivated and enlightened peoples of the nineteenth and twentieth centuries. If we must have a god let us have one higher and nobler than Jehovah. Ingersoll protested and made war against a religion which could tolerate such a god—a religion which sets brother against brother, husband against wife and wife against husband, father against son and son against father, mother against daughter and daughter against mother; a religion whose priests and ministers have in all ages grown fat on the credulity and fears of the people; a religion which places ignorance above knowledge and holds out a premium to hypocrisy; which affords immunity to vice, offering a free pardon for the worst of crimes; a religion which baffles the understanding and sets reason at defiance; a religion which consigns more than nine-tenths of the human race to everlasting punishment for crimes they never committed.

Such is the religion against which Robert G. Ingersoll made war; and until every church becomes a school-house and every priest a teacher, that warfare will continue to be waged in the Ingersoll Memorial Hall.

We do not expect this work to be carried on by adherents to the Christian religion who admire Ingersoll, for there are such. We appreciate their admiration and are grateful for it; but this work will be done mainly by those who are fully in accord with Colonel Ingersoll in his religious or anti-religious views.

And when we shall meet to talk about Ingersoll, we shall not speak with measured words of commendation, in sentences of approval interlarded with sentences of condemnation or excuse, but we shall use unmeasured words of eulogy and praise.

We shall come to praise Caesar, not to bury him.

For the man whom we shall delight to honor was one whose name and fame will ever grow brighter, as the years roll by.

REV. W. R. HUNTINGTON, D. D., VS. MATERIALISM.

BY JOHN MADDOCK.

I N his criticism of Christian Science, the above reverend gentleman declared that he could not accept it, and he said: "Well, if I were forced to choose between this and certain pronouncements that have come thick and fast from the camp of the Materialists any time during the last forty



JOHN MADDOCK.

years, I would choose this"—Christian Science. "Drive me to the wall and I will idealize with Berkeley rather than materialize with Haeckel." Dr. Huntington voices the sentiment of every person who is in bondage to the fascinating fallacy and superstition of Idealism—who is not yet in the necessary intellectual and moral condition to receive the truth. To such, the glaring falsehoods of Mrs. Eddy, that there is no real sickness or pain, are far preferable than the truth. But it will not do for all of us to be so minded. The riddle of the universe can never be solved by Idealism; and this fact reveals to reason that Materialism is the only highway to knowledge. If Materialism does not fit the minds of the majority there is one thing honorable about it, it tells the truth; and as truth will win, eventually,

Materialism is sure to triumph. There is not an idealistic belief in existence but what is a mist that will disappear before the rising sun of Materialism. In the natural order of evolution, first the beliefs in Supernaturalism—Idealism—then the solid material facts, which are now coming "thick and fast," and very effective, so that many are beginning to refuse to idealize with Berkeley and to consent to materialize with Haeckel. It is no wonder that Dr. Huntington does not take kindly to Materialism, because it has driven him and all the other reverends out of the field of open debate under the shelter of a public press which dares not allow them to be justly criticised because they happen to be in the majority. It is now painfully evident to such that Materialists can show the horse the water if they cannot make it drink. The world could never advance in knowledge under such teachers as Dr. Huntington. We would always be dreaming and speculating. It can be truthfully said that Materialists are the pioneers of true knowledge. Material knowing is superior to "Spiritual knowing." A fact cannot be known as such unless it is material. The Materialist is consistent when he enters a house

through a doorway; the Idealist is not. A man is considered insane when he imagines that he is constantly pursued by enemies. An Idealist is just as insane when he denies the existence of matter and enters a house by the doorway like the rest of us. A great many fallacies have been accepted by the submissive multitudes because they originated with those who were considered great. It is high time to make the alleged great minds prove what they say. In Bishop Berkeley's day, authority stood in the place of truth and people were afraid to question the words of a bishop. If he said this was so, that was enough, it was not thought that "a servant of God" could be mistaken. We now know that lots of them have been mistaken and that the whole of them are in error now. We have the material proof in the fact that they have lost their way and are now adrift upon the ocean of suspense without compass, star or guide. After arrogantly branding earnest, honest investigators as "Infidels," and after seeing where "certain pronouncements" from the Materialistic camp have driven them, it is not strange that such men as Dr. Huntington want to fly away and be at rest in the airy realm of Idealism. After its defeat at Manila, the commander of the Spanish fleet would rather have idealized—rather than have been there in idea—than to have materialized with Admiral Dewey. It is the same with those who have built up their theoretical fabrics upon the vagaries of the mind; they do not want to face the facts which would humiliate them—they would rather retreat than surrender. If they have not got the honor to acknowledge their defeat they will have to keep on retreating, because in the Materialistic camp there is the heaviest artillery, the most efficient cavalry, and the best-equipped infantry; and as the opportunities widen to preach the gospel of Materialism, the "pronouncements" of truth will go out into the world thicker and faster until there will not be any room for the error which now abounds. Materialism is triumphant in that it has driven the defenders of Christianity to say that the doctrine of Christians is a thing of the heart, not of the head; when it is a material fact that every dogma belonging to it is as carefully reasoned out as any truth of Materialism—only from a wrong premise. To say that Christianity is not of the head is the equivalent of saying that no one can know what it is; therefore no one can be damned for not accepting it. Well, from the way that "only plan of salvation" has been defined by its defenders, no man can know what it is and all unbelievers have great cause to rejoice. Materialists, your labors have not been in vain; your work is a needful one.

Minneapolis, Minn.

BATTLE-FIELD PRAYERS.

[From The Boston Investigator.]

MR. EDITOR: I saw in the Truth Seeker a statement that the chaplain of the Loyal Legion said recently that if ever there was a time when fervent prayer was made it was by a soldier on the battle-field. This brought to my mind an incident that happened to me during the Civil War, and as it powerfully illustrates the efficacy of prayer, with your permission I will relate it.



MAJOR F. L. TAYLOR.

Just before the battle of Chancellorsville, Va., I, being in command of "H" Co., 23d N. J. Infantry, had, as second lieutenant, R. J. Wilson. He remarked that on the morrow we would march to meet the enemy, that a terrible struggle was a certainty, and in consideration of the great jeopardy we would shortly be in, he suggested that it would be eminently proper we should ask in humble prayer the protection of God in the coming struggle.

I answered that I did not propose to do anything of the kind; that there was a certain number of us to be wiped out or suffer grievous wounds, and that I did not deem it seemly to ask any power to give me safety at the expense of greater peril to my comrades. I was going to take my chances with them and equally share their fortunes. To do otherwise I felt to be unworthy a soldier and a man; yet at the same time I did not believe in the existence of any being who possessed either the power or the will to answer prayer, and therefore such pusillanimity would only tend to weaken our courage to properly perform the duties of the hour.

Wilson became quite violent in his denunciation of my Atheism, and said that I would not be able to face death on the field of battle, but would run at the first fire. I laughed good-humoredly at him and told him that forty-eight hours would verify his prophecy. He "flopped" and agonized for full thirty minutes in supplication to his God. Well, the result:

We met the enemy on the 3d and 4th of May, 1863, losing 18,030 "pretty fellows" killed, wounded and missing. On the retreat I found my praying comrade on his back, with a mashed leg. At his earnest intercession, which was of more utility than the one he addressed to his God, I succeeded in rallying three of my company. We rolled him in a blanket and at the hazard of our lives got him to a place of safety, then

returned in the face of a sharp fire and brought off Corporal Joel Wainwright of my company, who, I thought, fought too bravely to be deserted.

Now, the point of all this is that, while the praying man received a wound from which I believe he has never recovered, I, who refused to be under obligation to Wilson's God, taking more risks than did the praying man, escaped without a scratch, was mentioned in dispatches for gallant conduct, promoted to be captain of my company, and accorded the brevet rank of major and presented with the Congressional Medal of Honor. while my praying friend, besides physical suffering, did not even get promotion.

Now, farther, when Wilson was asked for a statement of his rescue he refused to give it, denied I had saved his worthless life, and gave as his reason for refusal that I was an Infidel. There is a moral to this true tale!

F. L. Taylor.

ASTRONOMY.

BY PROF. W. W. WALKER.

Editor Free Thought Magazine:

I WAS pleased to see Prof. Greenhill's article in your April number, in which he discussed the subject of planetary orbits, and I hope it will lead to a fuller discussion of the subject. The correctness of the elliptical orbit theory has been denied by Prof. H. G. Rush, of New Danville, Pa., and he defends his views with such learning, logic and demonstration that he cannot be ignored, and his arguments must be met and logically answered before the question can be settled. Accepted history and our text books tell us that Sir Isaac Newton discovered the laws of gravitation, and that our solar system is governed thereby, and that the attraction of the sun is the great centripetal force that holds the planets in their orbits. By careful research and calculations he found that the attraction of the sun and planets increased or diminished in inverse ratio to the square of the distance that separated them. He found, also, that the departure in the curve of a given arc of the moon's orbit from a tangent line, was exactly equal to the distance it would have fallen, or been drawn toward the earth by its attraction, during the time required by the moon to pass along the curve or arc; by similar calculations he found that the same was true with regard to the movements of all the planets in their orbits round the sun, and of the moons or satellites around the planets. The attraction of the sun, and, of necessity, the curve of the orbits, and velocity of the planets, increased as they approached the sun, and diminished by the same law as they departed from it. These laws are not arbitrary; they are natural, essential, absolute and exceptionless. One gen-

uine exception would overthrow the whole system. Now, let us test the two orbits in dispute by these laws. For illustration, let us take the planet Mercury. His mean distance from the sun is thirty-five million miles, and the eccentricity of his orbit is seven and one-half million miles. Let us first test the new or "eccentric circle orbit" theory by getting on board the planet at perihelion, where it is only twenty-seven and one-half million miles from the sun, and where the sun's great attraction causes him to move with increased velocity and curve around the perihelion point, and start on his one hundred million mile journey to aphelion, and as, during the whole outgoing trip, we are getting farther from the sun every second, and his attraction is constantly diminishing, and, as a necessary result, the velocity of the planet and the curve of its orbit constantly diminish till aphelion is reached, when the radius is greater and the attraction of the sun, the velocity of the planet, and the curve of its orbit are less than they are in any other part of the orbit. On the return trip to perihelion, over the other half of the orbit, which is an exact duplicate of the one described, only everything occurs in reversed order, that is, the radius is diminishing, and the attraction of the sun, the velocity of the planet and the curve of its orbit are all rapidly increasing every minute of the return journey to perihelion, all of which, as I see it, is not only in exact accord with Newton's demonstrated laws, but is imperatively demanded by them, and, if so, the "eccentric circle orbit," advocated by Prof. Rush, is the true planetary orbit, and the popular elliptical orbit is not in any respect a product of gravitation's laws, but is an unphilosophical assumption in direct conflict with them.

But, to learn the exact truth of the matter, let us now take a similar excursion, and swing around the circle, by the elliptical route. Starting again at perihelion, we find no great apparent discrepancy between the two routes during the first half of the outgoing journey, or until we arrive at the minor axis. Until then both the velocity of the planet and the curve of his orbit diminish with the increasing radius and consequent decrease in the sun's attraction, all of which is as it should be. But, from the minor axis to aphelion the program is changed. Here, in defiance of Newton's laws, the curve of the orbit begins to increase, though the attraction of the sun which causes it is rapidly diminishing, and the curve continues to increase till we arrive at aphelion, where it is as great as at perihelion, though we are fifteen million miles farther from the sun, and his attraction is only one-half as great! Then, on our return trip to perihelion, the curve diminishes until we arrive at the minor axis, though we

are approaching the sun, and his attraction is rapidly increasing, all of which is in direct conflict with Newton's fundamental laws, the correctness of which is attested and confirmed by every planet and satellite in the solar system. Now, if this increased curve exists at aphelion, as the elliptical orbit requires, what causes it? It cannot be the sun with his greatly diminished attraction, and as there is no other cause, and as it could not exist without a cause, we conclude it does not exist, and that, therefore, the planet's orbit cannot be an ellipse.

More than sixty years ago I accepted the elliptical theory as true, without much investigation, partly because of the great names that supported it, and partly because predicted phenomena based on its formula, generally came on time, or very nearly so, but not always exactly so. At the time of the sun's eclipse last year quite a number of the stations reported that the moon was not there on time by several seconds, and that the duration of totality was fifteen seconds short, and it is claimed that, had the calculations been made according to the formula of the new or "eccentric circle orbit" theory, some, at least, of these errors would have been eliminated.

Prof. Rush is a scholar, and a thinker and writer of ability, and he is in real earnest, as is shown by his offer of \$1,000 to any scholar who will, in the judgment of a competent committee, successfully defend the popular theory in a discussion with him in one of our scientific journals. Why do not some of the many really learned scholars who believe the elliptical orbit to be the true one, defend it, and prove it to be so, and earn the \$1,000 Prof. Rush offers, and let us have light.

Carbondale, Ill.

OUR ACQUISITION OF THE GARDEN OF EDEN.

(New York Times. Condensed for Public Opinion.)

THE announcement comes from Dr. D. F. Becker, of the United States geological survey, who went with our troops to the Philippines, that the original Garden of Eden was located somewhere in that archipelago, probably on Luzon. It appears from a study of the geological formation of the Philippine archipelago that somewhere in the tertiary period these islands were in the midst of a vast area of swamps and shallow seas on the edge of the great Mediterranean lake, which extended westward to the Atlantic ocean. Then a good many things happened which it would be difficult to mention in chronological order. The earth, as the geologists say, "humped itself," and as the result the bottom of the sea changed places with the top. Among other parts of the sea bottom, what are now the Philippines were lifted and became a part of

the continent of Asia. It is not clear to the unscientific mind, perhaps, what the geological vicissitudes of the Philippines have to do with the Garden of Eden, but evidently they have a great deal to do with it. Perhaps it is the fossils in the post-tertiary formations. The late Professor Marsh of Yale is said to have been the first to reach the conclusion that the original home of man was in the Philippines, or very near them, and that the Wild Man of Borneo was the undoubted representative of the elder branch of the human family. Dr. Becker's theory is not, therefore, strikingly original, but it derives especial value from the fact that it has been verified on the spot. Dean Hall of the University of Michigan, a geologist of national reputation, is so well convinced that Dr. Becker has put his finger, so to speak, on the very spot where the Garden of Eden must have been, if it was anywhere, that he waxes eloquent and proclaims that, "in bringing under our flag the original Garden of Eden, we shall secure a treasure beyond financial or political valuation."

SAVANNAH, GA., MORNING NEWS.

What a demand there would be from various corporations for eligible sites if the discovery were authenticated beyond the peradventure of a doubt! There would immediately be a proposition to convert the garden into a national park—admission free every day of the week except Tuesdays and Fridays; twenty-five cents charged on those days; ten per cent of admissions to go for a monument to Adam and Eve. And then there would be the lawns upon which little Cain and Abel gambled with the megatherium, rode upon the back of the scelidotherium, and tickled the paleoblattina with a straw to see it run. The possibilities of the garden as a place of tourist resort would be almost unlimited.

MISSIONARIES AND RESULTS.

[From the Chicago Journal]

REV. MR. SHELDON, who scolds the American people because he thinks they spend too much money for liquor, tobacco, kid gloves, and ostrich feathers, also complains because this country spent only \$12,000,000 for missionary work last year. Twelve millions of dollars—that is a large sum; a million dollars a month, a quarter of a million dollars a week. We should like to have Mr. Sheldon tell us how many heathen souls were saved last year by the trustees of this fund.

Apropos, this missionary question is just now, as it happens, exciting a good deal of interest in England. Our British cousins think they are not getting the worth of their money, which, in the case of the Church of England, amounts to a little over \$2,000,000 a year. Investigators find that the collection of this sum costs \$129,000, administration of it costs \$79,500, and salaries to nineteen clergymen as assistant secretaries amount to \$27,160. Yet the church, after a century's labor, is able to number only 35,640 Christians in the whole of India with its population of 350,000,000, though there are 3,424 agents actively at work. In 1889-90 the number of converts, including the babies of Christianized natives,

was 1,836. Thus, as Reynolds' Newspaper points out, it took two missionaries and \$1,089 to secure one convert, adult or infant, in a year.

England is also interested by a great mass of testimony to the effect that the converts in India, as in Africa and China, are never really converted, but join the church from motives of material interest. As a rule, too, it is asserted, the converts are invariably remarkable for anything but Christian conduct and are, in fact, as they were previously, the worst characters in the community. In summing up, Reynolds' Newspaper says that the fruit of the missionaries' "energies is so small and the work left undone at home so great that it is nothing less than a criminal act of human folly to give any special encouragement to the missionary movement."

Perhaps Mr. Sheldon, who censures the American people for what he conceives to be their niggardliness in the matter of contributions to the missionary fund, can make a better showing for American missionaries than has been made for the British. If so, it is possible that the American people will be willing to spend a little less hereafter on kid gloves and ostrich feathers in order to make the missionary fund as big as Mr. Sheldon thinks it ought to be.

JEWES AND CHINESE.

BY WU TING FANG.

[From the Atlantic City North American.]

HIS EXCELLENCY WU TING FANG talked this afternoon to the Jewish Chautauqua now in session here.

He spoke boldly of a bond of sympathy between the Jews and Chinese in that both were subjected to persecution and prejudice.

"Prejudice," he said, "arises from ignorance of the facts. Prejudice is the result of narrow-mindedness," and the house broke loose to applaud the sentiment.

"If," he continued, "the prejudice is the result of our wickedness and our vices, then it is justified. But after a great deal of consideration I fail to find that that is the case. The prejudice that exists against the Jews and the Chinese, against your people and mine, exists not because of their vices, but because of their virtues, because of their superior cleverness, industry, intelligence and business ability.

"These in the Jew excite envy the world over. These the Chinese share with the Jews, therefore both are despised. Wherever I go I see this prejudice against your people. Wherever I try to find out why I can get no better explanation than that 'you are altogether too acute for them.'"

Mr. Wu then touched sideways on the missionary troubles in China, not denying every man's right to try to persuade every other man to his way of thinking, but pointing out that the way to do it was to prove the superiority of what you had to offer, not to ride rough-shod over established usages and upset all the customs of centuries with contemptuous hand.

"There are people," said he, "who call every man that does not agree with them a heathen. I am a heathen. Well, I am—but there are heathens and heathens, and I hope I am a good heathen. And there are Christians and Christians, and Jews and Jews; and I tell you it is better to be a good heathen than some kinds of Christians and some kinds of Jews."

He answered boldly Archdeacon Brady's recent attack on him.

"There is a man in Philadelphia, a Christian, a clergyman, who preaches every Sunday to Christians, who said recently in the pulpit that I pretended to be friendly to Americans, pretended to want Americans to go to China—pretended—but that in my heart I was hostile.

"Now, who is he that he can see what is in my heart? He, a clergyman, a Christian, slandered me in the pulpit. At least, I suppose he did.

"The papers said he did, and I have seen no denial from him. Now, would a good Christian do this?" (Scattered answers of "No, no" from various parts of the house.) "Would a good Jew?" (A mighty chorus of "Noes" from the audience as a whole.)

"No," said Mr. Wu, with a fully little shrug; "no, not even a good heathen like me. But I bear this clergyman no malice. If I met him I would take his hand; if he came to my legation I would greet him politely. Yes, I would even give him a cup of very good tea."

The funny little air of a supreme favor proposed once more brought down the house.

"There is, after all," continued Wu, "just one religion for all of us; it takes different forms in different countries, and wears in each the national dress.

"But there is but one religion—whether preached by Jew or Gentile. Confucius or Mahomet—and that is the religion of the Golden Rule—Golden in China as well as in America, Golden for Jew and for Christian and for heathen, and, my friends, if we live by that, whether we be called heathen or Jew or Christian or Hindoo, if there be a heaven, we shall all meet there."

After his address Minister Mu held an informal reception on the stage.

EDITORIAL DEPARTMENT.

"LET US BE HONEST."

ROBERT G. INGERSOLL used the above expression more than any other in his public lectures, and we have taken it as a text for a few comments on the following letter that we recently received from Rev. E. F. Roe, pastor of the M. E. Church at Lacon, Ill., and President of the Epworth League of that town:

Lacon, Ill., August 2, 1901.

Editor Free Thought Magazine:

My Dear Sir—I was much interested in the article by Rev. E. F. Davis, in the current number of the Magazine. I wish you had given to your readers Rev. Davis' denomination and address. His article is only another confirmation of my position that there are more Freethinkers in the pulpits and pews of the churches than there are outside of them.

Commenting upon the article referred to you say, "When clergymen who occupy orthodox pulpits write like this, it looks as if Free Thought was prospering." There can be no question but that freedom of thought is prospering, and for this very reason Christianity is also prospering. Protestantism, or modern Christianity, is the product of Free Thought. But for freedom of thought the world would still be under the ancient religions of Judaism and Paganism; and the reformation of the sixteenth century which released Christendom from the thralldom of Roman Catholicism must be credited to freedom of thought within, not outside the church. The modern tendency towards scientific and rational restatement of Christian doctrines is due not to the influence of Infidelity but to freedom of thought within the churches. Rev. Davis' repudiation of historical Christianity is but a protest against the Roman Catholic Church, and the ancient forms of Christianity, and not against Christianity itself. Those who read his article should note that his protest is made in the interest of faith in a "just and good God," and not in the interest of Atheism. The more Free Thought the Magazine contains the less of Infidelity and Atheism there will be in it. Yours fraternally,

E. Frank Roe.

Now it seems to us that Brother Roe has mixed things up considerably in this letter, and we shall have to apply to Noah Webster to elucidate this communication, who, it must be admitted, understands the use of language much better than either Mr. Roe or the writer. And, first, we learn from Webster that a Name is "the title by which any person or thing is known or designated; a distinctive specific appellation, whether of an individual or a class."

We were pleased to read the statement in Mr. Roe's letter "That there are more Freethinkers in the pulpits and pews of the churches than there are outside of them." As there may be some difference of opinion as to what constitutes a Freethinker, we will leave the question to Mr. Webster. He informs us in his "International Dictionary" that "a Freethinker, in the sphere of Religion, is one who forms opinions independently of the authority of revelation or the church—an unbeliever." Now, does our friend Roe mean to say that that kind of people are more numerous in the churches than outside of them? "Let us be honest."

We are glad to learn that the Rev. Mr. Roe, our Methodist friend, is much interested in the article by Rev. E. F. Davis, that appeared in the August number of this Magazine, and as Mr. Davis is to write a series of articles for this Magazine, we hope Brother Roe will read them with care, and we predict, if he does so, that he will have to change his opinion, which he expresses in the above letter, that "Rev. Davis' repudiation of historical Christianity is but a protest against the Roman Catholic Church, and the ancient forms of Christianity, and not against Christianity itself."

We make this suggestion to our friend Roe, in all kindness, that before he writes another letter he procure some standard dictionary and study it for a month. As a "Christian minister" he certainly ought to understand what constitutes a Christian and Christianity, but he does not seem to know. For some reason he appears to be as badly befogged on these questions as he is as to what constitutes a Freethinker. He declares that "Modern Christianity is the product of Free Thought." We hardly think he will find many of his clerical brethren agreeing with him in this statement—most of them will say that "modern" Atheism is the product of Free Thought.

Brother Roe seems to be in this dilemma. His intellect and judgment compel him to reject what has heretofore been called Christianity, but he can't afford to leave the church, and so he invents what he terms "Modern Christianity," which is the same thing, seemingly, that heretofore has been labeled "Infidelity," and gives it a new name, and by doing so is enabled to retain the name Christian, and call himself a Christian minister. Now we will give our definitions of a Christian and of a Freethinker, and we believe most Christians and most Freethinkers will agree with us. And in doing so we will try to be true to the Ingersoll motto at the head of this article.

Those people are Christians who believe in a God who is the maker

of this universe, and who unholds and sustains it—a God who hears and answers prayer. Who also believe that the Bible is the inspired word of this God, who believe that Jesus Christ was the Son of God and was divinely inspired, that he came to earth to redeem the world from sin, who not only believe this but belong to some Christian church. We think no branch of the Christian church will demur to this definition—many Christians will not consider it full enough. Now, Brother Roe, do you believe the dogmas that I have stated above? If you do you are entitled to be called a Christian. We, and many others, do not believe a word of it, and such persons are rightfully called Freethinkers, Agnostics, Atheists or Skeptics. “Let us be honest.”

Some years ago we answered this question in an editorial in this Magazine, and, although it is rather long, we will copy it in full here:

What constitutes a Freethinker? This question is often asked and we will try to answer it. It is to be perfectly honest intellectually. That is, to be able to examine every question from the standpoint of reason, using all the means in our power to arrive at the exact truth, and when we have thus formed an opinion be honest enough to express that opinion regardless of the opinions of others. And as Freethinkers it devolves upon us to lay aside, so far as possible, all prejudices, and to clear our minds of everything that has a tendency to give us a bias one way or the other. And further than this, it is necessary, to be a consistent Freethinker, to grant to other persons the same right to hold and maintain their views that we claim for ourselves; always remembering that they are no farther from us than we are from them.

And some of the readers of this article may desire to know the position the Freethinkers take regarding the Christian's Bible. It is this, as we understand it: Freethinkers have no war with the Bible—they should have no prejudices against it. Here is a book that has been handed down through many generations. It consists, in the first place, of two great divisions, the Old and the New Testament. Each of these great divisions is composed of many separate books, evidently written by different individuals, and at different periods of time, but no one knows for a certainty who wrote any of these books or when they were written. We see at once that this Bible is made up like all other books—that it is printed on paper and bound by the bookbinder. There is nothing about its construction different from other books that we know are made by men. Now the Christian presents this book to a Freethinker and says to him: This book is written by the inspiration of God—every word of it is true and you must believe it or incur the penalty of eternal damnation; and further than that, it is dangerous to doubt any part of it. To this the Freethinker will naturally reply: My dear sir, how am I to know that what you say in relation to this book is true? On what authority do you make these statements? Are you prepared to give reasonable

evidence to sustain the claim you make for this book? And the Christian's reply will be something like this: These inquiries that you are making are evidences to me that you are unregenerated—that you are full of sins and on the highway to perdition. You are not to ask for evidence to satisfy your carnal reason, but you are to take what I and other Christians tell you about this book on faith. We took it on faith, our fathers and grandfathers and great-grandfathers took it on faith, and that is what you must do if you desire to obtain the benefits to be derived from its sacred pages. "He that believeth shall be saved, he that believeth not shall be damned."

Now this is a kind of argument that does not commend itself to the judgment of a Freethinker. He has an entirely different method of arriving at an opinion in relation to this book—the same method that he employs in examining any other book. And in the investigation of this work he is not so much interested in its authorship or its antiquity as he is in what it contains. Our Christian friends claim that God is its author. But the Freethinker will insist that whether it be written by a god or a man it must accord with science, reason, and with justice and purity, to entitle it to commendation. He can't understand that an error made by a god or an unjust or immoral sentence expressed by one is any more sacred than it would be if Man was the author of it. Therefore the Freethinker puts the book on its merits without regard to the claims made for it on the one hand or the objections urged against it on the other.

Then the Freethinker takes this view of what is known as religion. When he looks over the world he finds that there are a great variety of religions; nearly every race of people have one of their own and some races a number of them, and these great divisions are, many of them, subdivided into hundreds of smaller ones, and the advocates of each claim that their particular religion or sect, is better than any of the others, and much the safest passport to the "Kingdom of Heaven." And like the claim for the Bible, you must take these religions on faith. When any of these religions are pressed upon the attention of a Freethinker, and he begins to ask questions in relation to them, he is at once informed that it is dangerous to "cavil" with this subject, that the only safe way to pursue is to immediately fall on your knees before God and admit that you are a vile sinner and implore his forgiveness. That to question these claims put forth by the church is to imperil the eternal welfare of your soul. But the Freethinker takes an entirely different view of the subject. He contends that his best and safest friend is reason, and that, consequently, he must not accept anything, or indorse anything, until he has thoroughly investigated it. He contends that if this thing called religion is what its friends claim for it, the more thoroughly it is tested, in the light of reason, the brighter it will appear, and nothing makes him more suspicious of its real value than to see its friends trying to protect it from the scrutiny of reason. Therefore the claim that the church puts forth, that religion is "above reason," is to the Freethinker very suspicious sophistry.

But, notwithstanding the Freethinker rejects the Christian view of

the Bible and of Religion, he is an earnest advocate of certain views and opinions of his own. He accepts truth wherever found. For this reason, although he rejects the claim made for the Bible and religion, he accepts whatever is true or good in either. The parable of the Good Samaritan he fully indorses and the Golden Rule is his daily rule of action—that is, if he is a consistent Freethinker. He rejects the Christian doctrine of the atonement without any reference to whether it is taught in the Bible or not, solely on the ground that it is unjust for an innocent man to suffer for the crimes of a guilty one. He rejects the idea of forgiveness, as held by the church, and proclaims the doctrine that the violation of Nature's laws always and everywhere produce misery, and that the only way to escape the penalty of sin is not to commit it. The Freethinker does not believe in sudden conversions—that is that a vile, bad man can be changed into an angel of light in a moment. He believes that improvement is, and must be, of slow growth and by constant development. He therefore insists that if children are to become perfect men and women, the process that is to bring that about must commence in their childhood—in fact, farther back than that. Freethinkers believe in heaven and hell, but they believe that each individual is already in one or the other, or more properly in both alternately, the one more than the other according to their character in life; and as to a future state of existence, unless he be a Spiritualist, he knows nothing about it and honestly says so, and consistently confines himself to the work of making the most he can of the present life. His motto being "One world at a time."

Brother Roe has, for the last few years, been a contributor to a number of what are known as Free Thought publications. We have read much of what he has written with interest, and judge he will subscribe to most of what we have here stated as to what constitutes a Freethinker, and we are perfectly willing to extend to him the right hand of fellowship, even if he insists that he is a Christian. We remember that Shakspeare says: "What's in a name? What we call a rose by any other name would smell as sweet."

ALL SORTS.

—Spiritualism, No. V., by Dr. Peebles, will appear in the October number of this Magazine.

—We must have more money to get through this year. Reader, can't you send us at least one new subscriber immediately?

—It would be rather interesting to hear how the corn of the Christian

Scientist farmer is coming on in the drought region.—*Sioux City Journal*.

—Send thirty cents for ten copies of our new pamphlet, entitled: "Abraham Lincoln; His Religion." and pass them around among your orthodox friends.

—This number of this Magazine contains articles from three orthodox preachers. We endorse the old Horace

Seaver motto: "Hear all sides and then decide."

—Mabel—What do you think of the Rev. Dr. Leach's idea that there will be few if any men in heaven?

Maud—Huh! Would you call that heaven?

—The intelligent and honest preachers are coming our way. Reader, choose one of that sort and present him with this Magazine free one year. It will help him to grow.

—"The American Secular Union" will hold its annual congress Friday, Saturday and Sunday, Oct. 4, 5 and 6, at Concert Hall, Teek's Theater building, Main street, corner of Edward street, Buffalo, N. Y.

—Paterson, N. J., Aug. 6.—(Special.)—Mrs. Donohue, during a heavy storm late last night, sprinkled all the family with what she thought was holy water, but this morning discovered that she had got hold of the bluing bottle.

—"What is your favorite dish?" inquired Mrs. Frontpew of the Rev. Longface, the new pastor. She felt sure it was chicken, but it proved not.

"Er—the contribution plate," answered the Rev. Longface, absently.—Ohio State Journal.

—"Dar's des dis erbout it," said the old colored deacon. "Ef you goes ter heaven you sho' ter git a gold crown en a white robe; en ef you goes to hell you won't need 'em, kase dey'd burn off so quick hit would make yo' head swim!" —Atlanta Constitution.

—Paris, July 27.—The children of Patan, in accordance with the superstition that church bells will drive away the lightning, went in a storm into the belfry to ring the bells. The belfry was struck. Four of the children were killed and five injured.

Superstition was the cause of the death of these children, but they were no more superstitious than many a pro-

fessor or preacher who is president of a college.

—Some years ago a Liberal Church member ordered this Magazine sent to his pastor. Some time after this church member, who himself read the Magazine, said to us: "You would be surprised to know how much the old Doctor puts into his sermons that he takes from the Free Thought Magazine."

—Denver, Colo., Aug. 5.—(Special.)—"Damn the demagogues" was an expression used by the Rev. B. B. Tyler in the Christian Church in discussing the steel strike to-night. The workers were denounced by the clergyman and he declared the "labor trust" as bad as any other trust.—Chicago Tribune, Aug. 6th. If that prayer is answered it will be hard on the clergy, for there are more demagogues in the pulpits than anywhere else.

—Elijah II. has been challenged to a debate by John the Baptist II. on the question whether the former is an impostor. It is specified in the challenge that all arguments shall be based on the Bible and the discussion take place in front of the County Building. John the Baptist II. is John Hoop, of St. Cloud, Minn., who has been in the city for a week.—Chicago Tribune.

These fakes are probably no greater frauds than their namesakes that we read of in the Bible.

—President Elliot of Harvard has denied that he is "an avowed agnostic," as charged recently by Henry Austin Adams at the Catholic Summer School at Detroit. "There is no truth in that whatever," is the way President Elliot puts it.—Chicago Tribune.

We think President Elliot would hardly say that he knows there is a God, or a future life. If he would, he ought to be willing to say how he knows, for the benefit of others.

—"It was painful to hear that girl that sung the piece by herself," com-

mented Aunt Rachel, as they wended their way home from the morning service. "What do you s'pose was the matter with her? Sounded as if she was cryin'?"

"For goodness sake, auntie," said Miss Quickstep, "don't let anybody hear you talking like that. She was stinging with the operative tremolo on. It's the style now in all our first-class churches."

—Carrollton, Miss., Aug. 1.—(Special.)

—Three negroes, two women and one man, mother, daughter, and son, implicated in the murder of Mr. and Mrs. R. T. Taliferro, were taken from the jail here this afternoon and hanged.

Ten more negroes, implicated by the confession of one of the women hanged, are in jail and may meet death at the hands of the mob.

It is evident that we need, very much, that the "heathen" countries send missionaries to this "Christian country" to civilize us.

—Los Angeles, Cal., July 10.—G. Donald Lowrie, former secretary of the Denver Y. M. C. A., was convicted last night of burglary in the second degree. Six charges of burglary are pending here, and at San Diego. His mother is a physician, living at the Fifth Avenue Hotel, New York. He accuses the local Y. M. C. A. of not treating him right, and declares that is the cause of his downfall.

It would seem from the above that our pious friends in the Y. M. C. A. have their little troubles as well as the unregenerate members of the A. S. U. and F. F. Society.

—Louisville, Ky., July 28.—In all the Catholic churches of Louisville to-day an official notification from Bishop McCloskey was read ordering that special prayers be added in the daily mass "to obtain from Almighty God the blessing of rain."

If these Catholics can influence their God, by prayer, to send rain, why did not they do so before the corn and other crops were nearly spoiled? Looks as if they waited until nature was

about to rain and then struck in to get the credit. "O, the mystery of godliness." It is past finding out.

—A Connecticut Christian Science lady recommends the following for mosquitoes: "If a mosquito is troubling you just speak to him kindly and say: 'Look here, my friend, you leave me alone, and I'll leave you alone.' Then believe that he won't bite you! Even if he does, his sting won't hurt. I have done this for years, and now enjoy having the pretty little things buzz around and listening to their musical buzz." In case the liquid air doesn't work on our fishing trip we'll give the Christian Science treatment a trial.—Chicago Tribune.

Galesburg, Ill., July 22.—(Special.)—In his sermon last night the Rev. O. C. Bedford said he would hail the time when there would be a greater drought than this, provided it resulted in the conversion of souls. The present drouth, he thought, was sent to turn the people from their sins and cause them to pray.

Brother Bedford is right. There is nothing like a drought, or a pestilence, to bring ignorant and superstitious people into the church. And the "evangelists" always say, what every intelligent, honest person knows is a lie, that the afflictions are sent by God. You never hear a Freethinker charge God with such diabolical work.

—It is a great thing to be a citizen of a country where the poorest boy may become the foremost man in the nation and where we are not required to bow before any king but the great King of Kings, the Ruler of the universe.

The above is what the editor of "Our Dumb Animals" says in his journal. Brother Angell, you ought to know that this "King of Kings," who you mention, according to his own "word," was the greatest enemy of "Dumb Animals" that we have any account of. He drowned all the innocent animals on the face of the globe because old Mother Eve ate an apple in the Garden of

Eden. Is this the King you think we should bow before?

—The preachers have not proved a success in praying for rain this year. We think for this reason: They know that there is nothing like a drought or a pestilence to "bring sinners to Christ"—to save souls. And as soul-savers it was for their interest to have a great drought, for what is the salvation of these perishing bodies to the salvation of undying souls. And as we are taught that

"Prayer is the soul's sincere desire
Uttered or unexpressed,"

So, while they prayed with their voices for rain, they prayed inwardly for a drought, which complicated matters at headquarters.

—Fred W. Raper sends us the following, under the title of "Intellectual Hospitality":

A brain is a home. Some ideas are
tramps,
And some are genteel and they often
are scamps.
The man that I like best of all is the
kind.
Who welcomes them all to the home in
his mind,
Who extends a warm welcome to va-
grant ideas,
Whose brain is hospitable ever as he is,
Who judges ideas, as men, by their
worth;
Who acknowledges all have a right on
the earth;
Tho' they be not respectable, places no
ban—
And the man that I like is that kind of a
man!

—Montreal, Que., July 17 (Associated Press).—Le Journal says: "At St. Joseph des Bordeaux, a little village only a few miles from here, on Monday afternoon, Dr. Lavergne and Lactance Giroux saw a boy named Vrevost, about 12 years old, struggling in the middle of Riviere des Prairies. As neither of them could swim they ran to the cure and he went to the spot, accompanied by others and called upon the child to resign himself to the sacrifice that was asked of

him. With a last effort the boy made the sign of the cross and, as the priest lifted up his voice and chanted the words of absolution, the boy sank under the waves. His body was recovered twenty minutes later."

If these religious fanatics had been men instead of priests they would have taken some means to save this boy's life.

—Brother Hull, in his "Light of Truth," says:

He is not praying for rain when there is drought, nor for drought when there is too much rain. He is not asking the Almighty to do otherwise than He would do. Brother Green will understand this when he finds himself. Meanwhile we commend him to the best uses of his life. He is too young, knows too much to bother about serious things just now.

This is not the first instance we have known of a man growing childish as his years increase. When Brother Hull prays to the "Almighty" for anything, "Elijah" Dowle is justified in praying for everything, and Dowle is the most consistent of the two. Brother Hull, I am sorry to say you seem to be a "little off" on the prayer question.

—For two weeks Tom Sullivan, once a professional burglar and convict, but since 1894 a successful evangelist and respected citizen, has been missing from his home at 5 Diversey court. He left the city on July 13, telling his wife that he was going to Galesburg to assist Fred White, a traveling evangelist. Mrs. Sullivan fears that her husband's mind has become affected through worry over sickness in his family and misfortunes that have pursued him.—Chicago Tribune.

"Professional burglars" and "convicts" generally make the very best "evangelists." As evangelists they can draw the money from their dupes with less danger of being arrested. Did any one ever hear of one of these evangelists, after his conversion to Christianity, returning any property he had stolen. We have no doubt that some criminals

reform and become honest men, but they are not the kind that turn evangelist. Such men never pride themselves on the fact that they have been criminals. They deplore the fact and scarcely ever mention it.

—The Rev. Mr. Davis, in his third paper, which will appear in the October Magazine, will discuss the subject of "The Antichrist," and his relation to primitive Christianity more in detail. He will take those passages in the Old Testament and also in the New, about which learned commentators have always been at odds, and show how easily they dovetail into one another, making a consistent, convincing, conclusive whole. Mr. Davis is one of the best Bible students in this country, and he says, in a letter to us: "If Christianity is of divine origin, let's know it; but if it was at the start the offspring of a fraud and imposture, let us be duped no longer." We predict that these articles will cause a sensation in the theological world.

—Brother G. B. Wheeler, at his own expense, sent this Magazine, for the past year, to the Colored Orphans' Institution of Macon, Ga. Rev. B. J. Bridges, the president of this institution, writes to us under date of July 13 as follows:

"I cannot find words to express to Mr. Wheeler my thanks for the interest he manifested in the young colored people of Georgia, by sending us your Magazine, as it is prized by the students above all other periodicals of the kind that has ever come into their library, and they all must desire that it may be continued."

We are pleased to learn that the intelligent students of this school appreciate this Magazine, and they can be assured of its continuance.

—Because Patrolman Dowd, of the Buffalo Main street squad allowed a brass band playing a popular air and a parade of Elks from Connecticut to

get by him Sunday, he was suspended from duty. Buffalo's Sabbath was filled with the blare of brass when several hundred Elks marched from the Iroquois to the Terrace station to take train to the Falls. Here they were met by a half dozen police officials and told that they had violated a State law. So, on the return, the band played sacred music, and the Elks sang, "Onward, Christian Soldiers," in chorus. People thought it a strange new religious sect. In front of the Iroquois, Gen. Dan Gilhuly, of New Haven, uncovered and said: "Brethren, we are in Buffalo, where saloons are all wide open but where no band dare mar the Sabbath quietude. Let us pray, for we are in Buffalo." The parade sang "Nearer, My God, to Thee," and dismissed.—Cattaraugus Union.

—One of the most popular contributors to this Magazine writes in a private letter, after referring to the able articles by Dr. Peebles in defense of Spiritualism:

Spiritualism has had its day. Now that it is in the hands of the Psychic Research Society, its doom is sealed. The ghost will never be produced; Dualism is in its last ditch. All we need now is a strong materialistic society, a sound, scientific assembly, where all the false notions of soul and spirit can be given a vigorous airing. It is remarkable how little of such airy theories can be maintained in open court. But before such an assembly can be formed, there will have to come a crisis in the ranks of Free Thought, when the offshoot will stand for truth and good deeds as outlined in your editorial in the June issue. By the way things are working, it seems to me that that crisis is near. There can be no question as to the outcome; truth and morality will win. If the voice of Ingersoll had prevailed, in the interest of morality, in the old Liberal League, Freethinkers would hold a higher place in the world to-day."

—A Harlem woman recently decided that family prayers were necessary to the proper bringing up of her young

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son Johnnie. Mr. Jenkins, nominal head of the family, didn't exactly see the necessity, but, of course, yielded to his wife. The next morning after breakfast the Jenkinses assembled in the sitting room with a feeling of suppressed excitement at the novel proceedings. After the Scriptural reading they knelt beside a long sofa, Mr. Jenkins at one end, Mrs. Jenkins at the other and Johnnie in the middle. Then Mr. Jenkins offered up a prayer invoking the divine presence.

Jenkins' prayer was long and fervent. After it had continued for five minutes Johnnie got restless, decided it was too monotonous and interrupted in his thin, boyish voice with:

"Yes, Dod; come and stay to dinner!"

Mr. Jenkins concluded his invocation with an abrupt "Amen!" Johnnie safely out of the way, he strangely remarked to his wife, "That's the limit!"

Family prayers have been abandoned at the Jenkinses'.—New York Times.

—A cat committed suicide yesterday, so its owner says, because deprived of its kittens.

Three days ago the cat, belonging to John Bijoyce, who lives on Seventeenth avenue, near the St. Charles road, gave birth to a litter of kittens, and these were drowned. Mr. Bijoyce affirms that from the time the kittens were taken away the cat did not eat.

Finally yesterday afternoon, apparently convinced that it would not see its kittens any more, she went out to the track and waited beside it until a car should come in sight. As soon as the first trolley was to be seen in the distance the animal went to the middle of the track and refused to move. Children shouted at the cat, but it made no difference.

The odd movements of the cat had attracted the notice of Conductor William Jennings, and he called the attention of the motorman to the animal sitting between the rails and speed was slightly slackened, but the fender

struck it and bowled it over. When the car had passed the cat was dead.—Chicago Tribune, Aug. 2d.

—"The Sentinel of Liberty," our highly esteemed contemporary, intended the following for sarcasm, but it is, in fact, the most profound truth it has recently published:

The taking up of the book of Genesis in the International Sunday School Lessons is revealing the great inroads that "liberal interpretation" of the Scriptures has made in the popular churches. Sunday-school quarterlies and prominent journals of the "orthodox" denominations are making "liberal" comments on the lessons. It is explained that the account of the creation is not "historical and scientific;" that the story of the fall of man is "allegorical rather than literal;" that Methuselah and the other antediluvian patriarchs are "myths," as far as their ages are concerned; that the flood is simply a tradition, and the whole chronology of the Bible is "absolutely worthless." All this must be explained to the children. It is difficult to understand why a book of myths and fables is employed when the truth is to be taught. Why not study the evolutionary textbooks direct, without the intervention of myths and fables? Wouldn't that be more "scientific?"

It certainly would.

—The Leavenworth Chronicle printed one of John Remsburg's dreams the other day. Here it is: "As a result of the drought, John Remsburg, the lecturer and fruit grower, who lives just over the line in Atchison County, had an unpleasant dream last week. He had ridden his Acme harrow in the heat and dust all day and went to bed with a severe headache. During the night he dreamed that he was in hell. Everything was parched around him; the sun appeared like a ball of fire above him; while waves of hot air seemed to sweep from the mouth of a furnace beneath him. Presently the devil appeared. After exchanging courtesies and conversing a while, Remsburg said to his supposed host: 'I am your friend; I

have always admired you and would like more of your company, but I can't stand this climate and I beg of you to let me go home.' 'Where do you live?' said the Devil. 'In Kansas,' said Remsburg. 'You are in Kansas now,' said the Devil. 'And what are you doing in Kansas?' asked Remsburg. 'I am troubled with rheumatism,' said the Devil, 'and came to Kansas to spend the summer, as my climate is too wet and cold for me.'"

—New York, July 25.—The novena at the Church of St. Jean, where the relic of St. Ann has been exhibited, closed to-night, it being the eve of the feast day of St. Ann. The crowd was so great that a number of women fainted and had to be carried to the yard of the parochial school, where they revived. A girl of 11 years of age, who had been subject to hysterical fits for a year, was brought to the shrine at 4 p. m. by her parents. She was seized with a fit at the altar rail. She threw herself about, struggling wildly and raving incoherently. Intense excitement followed until Father Roy began reciting the Lord's prayer and other devotions in a loud tone. The hundreds who filled the church joined in, the volume of their voices drowning out the sounds of the child's ravings.

The girl was finally carried into the sacristy by her father and a policeman.

It was estimated that fully 25,000 people visited the shrine in the course of the day, and that in the nine days of the novena about 130,000 persons knelt in the crypt to kiss the relic of St. Ann.

Still we will continue to call this a civilized country.

—A Canadian hunter tells this incident of how he once came face to face with his quarry and hadn't the heart to fire: "It wasn't a case of 'buck fever,' such as a novice might experience, for I had been a hunter for many years, and had killed a good many deer. This was a particularly fine buck that I had followed for

three days. A strong man can run any deer to earth in time, and at last I had my prey tired out. From the top of a hill I sighted him a few miles away. He had given up the fight, and had stretched himself out on the snow. As I stalked him, he changed his position and took shelter behind a bowlder, and, using the same bowlder for a shelter, I came suddenly face to face with him. He didn't attempt to run away, but stood there looking at me with the most piteous pair of eyes I ever saw.

"Shoot? I could have no more shot him than I could have shot a child. Had the chance come from a distance of 100 yards, I would have shot him down and carried his antlers home in triumph, but once having looked into those eyes it would have been nothing less than murder."—Washington Post.

How many beautiful deer, with just as piteous a pair of eyes, have been murdered by hunters? When we think of it, sometimes, we are ashamed that we belong to the human (?) race. No one who reasons can believe in a loving, almighty, ruling providence, when he witnesses such cruelty.

—There is no end to the trouble that the poor preachers are having. The Rev. Dr. Fleming is being persecuted by one of the dear sisters, Mrs. F. Stoner Dvorak. Here is what the good woman swears to in court:

After telling how she came to be a member of Calvary Church and the housekeeper of the pastor, she was asked by Ephraim Banning, who is conducting the prosecution:

"What were your relations with Mr. Fleming?"

"He put his hand on me every time he got a chance," began Mrs. Dvorak. "He squeezed my hands and pinched my arms every time we were alone. Even if I had his baby in my arms he would begin annoying me. Once when I was scrubbing the floor he lifted my face up and, stooping down, almost kissed me. I jerked away, and he said, 'Oh, you're so mean.'"

"He got me to come into his room to fix his cuffs. Once he said: 'Your husband is away; why can't we help each other?' 'Don't talk to me that way; what would

my husband and my mother say?" was my response.

"'Let not thy right hand know what thy left hand doeth,' Dr. Fleming replied to me."

That shows that Brother Fleming was well versed in the Scriptures, and he might have further shown that when any of the sisters are sick the preacher is commanded to "lay hands on them," so that they will recover.

—Thomas A. Ames, of Clinton, Wis., when sending a subscription for the Magazine, writes:

With your favor of the 18th inst. before me I am unable to determine to whom I am most indebted for the privilege which I have so much enjoyed, of reading your most excellent magazine. My worthy brother, D. T. Ames, whose able articles have graced its pages, first caused it to find very welcome reception to my hands; since that time I have used my best endeavor to secure subscriptions from those able to pay little and receive much. Only because I practiced the religion of brotherly love and placed confidence in humanity, so that misplaced confidence was the means of those who had confidence only in dollars and depended upon religious belief to get the most of my money, would I be obliged to acknowledge any inability to pay for continued subscription, so richly worth many times the price. I regard the Free Thought Magazine, so ably edited, as one of the most valuable productions for honest thinking people, in this or any other century. I wish that my finances would enable me to help you financially more than my effort has increased its circulation.

—A. M. Greeley, cousin of Horace Greeley, of New Rockford, N. D., writes in a private letter:

"On page 428, second column, July number Free Thought Magazine, you give an extract regarding Gen. Washington's Christianity, which revives in my memory what I heard a Revolutionary soldier often state in my boyhood days. When his praying for the success of the Colonies in their struggle was mentioned, he would say: 'Sho,

not by a damn sight.' I was at his tent when news was brought that the Continental Congress was unable to get clothing and food for his naked and starving little band of soldiers in New Jersey, and I listened to his prayer. It was something like this: 'Why cannot that damned Continental Congress help my poor devils out with something to eat,' and then he would walk backwards and forwards and smite his fists together, and use other profanity, even using the name of God sometimes, but not in supplication,' but my religious relatives said this man must be mistaken, for no person as good as Gen. Washington and so successful in his warfare could do such things. My boyish mind did not then, as now, feel that the same God is on both sides in battle, and, if an honest God, would tell both sides that the way to win for right is not to murder the innocent. That after the victories are won the settlement has to be made, which could as well have been done before so much suffering was caused. Bro. Green, to look back seventy odd years and see the suffering caused by warfare makes an old, hardened sinner like me shudder, and think that prospects for peace are not much brighter than they were 50,000 years ago saddens me; wonder if it affects others in that way?"

—Brother L. Mackenzey, of Amesbury, Mass., writes: "I have been a reader of your Magazine for the last three years, and I must say that with every number it grows better. 'All Sorts' is a good remedy for dyspepsia and the blues. I guarantee 'All Sorts' to cure those diseases if taken regularly."

—We call the reader's special attention to our Frontispiece in this number. These are the women that Ella Wheeler Willcox says, if she was a man she would not like for a wife; and probably, if Ella was a man, none of these "Infidel" women would like her for a husband.

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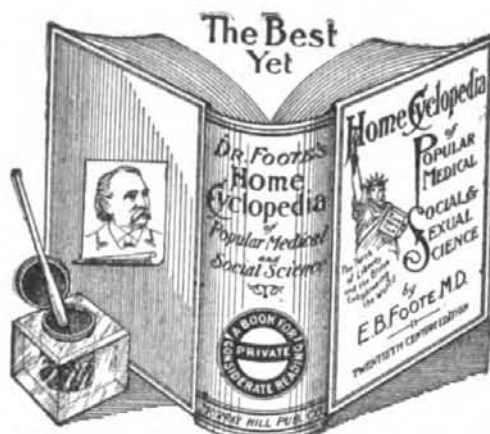
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SPIRITUALISM.—NO. V.

BY J. M. PEEBLES.

SPIRITUALISM and Naturalism, when reduced to the last analysis of thought, constitutes a unit—the unit of truth, relating to man's origin, capacity and destiny.

This mighty universe, so far as I understand it, is not a happened-so—not a purposeless come-by-chance, peopled by intelligent millions, passing on and on like ships in fogs and starless nights into an eternal "perhaps." Law and order are manifest everywhere.



J. M. PEEBLES.

Nature's laws, however, are in no sense creative. The word creation was pushed aside early in the last century for that profound and more scientific thought-word, evolution.

Law is a method of procedure. Laws are the uniform methods employed in attaining effects. The statement may be thus formulated: cause or adequate causes—methods, results.

How do we know this? How do we know anything? What are the implied processes? Sensation is manifest everywhere from the protoplasmic speck to the tenderest flower, onward to the conscious babe, and upward to man, with 1,200 million brain cells, the crowning glory of nature. Impressions rush in upon us from every direction; but the conscious soul, while passively receiving impressions from thousands of objects, is not at this time in its highest stage of self-activity. The sense perceptions do not philosophize. They are not infallible guides. They

are sponges; but when this rational soul, conscious of its consciousness, cognizes these impressional phenomena and reflects upon them, it ascends to a higher form of activity. This may be denominated attention. Various objects, vast forests of abounding phenomena, rivet the attention; but while unconnected, chaotic and burdening the mind, clamoring for and claiming the attention, they are of little use until intellect and will collects and selects the more important of these sense impressions—these promiscuous phenomena—and discriminating, groups them into system. This is the work of the *Psychical Researchers*—of all savants, and may be termed analysis.

Attention perceives, carefully repeated acts of attention, noting evidences and temperaments with the action and reaction of the finer forces upon the objects under consideration, gives us the higher analysis. These carefully repeated acts of analysis give us synthesis, which is the discovery of connections, of reciprocal actions, and relations that objects bear to other objects, and that moral subjects bear to objects of intellect.

Persistence in this process is called reflection, and continual reflection, coupled with crucial investigation, intuition and reason, compel conviction—compel the “I know.” The pursuance of these varied processes in the vast field of phenomena, physical, mental and spiritual, has converted millions to a knowledge of the fact that individual intelligence and memory continue after the psychical event called death.

But there is another step in the pursuit of knowledge far above physical studies—far higher than mere intellect. It has been variously termed insight, intuition, or pure philosophic knowing—knowing without the tedious method of examining, comparing and reasoning.

Spirit—essential spirit, co-related to the Infinite Spirit—knows. It does not believe. It does not remember. It intuitively knows. This is not merely the higher but the highest Spiritualism, of which God, the Infinite Presence, the Changeless Consciousness of the universe, is the all-energizing Soul.

As some are born mathematicians, like Zerah Colburn and others born through heredity, musicians, like Mozart, so very many are born Spiritualists. Being naturally clairvoyant, they saw spirits from their earliest childhood, and others gifted with clairaudience, have heard voices and at times the most entrancing music from the once musicians of earth. This has been an experience of my own more than once. Some of the most renowned Spiritualists of the world never sat in a spiritual seance; among such are Dr. Alexander Wilder, of Newark, N. J.,

and Prof. Schulz, of Cincinnati, the scientist and eminent Hebraic linguist. And yet candid, well-conducted seances, as psychic studies, with a few trustworthy friends present, have their uses. Crutches are helps to the lame. The intuitionist idealist with full, high, well-rounded top-head, naturally knowing the truth of Spiritualism, senses—psychically senses—the presence of souls released from their mortal vestures, as the delicate aspen leaf, sensing, trembles in the passing breeze.

Do I hear a voice from the tomb of Sardonic doubt and bigotry saying, "I do not consciously sense, or in any way cognize invisible intelligences." This is not strange. The man who builds a tobacco smoke-stack around his person, fills his body with pork and beer, grubs for gold and grasps for pelf, can scarcely expect to sense the finer vibrating forces around him, or discover the riches of the soul's uprising activity relating to spirits incarnate and discarnate. Not only consciousness, but intuition, sometimes called the sixth sense, dealing largely with things spiritual, senses the invisible dwellers of the spheres, and sees the moral purpose of Divine Order in this magnificent universe.

Spiritualism, in the rationalistic sense of the word, is a science, a philosophy and a religion. Material science, observing, ascertains that things are, and expounds so far as it can their interrelations with other things and beings. It deals with facts, or supposed facts. It cognizes the shells of things only. It is not permanent. What was considered science fifty years ago is non-science to-day. Knowing comparatively little as yet of life, of the cause of motion, of the nature of the primordial atom, of ether, or the finer unseen forces, science should be exceedingly modest.

Philosophy, making use of the hypotheses and the best established facts of nature, and then rising up into the sublimer region of moral consciousness and psychology, lays hold of causes as with hooks of steel, traces the winding complexities of mental processes, sees the two aspects of involution and evolution, and, finding its place in the purposing will of pure Being, trustingly rests upon the bosom of the Absolute, the great uncaused Cause.

Religion is not superstition, nor mystery, nor formalism, nor creed, nor theological hypotheses coupled with bowing gesticulations, but a normal aspiring of the soul-emotions towards the beautiful, the true and the Absolute Good; and could not of old have been booked in Talmud, Tri-Pitaka, Old Testament or Koran. Souls, not books, are inspired. Religion, being an emotion, it necessarily requires culture, the guidance of reason and directing convictions of the highest judgment.

If, as often remarked, "the undevout astronomer is mad," the scoffing irreligious Spiritualist is as stupid as morally unbalanced. Some of the most grateful, some of the most reverential men that I ever met were nominally Atheists, who, while wisely rejecting the Jehovah of the Jews, revered the grandeur, the unspeakable might and majesty of the universe.

This innate religious principle was practically expressed by a New Testament Apostle, who said, "Pure religion and undefiled before God, the Father, is this: to visit the fatherless and the widows in their afflictions, and to keep one's self unspotted from the world." Surely this St. James-sort of religion, though rather ancient, is neither unreasonable nor demoralizing, and if practiced the world would be the better for it.

Consider, then, that sense perceptions, attention, analysis, synthesis, reflection, intuition—these, in the study of occult phenomena, lead direct to the goal of Spiritualism. And poets, because sensitive, inspired and prophetic; because of their reveries, trances and visions, are usually the first to enter the gates of this golden Temple, singing as they enter in measured rimes the philosophy of Spiritualism.

Take Longfellow, who seemingly in a semi-trance sees the "forms of the departed enter the open door," and realizes their companionship. He says:

All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floor.

There are more guests at table than the host
Invited; the illuminated hall
Is thronged with quiet, inoffensive ghosts
As silent as the pictures on the wall.

* * * * *

The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts thro' these mists and vapors dense
A vital breath of more ethereal air.

Shelley reveals his Spiritualism in "Queen Mab," and also in describing Paradise-Garden and the spiritual lady that walked therein.

Burns, in his higher moments, put many of the truths that constitute the spiritual philosophy into his poems. Faber's lines,

"There is a wideness in God's mercy,
Like the wideness of the sea,"

were but the prelude to his overflow of spiritual thought.

Newman's hymn, "Lead, Kindly Light," is afire with the spiritual, when he further says, "And in the morn those angel faces smile." The Cary sisters, whose poems brighten our best literature, were devoted Spiritualists. Alice Cary writes in one of her poems:

Even for the dead I will not bind
My soul to grief—death cannot long divide;
For is it not as if the rose that climbed
My garden wall and blossomed the other side?"

The late James G. Clark's poems, all ablaze with patriotism and Spiritualism, and inspired by the angels, will live immortal in history. He was not only a reformer but an enthusiastic Spiritualist. James Riley's fine poems reveal his Spiritualism.

Gerald Massey has been for many years an outspoken Spiritualist. He writes :

"Nor fear the grave, that door of Heaven on earth;
All changed and beautiful ye shall come forth,
As from the cold, dark cloud the winter showers
Go under ground to dress—and come forth flowers."

The late English Laureate's brother, Tennyson, was an avowed Spiritualist, and the same was often affirmed of Lord Tennyson, whose splendid poems glittered along and glorified the Victorian age. Prof. Knight in Blackwood's Magazine tells how Tennyson related to him many spiritual manifestations. And once, when speaking directly of Spiritualism, he said, "I do not see why its central truth is untenable. If we would think about this, it would become very natural and reasonable to us. Why should those who have gone before not surround and minister to us, as legions of angels surrounded and ministered to the Master, Christ?"

To this end he writes of the Spiritual Philosophy, and even speaks of the "trance:"

"So word by word, and line by line,
The dead man touch'd me from the past,
And all at once it seem'd at last
The living soul was flashed on mine.

And mine in this was wound and whirl'd
About empyreal heights of thought,
And come on that which is, and caught
The deep pulsations of the world."

"Yet I doubt not thro' the ages one unceasing purpose runs,
And the thoughts of men are widen'd with the process of the suns."

* * * * * * * *
"Eternal process moving on,
From state to state the spirit walks."

* * * * * * * *
"I held it truth, with him who sings,
To one clear harp in divers tones
That men may rise on stepping stones
Of their dead selves, to higher things."

* * * * * * * *
"Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete;"

* * * * * * * *
"The face of Death is toward the Sun of Life;
His shadow darkens earth; his truer name
Is 'Onward;' no discordance in the roll
And march of that eternal harmony,
Whereto the worlds beat time, though faintly heard,
Until the great hereafter."

* * * * *

"I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring."

It was long known in orthodox circles that Prof. Stowe had semi-conscious trances and visions of the higher world of spirits, while Harriet Beecher Stowe was bountifully blessed with spiritual gifts, among which was clairaudience. After a trying family affliction she wrote :

"Those halting tones that sound to you,
Are not the tones I hear ;
But voices of the loved and lost
Now meet my longing ear.

"I hear my angel mother's voice—
Those were the words she sung ;
I hear my brother's ringing tones,
As once on earth they rung ;

"And friends that walk in white above
Come round me like a cloud,
And far above these earthly notes
Their singing sounds aloud."

"That the dead are seen no more," wrote Dr. Johnson, the great philologist and English dictionary maker, "I will not undertake to maintain against the concurrent and unvaried testimony of all ages and all nations." In this manly statement the learned Doctor was wise, for apparitions, inspirations, premonitions, visions of the departed—in brief, spirit visitations and communications are phenomena almost as deeply imbedded into the consciousness of human nature as is the nearly universal belief in the soul's immortality. The above statement of Dr. Johnson, with the clearly-stated affirmation of Herbert Spencer, that "the intensity and persistence of an idea from remotest antiquity, affords a more than passing proof of its truth," gives a strong working basis outside of phenomenal demonstrations for the verity of Spiritualism.

Our German Minister, Andrew A. White, in a recent series of conversations with Count Tolstoi, published in McClure's Magazine, April, writes: "Tolstoi, while speaking disparagingly of Homeopathy and spir-

itism, extols the late Frederick W. Evans, with whom he long corresponded, as one of the ablest and worthiest of Americans;" and yet Elder Frederick was an enthusiastic Spiritualist, as are all the American Shakers. They witnessed the phenomena in their families and Sunday meetings years before the clairvoyant revelations of Dr. A. J. Davis, or the Hydesville manifestations.

The Russian philanthropist, Tolstoi, further pronounced the Rev. Adin Ballou, of Hopedale, Mass., "the greatest of American writers." And yet, Adin Ballou, Abolitionist, Socialist, champion of Woman's Rights, and non-resistant as taught by the medium Nazarene, was one of our earliest, loyal-souled Spiritualists, writing a book in defense of Spiritualism. Some thirty years since, when I was lecturing in Charlestown, Mass., upon spirit ministries and the stirring reforms of the times, we exchanged Sunday services, he discoursing to my congregation upon the grandeur of a future existence as revealed by converse with the spiritual intelligences of the unseen world.

If the age of Pericles abounded in artistic sentiment, oratory, statesmanship and marvelous intellectuality; if the Augustan age stood for conquest, firm government, culture and Roman genius, the Victorian age, intensified by the crowning of Queen Victoria four years after the death of Goethe, was the personification of transition, progress, brilliant literary attainments and the widening of international fraternities. And Queen Victoria, honored the world over for her queenly womanliness and the purity of her court, was a Spiritualist. After the Prince Consort's death the Queen found her "only comfort," said the Lady's Realm, "in the belief that her husband's spirit was close beside her—for he promised it would be so." This was told to Dean Stanley by the Queen's half-sister, the Princess of Hohenlohe.

In 1887 Tennyson wrote to Her Majesty, of which the following is an extract :

"Yet if the dead, as I have often felt, though silent be more living than the living, and linger about the planet in which their earth-life was passed, then they, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter, and the son, lost by your Majesty, may rejoice when the people shout the name of their Queen."

The Leeds Daily News, February 23, 1901, publishes this:

"The Queen was a devout believer in spirit communion, and derived the greatest comfort throughout her widowhood from it. She was

conscious of the supporting presence of her beloved husband in many critical periods of life."

In the London Daily News, June 21, 1897, was a letter by the Queen in acknowledgment of the gift of a Bible from "many widows;" replying to which she said :

"Pray express to all these kind sister-widows the deep and heartfelt gratitude of their widowed Queen, who can never feel grateful enough for the universal sympathy she has received, and continues to receive, from her loyal and devoted subjects. But what she values far more is their appreciation of her adored and loved husband. To her the only consolation she experiences is in the constant sense of his unseen presence, and the pleased thought of the eternal union hereafter, which will make the bitter anguish of the present appear as naught."

If conscious "consolation" experienced by the constant "sense of Prince Albert's presence" and faith in their future "union" did not, in her case, constitute the very foundation principles of Spiritualism, then words are without meaning.

The Rev. B. F. Austin, in his monthly "Sermon," refers to Rev. St. Omer Briggs, who in the early days of the spiritual movement, had what were termed mesmeric "spells," trances; and she remembers distinctly that when nine years of age she was taken into the presence of Her Majesty, the Queen, to go into her "trance state." She did so, giving readings to the Queen, and doubtless other psychic manifestations. D. D. Home visited several times the Czar of Russia, giving him spirit communications from the higher realms of existence.

Mrs. Mary A. Livermore, so well known and so highly esteemed as an author, reformer and speaker, recently said in a lecture: "I often feel that those who have gone before are those wiser guides who have helped me so often when I did not see my way clear." * * * "Shall telegraphers telegraph thirty miles and more without wires, and yet we be without a wireless telegraphy between us and those we love? Is spirit so much feebler than matter? Shall the camera photograph stars that the eye never saw and the telescope never revealed, and yet we be unable to see, hear and know of those who have passed beyond our ken, assuring us that they are still living, still loving us, still with us, still helping us? Believe who may; I cannot, I do not, I will not." She further says, "Most comforting spirit messages have come to me both through Mrs. Piper and Mrs. Minnie Soule."

The automatic writings of the literary Mrs. S. A. Underwood (wife

of that profound thinker, B. F. Underwood), who was an Agnostic when beginning to receive these revelations through her own hand—were as unique as brilliant. I trust that my readers have all purchased and perused her book embodying those spirit writings. I say spirit writings, because this lady persisted in declaring that she did not move her hand. If so, then it must have been moved by some outside intelligences, and these from the first declared themselves to be spirits once dwelling in mortal bodies. Mr. Underwood, in the Arena of June, 1892, assures the public that some of these writings related to "things entirely unknown to the writer," Mrs. Underwood; "and others," he says, "contained evidence of knowledge that could not be obtained in any known way." In "justice to my own intelligence, I must record myself," writes Mr. Underwood, "as against the theory of subconscious action on the part of Mrs. Underwood, on the ground that she never knew, consciously or otherwise, enough on the subject to write what she did." Professor Stainton Moses (M. A., Oxon.), editor of "London Light," had among other spiritual gifts, automatic writing. I had the honor of knowing him personally. He informed me more than once that his hand had written things directly opposed to his own convictions—wrote of historical matters recorded in old books, of which he knew nothing, and yet were found correct by diligent research in old, musty libraries. As quoted by Mr. Underwood, he further says, "I have written automatically precise statements of facts subsequently verified and found to be exact, such facts being demonstrably outside of my own knowledge."

To say that such illustrious personages practiced fraud would be the quintessence of arrogance, inspired by reckless impudence. To say that these automatic writings are done by the "sub-motor self," the "subliminal self," "the sub-conscious self," or the "sub-cerebrum consciousness," is to set at defiance phrenology, anthropology and a clearly demonstrated psychology; namely, that the intelligent spirit of man is a unit—a definite uncompounded entity, a conscious individuality, which conscious individuality cannot be split up into "subs," something as a housewife splits up her peas for pea-soup. It is amusing to study the pen-gymnastics, the brazen assertions, the astounding miracles invented by sturdy non-believers in miracles to get rid of the most natural and palpable proofs of a future existence through psychic phenomena—an existence in perfect conformity with the law of evolution.

In my extensive occult and psychic experiments, I have never seen any plausible reason for believing in these metaphysical "subs," these

semi-homo personalities, parading as distinct individualities, alternately affirming and denying, as Ego or Homo; thus avoiding all moral responsibility by explaining, "I did not deceive, I am not guilty, it was my 'sub,' or it was telepathic, suggested, subconsciousness, sufficiently potent to temporarily paralyze the moral consciousness of the spirit—the very God within. Away, away with these double-and-twisted subtleties that no more account for automatic spirit-writing than a sub-watch-spring would account for regular or irregular timekeeping.

Here I am reminded of the Chicago Unitarian "Unity," issue of May 9, containing a well-written article in commendation of the literary and altruistic works of J. Coleman Kenworthy, of London. This writer, though quoting the following passage from Mr. Kenworthy, "The Spirit of the man is the source for the solution of all questions affecting the body," forgot to state that this distinguished English author and co-worker with Tolstoi, is not only an outspoken Spiritualist, but a writing medium, receiving communications through his own hand from Emerson and Morris, from Iamblichus, the author of "Ancient Mysteries," and others. The "London Chronicle," speaking of Kenworthy's Spiritualism, says, "A spirit claiming to be Ruskin had also communicated to him with great earnestness and power;" and he stated "that he found the companionship of these spirits very helpful; and there had come to him through their teaching a complete absence of the fear of death."

The late Prof. Elliott Coues, of Washington, D. C., a learned scientist, connected with the National Academy of Sciences, the American Philosophical Society, and several biological societies in this country and Europe, was a devoted Spiritualist, and in one of the discussions of this learned body upon elementary substances, molecular units, and the origin of life, he submitted these questions:

"1. What is the difference between a Godless, self-created, always existent cosmos of matter-in-motion alone, and any perpetual motion machine which men have dreamed of inventing, but which philosophy declares impossible?

"2. What is the difference between any mechanical or chemical theory of the origin of life, and that spontaneous generation of life which science declares to be unknown?

"3. What is the chemico-physical difference between a live amoeba and a dead one? And if there be no chemical or physical difference, in what does the great difference subsist?

"4. What is the principal difference between a living human being

and his dead body, if it be not the presence or absence of the conscious soul? And if it be nothing like this, what, then, is it more like?"

Suffice it to say that the above questions were not satisfactorily answered. Only a Sir William Crookes, an Alfred R. Wallace, some Prof. E. D. Babbitt, or other Spiritualist could reasonably, rationally answer them.

Sad is the theory which tells us that when a man's body is packed in his casket that is the end of him—the limit of evolution is reached, the grave-digger finishing the job. Poor, puny evolution, taking millions of ages to evolve a rational man, to become a putrefying corpse only, and that, too, while there is an infinity of time before us, a limitless universe of unfolding life around us, and unnumbered star-worlds dotting the interstellar spaces awaiting exploration! If immortality be a dream, kindly permit me, O pessimist, to dream on!

Spiritualism is the growing conviction of the century. All roads of investigation lead towards it. Every educated Agnostic hopes it may prove true. The erudition of the world is ablaze with its moral grandeur. And yet, while Spiritualism is very popular among poets, philanthropists, psychologists, and what may be denominated the scholastic circle, it is very unpopular in penitentiaries, in hospitals for the feeble-minded, in yellow journals, in lunatic asylums, in sectarian club-rooms, and in orthodox churches.

On one of my visits to England I called at Rochdale in company with the poet Bailey and spent an afternoon with the great British Commoner, John Bright; who, conversing of what he had seen in the presence of that famous medium, D. D. Home, said: "I have witnessed in his presence marvelous manifestations, which I could account for only upon the hypothesis that the producing agencies were spirits."

Mrs. Underwood, in the Boston Arena, while making no mention of such belated, eleventh-hour spiritistic investigators as Lord Rayleigh, Hon. A. J. Balfour, London; Prof. Hyslop, of the Columbia University; Prof. James, of Harvard; S. P. Langley, of the Smithsonian Institute, and others, says: "Among noted French writers who have been and are believers in the higher truths of Spiritualism, we may name Balzac, George Sand, Victor Hugo, Dumas, Amiel, and Flammarion; among English authors, Bulwer Lytton and his son, Tennyson, Wordsworth, William Blake, J. H. Shorthouse, Mrs. Browning, Mrs. Oliphant, Charlotte Bronte, Marie Corelli, Du Maurier, Edwin Arnold, Dante, Gabriel Rossetti; among Americans, Elizabeth Stuart Phelps-Ward, Harriet

Beecher Stowe, Dr. Oliver Wendell Holmes, Whittier, Emerson, Nathaniel Hawthorne, Edward Bellamy, and Marion Crawford. There are others." The testimony of such names carry weight.

When asked, as a New York "yellow journal" recently stated, "Who are these Spiritualists? Who accept the so-called Spiritual Philosophy?" the prompt answer was, "The profoundest thinkers, the brainiest men and women of the world."

If further asked, "Why may not we ourselves witness these wonderful phenomena?" the quick reply would be, "You may—but you must not expect something for nothing." Proper conditions are indispensable. The materialization of ice on a hot July day would require a laboratory, chemical knowledge and mechanical skill. The promise of finding was and is, to those who seek. Away, then, with your foolish pride! Down from your stilts of prejudice and form a home—a family psychical research society! Home seances are the most desirable and personally the most satisfactory. Many of the most marvelous mediums of the country are utterly unknown beyond the family circle and a few confidential friends. They consider their gifts too sacred to publicly peddle about as a ten-cent show for finance, or to personally masquerade in any way upon a par with fortune-tellers.

Recently the Rev. Moses Hull and myself, invited, attended a seance in the home of Major W. Hibbits, a wealthy and influential resident of Muncie, Indiana. His excellent wife was the sensitive. There was no possibility of deception; and even if possible there was no motive for it. The communications were through a trumpet shaped like a phonographic horn. A portion of the time while Mrs. Hibbits was conversing with us in this seance two spirits would be conversing at the same time upon different subjects and in different voices. No tests were asked, and yet several were given.

The Muncie (Ind.) Daily Times, of January 18, had the following, condensed: "One very remarkable feature of Mrs. Hibbit's seance in the hall with about two hundred representative ladies and gentlemen present, was the fact that there were Swedes, Chinese, Welsh, German-American and Hebrew people present, and each nationality was talked to by spirits who spoke in their own various languages. One in particular was in Hebrew, and this gentleman and his spirit mother sang a song in the Hebrew language. He was greatly affected. Three trumpets were used at the same time and all three were talking at once. The voices could be heard in various parts of the hall."

The controlling intelligences in this seance must have been either God, or the devil, or some of Dr. Hudson's "subs," or intellectual spirits. I accepted the latter, believing that neither this newly-invented "sub" nor any fabled Satan could or would give such sound, substantial advice. Figs do not grow on thistles.

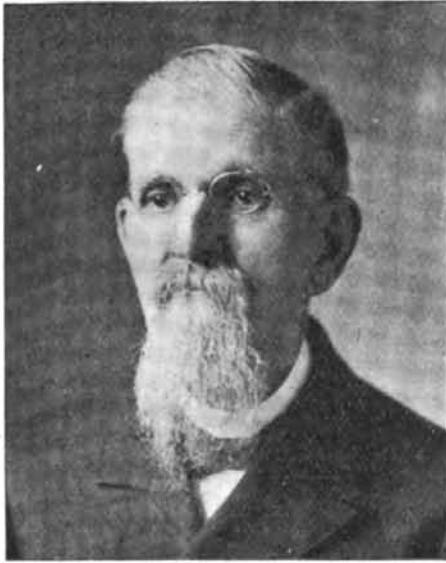
Had the Hydesville spirits manifesting in that Methodist family over fifty years ago, taught the orthodox doctrine of "the fall of man," a "substitutional atonement," a "personal devil," and "endless hell torments," theological ecclesiastics would have seized upon their teachings, exclaiming galore, "We told you so—we told you so!" But, unfortunately for sectarian Christendom, the progressive spirits of the higher Spiritualism taught the most sublime doctrines—doctrines decidedly devil-disappointing, hell-annihilating, truth-inspiring, love-unfolding, and altruistic in tendency.

Orthodox sectarists, Catholics and Protestants have been for nearly 2,000 years preaching faith in immortality—preaching belief in a future existence, and now, when Spiritualists rise up and actually demonstrate the reality of this future existence, they are mad about it; and raving in their pulpits, pronounce it the work of the devil. Very well, if the devil, mythic or real, demonstrates a future, conscious existence, teaches that whatsoever men sow, that, as cause and effect, shall they reap, that nature's laws are inexorable, that continuity of life and progression are the handmaids of evolution, and that goodness and purity of life bring a heaven of peace and good will here, now and everywhere, then, hallelujah be to the devil! Jehovah, uncrowning himself, should abdicate, and the devil be enthroned for the benefit of true religion, the hope of humanity, the conversion and redemption of this Jehovah, and for the unspeakable glory of the moral universe.

(To be concluded.)

UNIQUE EXPERIENCE OF A TEUTON AT A CHURCH REVIVAL.

BY B. F. GIPPLE.



B. F. GIPPLE.

HAVE you heard how Johnny
Sheffer,

Who'd lately crossed the brine,
Found one night a precious Savior,
This "Johnny from the Rhine."

He was a favorite in kind,
Of stanch old German stock,
Who have the art to etch the mind
Enduring as a rock.

'Twas in a country village, where
The churches have full sway,
And every Thursday evening there,
The faithful meet to pray.

Now there came a great revival—
The Holy Ghost was there,
A delectable carnival
Of joyful praise and prayer.

Much every night the mourners cried,
When told the tragic story,
How God in flesh was crucified
To consummate His glory.

An angry God demanded loss
Of his own precious blood—
Appeased Himself upon the cross,
When flowed the crimson flood.

"Here is wine, and milk, and honey,"
With potent unction sang;
"Come, and purchase without money,"
In all its phases rang.

Then passed the plate for coin, or bill,
With which to pay the Lord

His hire—for making known His will,
And scattering his word.

A maiden in a sealskin sacque,
Without a halter or falter,
Quickly stripped it from her back,
And cast it on the altar.

“For the Lord! A tender legal,”
Her aim was like a rocket;
And as it fell, a double eagle
Dropped from out a pocket.

Mourners were kneeling 'round the stand,
The sacqueless maiden bold
Drew Johnny forth to join the band,
And kneeled him on the gold.

He deftly seized the glittering coin,
Shouted, “Gott in Himmel!
Ach, of dot Safior vat not fine,
Don bin ich ein Schimmel.”

“Praise the Lord—no more enslaved—
Oh, such is love divine,
Another precious soul is saved,
Our Johnnie from the Rhine.”

With loud acclaim did joy abound—
The parson asked him there,
“Johnny, have you a Savior found?”
“Ja, Gefunden mein in Herr.”

He quickly hied him home to bed
To dream of glittering coin;
But tumbled all the night instead,
“Our Johnny from the Rhine.”

His conscience kept him on the rack,
The gold had ceased to shine;
At last he took the tempter back,
And laid it on the shrine.

Now, Johnny's very much distraught
Since tempted thus amain;
Alas! his anguish counts for naught;
He must "be born again."

Galesville, Wis.

ADAM AND EVE NOW OUT OF IT.

[From the Chicago American.]

BY REV. THOMAS B. GREGORY.

THE old adage about "fools rushing in where angels fear to tread" received a fresh boost yesterday at Denver.

At the meeting of the American Association for the Advancement of Science in that city it was decided that there never was either an Adam or an Eve.

Professor W. J. McGee, who is supposed to know as much about ethnology as any living man, read a paper entitled, "Current Questions in Anthropology," in which he practically demolished about every one of our long cherished opinions with regard to the early history of the human race.

In the audience were many who had read the Book of Genesis and Mark Twain's "Innocents Abroad," especially the part where Mark describes the deep emotion that came over his soul as he stood by Adam's grave, and from these thoughtful ones there came a loud demurrer to Professor McGee's ruthless tirade.

Professor George Dorsey, in particular, rose to the high water mark of holy indignation to think that his brother professor should have the temerity and the heartlessness to challenge the venerated beliefs of centuries and of hundreds of millions of the purest and noblest of the sons of men.

A venerable man, who had evidently, in the language of Daniel Webster, "come down to us from a former generation," wanted to know by what authority the learned gentlemen of the Association for the Advancement of Science made their sweeping statements.

"There are two sorts of people," said the venerable gentleman, "and two ways of thinking—the scientific and the theological—and the two have nothing in common. They are as far apart as the poles of the universe, and between them there is no possible fellowship.

ADAM AND EVE BELONG TO THEOLOGY.

"Now," continued the venerable gentleman, "Adam and Eve belong

to theology. Theology gave them birth; theology nursed them through infancy up to manhood and womanhood; and in the hands of theology it is right that they should everlastingly remain. Theology informs us that Adam and Eve were the first of human kind, and when theology speaks science should keep silent. Theology has a way of its own for finding out things, and science has no right to dispute its claims."

The devotees of Genesis and the "Innocents Abroad" cheered at the conclusion of the white-haired man's speech, and it looked for a time as if the followers of Darwin and Huxley would be swept off their feet.

But it was not so. Cast down, but not destroyed, they got onto their feet once more and charged down upon Adam and Eve again with such force as to make their teeth rattle—that is, Adam's and Eve's teeth.

In a little while the big audience room in which the association was assembled became a second edition of pandemonium, reminding one of Milton's account of the battle in Chaos between the good and bad angels!

The fighting blood of both sides was up to the boiling point, and it was as clear as could be that there was to be no quarter.

"War to the knife and knife to the hilt!" was the slogan that drowned all other voices. To utterly annihilate our first parents and leave us orphans in the universe seemed to be the one all-absorbing purpose with one side; while to avert such dreadful calamity was plainly the supreme resolve on the other side.

THE STORM FINALLY CEASED.

And so back and forth the side of battle surged, like a great wave of the sea. Now it would come from the scientists and roll over the theologians; and now again it would start out from the theologians and go roaring onto the scientists. But all storms must lull and at last quiet down, and the storm at Denver yesterday finally ceased.

It is as yet too early to fairly sum up the results. The friends of the first of human kind claim that the objects of their veneration are still intact, "right side up with care," while the other side boasts that the original pair have been deposited in the cavity from which they can never be extricated.

It was the freely expressed opinion of the unbiased and non-partisan onlooker that Adam and Eve got the worst of it, and that it will be a long time before the ancient couple fully recover from the shaking up they got in yesterday's scrap.

The learned men of Chicago, when seen this morning about the matter, were slow to speak. Realizing the profound solemnity of the situa-

tion, they were for the most part inclined to be silent. They did not to any appreciable extent commit themselves one way or the other.

The only really articulate expression I was able to get was from an aged ex-minister, who, in reply to the question, "What do you think about the controversy over Adam and Eve?" said with a heavy sigh:

"We are living, we are dwelling in a grand and awful time!"

WHAT IS THE MATTER WITH THE CHURCH

The Chicago News states that the following summary of evils which confront the church were compiled from the opinions of a number of Chicago pastors in reply to the question: "What are the difficulties peculiar to your field in the way of the progress of religion?"

The symposium read as follows:

A—Ambition to be on equal footing with others in style of living and dress and if possible outstrip them; apathy after giving energies to outside organizations.

B—Blaming the church for coldness.

C—Covetousness, card playing, craze for pulpit novelties.

D—Debt, division among Christians, dancing, dyspepsia of spirit, so that neither the milk nor meat of the word can be assimilated.

E—Erroneous views of God's word.

F—Frivolity, formality and false teaching.

G—Gambling and gossip.

H—Haste to be rich and scarcity of homes.

I—Intemperance, indifference and inconsistency.

J—Jealousy in the ranks.

K—Knee-drill neglected.

L—Love of gain, low moral tone of politics.

M—Mistaking means of grace for grace.

N—Neglect of family religion.

O—Ordinances irregularly attended.

P—Pleasure seeking, political corruption and poverty.

Q—Quack evangelists.

R—Rivalry between denominations.

S—Sabbath desecration, skepticism and slander.

T—The trinity of evil, the world, the flesh and the devil. The theater.

U—Uncharitableness, universalism.

V—Vanity in individuals and churches.

W—Worldliness.

X—Extravagance. Exodus of good families.

Y—Young and old dominated by the principle: "Enjoy yourself and don't get hurt."

Z—Zeal for the glory of God and the salvation of souls wanting.

The real trouble with the church can be stated in much fewer words thus: "The people are becoming too enlightened to believe in the nonsensical superstition that prevailed in the Dark Ages and to a great extent up to the present time. The result is they have little use for priests and preachers. The most intelligent ones perceive this and are looking around for something to engage in that pays better and is not so antiquated.

LITERARY DEPARTMENT.

OUR TRUSTS.

BY DAVID B. PAGE.



DAVID B. PAGE.

"In God we trust," our dollars say,
We trust in what the dollars pay.
And he who has not ready cash
Will find his trust to be but trash,
For heaven is dark and earth is cold,
Without the cheering chink of gold.

"In God we trust," the preachers say,
Salvation's free—we preach for pay—
In poverty and woe and pain,
Let hopes of heaven your souls sustain,
If here ye suffer want and cold,
Remember heaven is paved with gold.

"In God we trust." Then forge great
guns,
Warships increase a thousand tons,
Recruit our armies larger still,
Make deadlier rifles men to kill;

And this we do, that we be just—
Lest we forget in God to trust.

"In God we trust." Then form a plan
By which we damn each doubting man,
To endless woe beyond the grave,
But through belief a few we save,
That they with God in heaven may dwell,
While all the rest trust him in hell.

Kansas City, Mo.

ARE HUMANE MEN AND WOMEN NOBLER THAN GOD?

BY JOHN MADDOCK.

THE above question was suggested by reading a few words in your Free Thought Magazine attributed to Emile Zola, the famous French novelist, who had the admirable courage to demand justice for Captain Dreyfus. Zola is quoted as follows: "Why is it that the sight of a lost



JOHN MADDOCK.

dog in a crowded street gives me a pain in the heart? Why does his misery provoke a pity so full of anguish as commonly to spoil my walk? Why, for the whole evening, and even to the next day, does the recollection of this lost dog haunt me with a sort of despair?" Why is it, we may as reasonably ask, does a humane mother take the best of care of her children, to keep them from getting sick or hurt? Why do philanthropists seek to ameliorate the sufferings of their fellow-men? Is it because such mothers and such philanthropists are nobler than the God who made them? This is a question that needs an answer. Intelligent people cannot be put off any longer with the priestly answer that "it is not proper for mortals to know."

It is proper for man to know why God looks on with seeming indifference at the sufferings of His children, which are far greater to them than the anguish endured by a lost dog. Man cannot have due respect for God until he does know. Intelligent people are beyond the point where the ills of this life can be saddled upon a devil. The owner of a mad dog cannot shirk responsibility if he lets it loose to bite and worry his fellow-men; nor can God, if He allows a devil to prey upon and force mankind to do evil. Either humane men and women are nobler than God or else there is a good reason for the indifference the latter shows towards the sufferings of His children. We have suffered a great deal and have given this subject a great deal of thought, and by knowing the real constitution of the nature of things, we have come to this conclusion: Humane men and women cannot be nobler than God, because an effect cannot have more in it than is in a cause. The present relation of God to His children, as teacher, is such that He cannot do other than He is doing; He cannot portray misery by making the conditions which will produce happiness. The only just excuse that can be made for God in permitting evil, is necessity. He must do as He does if we are to know good and evil by actual experience. Miracle is

impossible in Nature. As a professor of mathematics cannot teach that science without the figures, so the Great Dynamis cannot teach us good and evil without a material exhibition of them. The miseries of mankind, therefore, cannot be relieved while the misery show is going on, and this accounts for the seeming indifference of God towards His creatures. It must be assumed that God is not an idle looker on and that He does not take pleasure in the sufferings of His children, else He is not as noble as humane men and women. The great Dynamis is the master of the passing show, and by the natural forces of evolution it is continually unfolding better characters and better scenery upon the stage of human action. Let us hope that the last act in the painful drama of life is being performed, and that the curtain will soon be rung down before a grand tableau which will effectually vindicate both God and man. This view is taken from the scientific standpoint of material evolution; it pierces within the veil and opens the way for the Gospel of Materialism, which is about to be preached.

It's wisdom, then, to wait, not rashly judge.

Sometimes a cloud obscures the light of sun.

We'll see a moral meaning by and by,

When evolution's mighty work is done.

Minneapolis, Minn.

SPECULATIONS.

BY J. C. WATKINS.

IT is natural for men to speculate upon and to theorize about the mysteries of life, and, in fact, everything they do not understand and which has not as yet become scientific fact. Some may regard this speculating and theorizing as idle and useless, but is it not by such excursions of mind into the realm of the unknown that truth is discovered; or, if you will, blundered upon? If human minds had never ventured beyond the confines of the known, nor dared to penetrate the mist and fog that lies over the land of undiscovered truth, the world's store of discovered knowledge and wisdom would be much smaller than it is. We discover in ourselves the desire to know more and more of the things we do not understand, and to try to account for the phenomena that we see or are conscious of. Why this desire if there is no possibility of discovering or finding out? If the commonly accepted ideas about God, creation, mind, soul, life, death, immortality, etc., do not seem to us to be plausible nor true, have we not the right to question them and to try to find out the real truth about them? Our speculation and theories may not lead directly to truth, but they may be suggestive to other minds, and so eventually be instrumental in the discovery of new knowledge. If mind is one and its medium of manifestation the human brain, it is reasonable to believe that some brains are better adapted for the discernment of certain kinds of knowl-

edge than others. Anyway, there is advantage in interchange of ideas, and the revelations of individual minds. I take it that every person would be glad to know that there is a God—a Supreme Being—of supreme power, intelligence, and goodness. A personal Ego—having a dwelling place or headquarters, so to speak—who presides over the universe and establishes its laws, who is in direct and constant communication with its remotest bounds; who sees, hears and sympathizes with and helps all his creatures. This would be a most comforting and glorious belief and greatly augmented by assurance and certainty of its truth. We would so like to believe it that we are prone to try to persuade ourselves it must be true. But our speculating and theorizing or philosophizing minds persist in suggesting that perhaps what we call God is not a personal Being, having a body and parts, not a localized combination of spirit, mind and matter, but that subtle something—spirit, mind, intelligence, life or vitality, which is in and through everything. That God is the universe, its natural substance being his body or physical nature, its vitality his life, and its intelligence his mind. We do not know, we may never know. May it not be that life—that is, vitality—is a great, mysterious substance, like electricity, which finds in man such an organization of matter, such an arrangement of nerves and physical parts, as is especially adapted for its manifestations? While electricity probably pervades nearly everything, air, water, wood, minerals, vegetation and all, yet it finds in some substances better conductors than others. For instance, the metallic wire, and the telegraph instruments along the line connected with it. This mysterious fluid, energy, or whatever it is, glides along the wires and through the telegraph instruments, vitalizing them, as we may say, so that phenomenon is produced and manifestations are exhibited. But if, through injury or defective arrangement of these instruments, the electric current cannot operate them, or if they be disconnected with the main wire, they are dead, and cease to give out intelligent results, or none at all. And now it is claimed that telegraphy is possible without wires, and that the electricity of earth and air may be made to operate instruments similarly adjusted and sensitive to each other. May it not be that individual life, then, is simply an emanation from the vital force or principle—the great reservoir of life—operating and vitalizing our bodies and so producing consciousness, motion, and all the phenomena of life? If this be so, then death is simply the withdrawal of this vitalizing current from our bodies, owing to the physical organism becoming deranged to such an extent that it cannot be operated by the life current. Then may it not be that mind is a great invisible, subtle substance, which finds in the human brain an organization of matter peculiarly adapted to its operations, and that through this medium it manifests itself, in the degree possible depending upon the quality and development of that organ? The idea is that life is one, that mind is one, and that individual life and mind are their manifestations. It may be possible that the character or nature of the vital principle, or the quality of mind in the abstract is changed,

possibly improved and developed, by this continual emanating and returning, just as the air is changed by going into the lungs and being exhaled again, by which change it becomes fit for plants to breathe, and when given out by them is purified and good for man to inhale. Or as the water from the great reservoirs of earth go up into the air and are carried far and wide, by and by to fall to earth in the form of rain, and through earth's aqueous veins, the rivers, flow back again to the ocean. It is reasonable at any rate to suppose that both life and mind (if they are distinct and separate somethings, and one not the result of the operations of the other), are affected by their incarnations, in myriads of different beings, so that the quality of the vital force and of the mind which pervades our generation, may be a little different from that which will vitalize and mentalize a succeeding generation.

But these are only speculations. We do not know.

Nor is it essential to our happiness and well-being that we know. Our mere belief can not establish or controvert a fact. Nor is it reasonable to suppose that our salvation depends upon the accuracy of our belief about anything, especially things at present beyond human ken.

A GOOD WORD FOR THIS MAGAZINE.

BY G. W. HALL.

Free Thought Magazine:

I MUST express my deepest interest in behalf of your noble Magazine, and its caravan of the brightest authors and writers. Your portraits, showing the hosts of our Liberal friends, are a source of gratitude to your friends in the South. The officers of the American Secular Union, and the editors of the Free Thought journals of America show to the world that we hold in our ranks some of the most brilliant men, and, above all, some of the most intellectual women in America, whose lives and characters stand above reproach.

Education has led us up that tiresome hill of fate to where civilized man can see the good that awaits him, at every turn, upon the road of Progress. Superstition has chased man in the past centuries upon the highways and in the hedges, until he became deformed by the worship of ghosts, and devils. But in the golden dawn of the twentieth century life is real. The ghosts, and devils, the spooks, and the spirits are passing by and leaving the human conscience looking out upon that broad field of experience, bounded by eternal truth, where joys are born anew; where, in this advancing, progressive age, hope lifts its head above the sullied sea of superstition. In this land where Christian creeds are born. In this land of faith. In this land where mercy lies chilled beneath the frowns of a cruel world, we toil and toil in vain. A few restless spirits in every age have been sacrificed before the common herd; life has been looked upon as a mere trifle. But to-day science and education lifts the veil of superstition and bigotry from the eyes of humanity, and we see a star of hope for the future. The virtues of a true life will know no bounds.

We see anger and prejudice are poison. The human race should be drenched with kindness until we reach perfection above the gods, until superstition falls beneath our feet; until religion is filled with love and mercy; until man lives for others as well as self. Then mankind will be blessed and the entire race one brotherhood. Religion should never be allowed taught in the public free schools of America. Liberty should belong to the entire human race, and should be enjoyed by all. Religion soon outlives itself, when in power, and becomes a burden to human progress. Man wants flowers of love, and joy, with hope and virtue, wreathed around his life and thoughts. Education and the press is the medium through which humanity must be born anew, through which the crooked paths will be made straight. We should first know ourselves, and then we can recognize our neighbor. The evolution of thought is rolling on like a mighty ocean wave, reverberating its gems from shore to shore. The Free Thought journals of America are seeking a higher and nobler place in the minds of the American people.

The honest, sober, virtuous and noble character in man will be the true light before which humanity must worship.

With my best wishes for right against wrong, may you ever prosper each day, and your lives be a story of truth unfolding its duty to-day.

TAXATION OF CHURCH PROPERTY.

Editor Free Thought Magazine:

FOR the first time in its history the Young Men's Christian Association of Chicago is to be taxed. The levy will be made on the revenue it derives from renting certain portions of the Association building on La Salle street, which property is claimed to be worth \$1,250,000. This decision was arrived at after an exhaustive inquiry into the conditions under which the charter of the Association was granted.

It was found that this charter, which antedates the State Constitution, holds real estate of the Y. M. C. A. free from taxation for all time (if so, what a gross injustice to give this huge building police and fire protection with the taxpayers' money, many of whom are poor), but specifically declares that if any revenue is yielded by improvements outside of the direct business of the organization, such revenue-bearing property shall be taxable. The board has decided that three-fifths of the headquarters building comes under this clause, as it is rented to private individuals for office purposes entirely apart from the work of the organization. The assessment will be made at once.

On seeing this good news, the thought occurred to a taxpaying citizen, why has this huge building been allowed to evade its just share of the taxes (or what its President calls tax-dodging) for so long a time? And why have the officials been so dishonest all these years? They must have known the provisions of their charter, and yet, when the President of this Y. M. C. A. (who is also President of a large bank), and who makes great pretensions of following the teachings of the Christ of the

New Testament, when he heard that the board of assessors, after an examination of their charter, had decided that some part of their building must be taxed, commenced whining, "The board of review ought to let the Y. M. C. A. alone. The character of its work and the benefit it brings should keep officials from any attack, legalized or otherwise, on its moderate income." Or, in other words, the amount it attempts to evade paying, according to its charter, is so small that the officials should overlook it, as the Y. M. C. A. is held out to be such a shining example of piety, honesty and good morals that it should not be judged as other people are.

If this President would carefully and intelligently read Matthew 17: 24 to 27, he would find that his Christ did not whine about the good he was doing or call the tax collectors "tax-eaters," as this President did—but Jesus saith unto him, "Then are the children free. Notwithstanding lest we offend them" * * * "and so forthwith he sent Peter to fish for the money, and told him, when obtained, 'that take, and give unto them for me and thee.'"

How much more consistent would it have been for this President, instead of whining about tax-dodging, tax-eaters and so forth, to have practised the saying of his Christ, as found in Luke 6: 42. Who would have said to him, "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

Why does not this whining, tax-dodging President send one of his fishers of men out and capture some man, duped with the idea that this crime and hypocrisy-breeding institution, which was organized for the special purpose of leading young men into the belief that a God had a son, and sent him to be killed for the space of thirty-six hours, for the purpose of saving a very few of the children of men from the eternal hell fire, that this God in his abounding mercy had constructed to show his saving grace; and if men but believe this exceedingly absurd tale, they will be forgiven for any sin they may commit (I. John 2: 1, 2). And that it will make them more humane, more honest, and more moral than other men who cannot stultify their reason by believing in this vicious way of escaping just punishment for crime. This belief is what he presumes to call the "public benefit it brings to Chicago." There are such men who really seem to believe the foregoing, and his fisherman should be able to capture one, extract his money, but not from "his mouth," and take it to pay the Y. M. C. A.'s just taxes, as clearly shown in its charter. like a little honest man, "lest we should offend them."

Yours for strict honesty, not Y. M. C. A. hypocrisy, which will not except forced to, follow its Christ's teaching of, "Render therefore unto Caesar the things which are Caesar's."

A Taxpayer Who Not Only Reads But Studies the New Testament.

This citizen also finds that it is loudly proclaimed by the preachers and members of the Christian churches that they are following the teachings

of their Christ and subscribe millions of dollars, and even descend to begging pennies from little children for this object; which suggests the following questions as to whether they consistently act up to them.

Give some reasons?

One is that their Jesus did not object to pay his just share of the taxes in the community in which he is said to have lived, and there is no doubt that if he had traveled by modern methods he would have been honest enough, man enough, to pay full fare, and not have bemeaned himself by begging for and getting the same reduction of fare which is granted to children between the ages of five and twelve years.

Do any of the Christian churches in this country or Canada follow his explicit teaching and example in this respect as to paying taxes?

Yes, in just one solitary instance, and that, to its great honor, is the Jarvis Street Baptist Church, of Toronto, Ont. It is true that the Baptist Preachers' Association of Baltimore once voted in favor of taxing church property, but refused to carry this vote of exact moral justice into effect; they were like the second son spoken of in Matthew 21: 30, "And he answered and said, I go sir; and went not."

You stated that the Jesus of the New Testament did not object to paying his taxes?

I did.

Is it so recorded, and where?

It is in Matthew 17: 25 to 27, and Matthew 22: 21.

Was he under any obligation to do this as a member of that community in which he lived?

The record states that he was not.

Then why did he do it?

Simply because "lest we offend them," meaning the tax-gatherers.

Do these preachers and members of these tax-evading institutions talk of honesty, morality, and justice?

They do in the most emphatic manner. There is nothing that I can think of that is more unjust, more dishonest, more hypocritical and consequently more immoral than the acts of the church and its members who make great pretense of following the teachings of their Christ, and who countenance such a violation of just principles, and such gross wrong to other members of the community by refusing to give to the support of the government that specially protects these places in their contradictory, unnatural, and superstitious teaching, and even goes so far as to make it a crime for any one to correct them?

Is not this law of medieval times in force in these institutions in this country a standing disgrace, that it matters not how much these protected hirelings prevaricate no man is permitted to truthfully correct them without being liable to arrest, an infamous outrage not heard of on any secular platform?

I answer it is, and if the church was consistent it would stand for truth and justice, and not cringe like the arrant coward that it is, behind

the "I am holier than thou," a thing their Christ never did, but argued with his opponents like a brave and honest man, and would have been ashamed of any such law which calls for police protection because it is a religious gathering.

Why was this illiberal and bigoted law enacted?

Because Christianity's book is so clearly inspired that very ignorant men could understand it, but when men got a little more education the clearness vanished and each one put a different construction on these clearly inspired words, and thus brought on the bitterest quarrels known among men, and to stop such unseemly and often bloody encounters this unjust law was necessarily enacted. But since Free Thought has begun to civilize even religion, this law will soon be a relict of the religiously cruel past. Even the brimstone bawlers of the Booth, Moody, Presbyterian and Y. M. C. A. types will be obliged to revise their creeds, and even now many of the religious teachers use the word "sheol" as a substitute for the word hell, and that roaring lion appendage to their God called the devil has about disappeared—thus showing the progress of Free Thought among the churches. For even now some of the churches have so far progressed on the road to Free Thought they have instituted a question box, for those who used to be considered as so many dumb sheep, useful only for shearing, but now are invited not only to hear, but actually allowed to think, and from that thinking to ask questions.

What else do these church members claim?

That there is no union of church and state, although they have bulldozed the Legislatures into allowing them exemption from taxation; is not that practically a union with the state, particularly when they claim the protection of the State without paying any moneyed equivalent, and therefore a constitutional injustice to those honest taxpayers whose taxes are increased thereby, and who are not and cannot consistently be members of such a hypocritical and morally unjust institution as the church?

Does not this fact amount to a union?

It looks like it, and really is, to a consistently honest man, and so it does to them, but, like the plain teachings of their Christ, they wilfully and deliberately ignore it, and at the same time hypocritically pretend they "do not want any such bastard union," as a prominent Baptist preacher termed it.

Did their Christ ever send lobbies to a Legislature to persuade and influence the members to enact unconstitutional measures, such as tax-exemption and so-called Sun-day laws?

He did not, and would have driven these men of such shameless effrontery out of the capitol, the same as the record states he did the money changers, and dove dealers out of the temple, and this he did because he said his kingdom was not of this world.

Did he ever speak of observing Sun-day, or even any day in any of his commands?

He certainly did not; and in giving advice to the young man who asks what he shall do to be saved, their Christ says: "Thou knowest the commandments. Do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not; honor thy father and thy mother (Mark 10: 19). Not one word here about remembering the Sabbath, or any day. And we find in John 5: 18, "Therefore the Jews sought the more to kill him because he had broken the Sabbath."

What would you infer from that?

That their Christ was totally opposed to the whole Sabbatarian idea.

Then why are these preachers so insistent upon it, when we see in this he did not endorse, or even mention it to the young man who wished to be saved?

Because of the easy jobs and often "large money" there is in it for them.

Do they admit this well-known fact?

They do not, but these men who are so wilfully blind to and inconsistent concerning their Christ's explicit teaching, will deny any fact, just as his disciple Peter did, when it conduces to their interest, and put on a long face with an owl-wise expression, and call giving credit to such facts an infidel and very dangerous opinion.

Is it true that the churches pay no water tax?

They do not, and could you expect them to, when they can dodge it? In Chicago their honest water tax would amount to considerable more than \$25,000 per year, and when the measure in favor of churches paying their just water taxes was introduced into the Council, a rich Alderman, member of an opulent church which had just been the recipient of a donation of \$200,000 from a deceased member, whined out this specious plea of, "Would you deny the babies of the Foundling's Home a cup of cold water?" in which plea was included wealthy churches, with large incomes as objects of public charity, so diverted the attention of the council by this sophistry that the measure was not acted upon. But the poor widow has her water shut off if the tax is not paid. Another inconsistency I have noticed is this, although the saloon-keeper who pays a very large tax, when he wishes water for a trough so the humane drivers of horses can give them a drink when they are thirsty, he is obliged to pay for the water used; and yet, in face of all this payment of taxes, these church members make desperate attempts to prevent his doing business on the same day they do, as they are so fearful it will lessen the attendance at their place of business, and cause their God great anger, who, they claim, orders and governs every movement of all his creatures.

From the above questions and answers, what would be your opinion of the teaching and actions of these tax-evading institutions of so-called piety?

I must conclude that they are grossly inconsistent with their Christ's teaching, and the proper name of this so-called Christian piety is simply as these facts show, **Organized Hypocrisy.**

Chicago Citizen.

FREE THOUGHT.

BY MRS. C. K. SMITH.

I DO not like denunciation. If you have something better than your neighbor, show it to him. Tell it to him. Expatiate upon its good qualities, exhibit its superior points, but do not tell him how inferior is that which he possesses. Let him make the comparisons and



MRS. C. K. SMITH.

decide for himself. If he choose to retain a lesser good, that is his privilege. Denunciation is not argument. To denounce a man for his ignorance or imbecility is not the way to recommend what you would have him embrace, whether tangible, mental or spiritual wanes.

Let us dwell upon our agreements, not our differences. Want of knowledge of each other, or ignorance of one another's views, is often the sole cause of disagreement. If you hear a discourse or read an essay in whose sentiment you do not coincide, if there is one expression that meets your approval, remember that and be glad. No sense in worrying over human depravity or the mistakes of individuals. The one who makes the mistake is the greatest sufferer.

Instead of wrangling over differences, why not rejoice over our agreements? As Dr. Peebles very happily alludes to the beneficial labors of real thinkers and students of nature, "There is necessarily a strong cord of fraternal sympathy between all Free Thought Materialists and scholarly Spiritualists." While the Free Thought Spiritualist thinks his belief to be the science of life here and hereafter, the Free Thought Materialist thinks his belief to be the science of life here. Truly, they could be mutually serviceable by working together.

The terms here and hereafter are similar to to-day and to-morrow. When tomorrow comes it is to-day. The Materialist who is doing his best for the good of this world is working for eternity, laying up treasures in heaven just the same as if he believed in a future life. For he is in eternity now. "One world at a time?" He cannot work for but one world if he tries, for there is only one world. Death, or, rather, what we call death, does not take one out of the world. He is only a little more alive and conscious of being in the world than ever before, and realizes fully that he reaps according to his past sowing. That even his higher attainments, his "new thoughts," are of value just in proportion to their application to material facts.

Free Thought does not unfit one for happiness here or hereafter,

although there are mistaken persons who think it means Atheism, Infidelity, or some other dreadful thing. Free Thought is simply one's own, honest thought, and it should be the aim of a real Freethinker to give to all others the freedom he claims for himself. As the Free Thought lecturer, M. M. Mangasarian, expresses it: "The Freethinker says, I shall preach to-day what I think to be the truth, and to-morrow I shall preach what I think to be the truth, though it should contradict every word that I said before." If we make advancement we outgrow our belief just as we do our shoes, and it is no more derogatory to good judgment to change or take larger views, than to require larger shoes. No amount of preaching could convince us that because they fitted us once they must naturally suit us now.

San Diego, Cal.

OUR FIRST PARENTS IN DANGER.

[From the Chicago Tribune.]

THE American Association for the Advancement of Science, now in session at Denver, with almost unanimous recklessness and indifference to consequences, has relegated Adam and Eve to the dumping ground of the myths. The curator of the anthropological section of the Field Columbian Museum fought hard to save the pair, alleged to have been our first parents, and at whose graves Mark Twain wept so copiously, but it was of no use. The scientists tell us there could have been no Adam and Eve of blessed memory in a garden of Eden, and offer to us as substitutes white, black, red, yellow, russet, copper-colored, and black and tan Adams and Eves, to account for anthropological variations.

Even admitting that the scientists are correct in this matter, would it not have been kinder if they had kept the secret to themselves and not demolished the dear old story at one fell swoop? Do they realize what havoc they have committed? If there were no Adam and Eve, then there was no garden of Eden, with all the creatures Adam named, with its purling brooks and flowery meads and chanting birds, with its stately trees, and in their midst the tree of life and of the knowledge of good and evil; no adventure of Eve with the serpent; no temptation of Adam with the apple; no eviction from their home; no curse of labor pronounced against them as they fled out of Eden in terror; no beautiful cherubim with flaming sword, the delight of every child, keeping watch and ward over the way that led to the tree of life.

And this is not all the scientists have taken from us. If there were no Adam and Eve then certainly there was no Cain, "the man behind the hoe," no Abel, who tended the sheep, and no murder in the field. But, worse than all else, perhaps, is the ruthless manner in which the scientists have torn up that old genealogy, the despair of youth and the revered object of age, and tumbled down like a row of bricks the long line of lusty and vigorous "begats," beginning with Seth and ending with Noah, and including between these extremes so many hale old fellows, among them

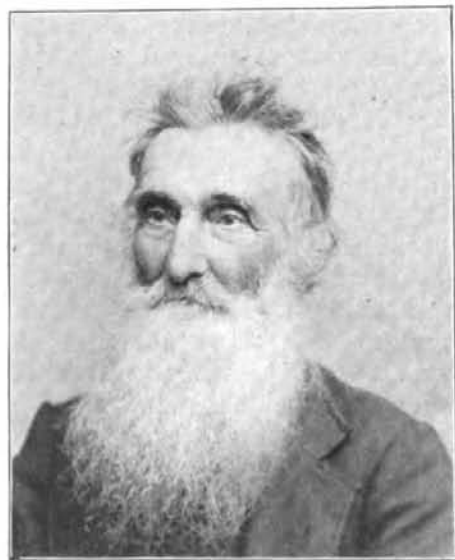
Enosh, and Kenan, and Mahalaleel, and Jared, and Enoch, and Methusaleh, the record breaker, all of whom kept on begetting hundreds of years after they should have been dead. And if Noah is gone, too, what becomes of the ark, and the clean beasts, and the beasts that were not clean, and the fowls, and all the creeping things that "went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life"?

It is sad, sad havoc the scientists have made with the grand old story of creation. "All, all are gone, the old familiar faces." But will they not return again? Will not Professor Dorsey rally the anthropologists and make a concerted attack upon the iconoclasts, and save Adam and Eve and all the "begats"? Victory would redound to his credit and be a triumph for the Field Columbian Museum, and incidentally for Chicago. There is altogether too much of the iconoclastic spirit abroad. It should be rebuked. In this connection it is pleasing to observe that the Sunday school convention at Winona has unanimously restored and rehabilitated hades. That is a good beginning.

ASTRONOMY.

BY PROF P. W. LEETE.

IN the August number of the Free Thought Magazine, Prof. Greenhill says, "Upon examining all the evidence obtainable in the matter," etc. It would require many years of patient, diligent labor to do that. He says that I "offer no proofs." I offered the American Ephemeris, with



P. W. LEETE.

its 631 large pages, containing many thousands of predictions, "computed on the fundamental basis of Kepler's three laws," and challenged Mr. Rush or Prof. Greenhill to detect a flaw in the computations, or the least discrepancy between tabulated predictions and observed phenomena. They ignored the challenge. Yet, every verified prediction of the Ephemeris is a separate and independent proof of the elliptic orbits of the planets, for if the planets move in circles, as Mr. Rush and Prof. Greenhill maintain, then the planets would not occupy the stations assigned to them by the Ephemeris, and a verification of the predictions would be an impossibility.

Yes, eccentricity and ellipticity are inseparably connected in discussing the movements of the planets in their orbits, but such discussion has no connection whatever with the various devices for working the valves of steam engines.

The Professor says, "I will not hunt around for some particular one (American Ephemeris), I presume they all agree, so I will take the one of date 1901." What can the Professor be thinking of? No two Ephemerides of different dates can agree, as there can be no repetition of astronomical phenomena, as to time and place. I wish to correct the Professor in his data relative to the sun's semi-diameter. The earth was in aphelion on the 4th of July, 1901, instead of the 3d, and the two intermediate dates are March 4th and May 4th respectively, instead of March 2d and May 6th. The Professor says, "The tables are undoubtedly made to correspond to observation." How is that? Will the Professor please to inform us by what sort of legerdemain "tables are to be made to correspond to observation," a number of years preceding the observation?

Another proof for Prof. Greenhill is, it requires about eight days more time for the earth to move from the vernal to the autumnal equinox than from the autumnal to the vernal equinox, thereby fulfilling the requirements of computation on the elliptic theory.

The Professor says, "Mr. Rush challenges the correctness of Kepler's second law, the first and third law will suit the circular orbit as well as the elliptical."

KEPLER'S FIRST LAW.

Every planet moves in an elliptic orbit, in one focus of which the sun is situated.

Will Mr. Rush or Prof. Greenhill inform us how the above law can be made to "suit the circular orbit?"

SECOND LAW.

The line drawn from the sun to a planet or the radius vector of the planet sweeps over equal areas in equal times.

THIRD LAW.

The squares of the numbers representing the periodic times of the planets vary as the cubes of the numbers representing their mean distances.

Since Kepler, many eminent mathematicians have determined the elements of the elliptic orbits of the planets, and notably, Sir Isaac Newton, in his *Principia*, and the Marquis de Laplace, in his *Mecanique Celeste*.

Every individual astronomer in charge of the 226 observatories on earth can bear evidence by personal observation to the absolute truth of Kepler's laws.

In conclusion, if the Professor, upon "examining all the evidence obtainable in the matter," finds no proof of ellipticity in the movements of the bodies constituting the Solar System, then he must be allowed to wear his circular spectacles, regardless of the aberration distorting his mental vision.

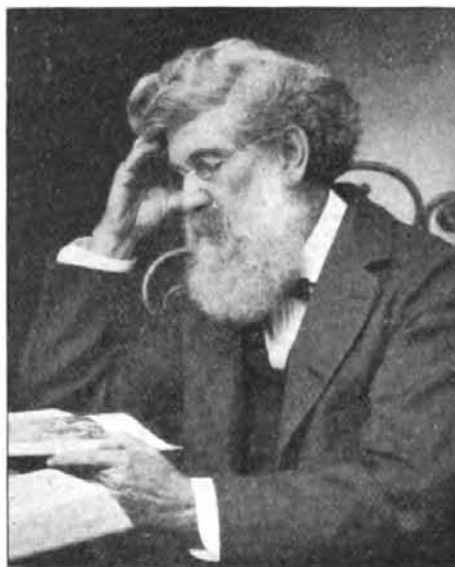
The Professor informs us that he is 72 years of age. I am 86 years of age.

Sylvan Beach, N. Y.

EDITORIAL DEPARTMENT.

THE AMERICAN SECULAR UNION AND FREE THOUGHT ORGANIZATION.

THE twenty-fifth annual Congress of the American Secular Union and Free Thought Federation has been appointed by the Board of



C. C. MOORE.

Some years ago the Truth Seeker Company published a book entitled "The Crimes of Preachers," that has had a large sale, and if what some of our Free Thought journals have been saying be true, our orthodox friends could get even with us by publishing a book entitled "The Crimes of Freethinkers."

Forty years ago, when we were first converted to Free Thought, in our zeal we felt sure that most Christians were bad people, and all that was necessary to make them good people was to make Freethinkers of them. By long experience in the Free Thought ranks, we have come to a somewhat

Directors to be held in Buffalo, N. Y., on Friday morning, October 4th, 1901, and continue over Sunday, the 6th, three days. The place of meeting is Concert Hall, Teck's Theater Building, Main street, corner of Edward.

As we can not attend this Congress, as we would very much like to do, and there labor for Justice, Peace and Harmony, we have concluded to express our views upon questions that will doubtless come before the Congress, in this editorial.



J. B. WILSON, M. D.

different opinion. We have learned that many Christians are very good people, notwithstanding their absurd and unreasonable theological opin-



E. M. MACDONALD.

ions, and, on the other hand, there are persons who have discarded supernaturalism, and who are constantly railing against the church, whose lives are far from what they should be, and that is another proof that it is Deeds and not Creeds that decide the character of a person. There are two classes of people who leave the church; one class for the reason that the moral standard of the church is not high enough for them, the other class for the reason that the moral standard of the church is too high for them to conform to. The first class make splendid Freethinkers, but the second are a damage to our cause.

We are glad to say that the second class are not numerous, but there are enough of them to bring much reproach on the principles they profess, and for which they are the most strenuous and noisy advocates.

In 1879 we accompanied Col. Ingersoll to Olean, N. Y., where he delivered a lecture, and stayed there with him over night, and had a visit with him that we shall always remember. We were then spending most of our time working for the Free Thought cause. In the morning, as the train was about starting upon which Col. Ingersoll was to leave, he said to us as he left a ten-dollar bill in our hand:

"Mr. Green, I fear, on account of your zeal for the Liberal cause, you are neglecting your business, and to a certain extent your family.



E. C. REICHWALD.

Do not do that, as you will be thanked for so doing by only a few, for, as I have learned, there are many professed Freethinkers who are only such for the reason that they are too damned stingy to pay pew rent." (We quote from memory.) Since then we have become convinced that there is much truth in what Col. Ingersoll then said, but we are glad to say this is only the exception to the general rule, for the truth is, that the best men and women of all the ages, and the people who have done the most for Humanity, have been the intelligent, brave, honest thinkers who love the Truth above everything else. They have been, and are the real Saviors of mankind.

Every Freethinker who reads the Free Thought journals of America, especially the Blue Grass Blade and the Truth Seeker, is aware that at the present time there is much "unpleasantness" (as the politicians now characterize our late Civil War), in the Free Thought ranks in this country. Many are alarmed at this conflict, and we are receiving letters nearly every day deploring it, and prophesying that it will cause great disaster to the cause of Liberalism. We think they are mistaken—that in the end this hot and acrimonious discussion, some of which may be intended for evil, will prove the best thing that has happened in our ranks for many years, and that when the smoke clears away, and the guns are silent, we shall find, notwithstanding all that has been said, we have not among us so many "liars," "thieves" and "scoundrels" as has been represented.

Heretofore we have said nothing in this Magazine in relation to this conflict, for the reason that we knew nothing for a certainly as to the truth or falsity of the charges made, and, besides, we considered the contending parties perfectly able and competent to present and argue their respective sides of the issues involved.

Our idea is that it is not so much the incompetency of the present, or past, officers of the Secular Union, that has caused its failure, as it is the insufficiency of the organization. That has been our opinion for some years, as we here prove by publishing, as the last portion of this article, what we said in this Magazine some two years ago, before this conflict originated, and this present discussion, we think, substantiates what we then stated. If this conflict results in waking up the Free Thinkers of America to their duty as to the need of more perfect organization, it will have accomplished much good.

Editor Macdonald and Secretary Reichwald, it is claimed by Brothers Moore and Wilson, are the two most consummate scoundrels outside

of prison walls, but we shall not believe they are quite so bad as that until more evidence of their guilt is produced; at least, we shall suspend judgment until the evidence is all in. As to Brother Macdonald, we shall say



but little in his behalf, for the reason he is the publisher and editor of the Free Thought journal that has much the largest circulation of any Liberal paper in the world, and is perfectly competent to make his own defense. We will say this much for him, that in our opinion he has constantly improved the Truth Seeker since he took the control of it, and it is now much better than when it was edited by D. M. Burnett, who was considered by many an admirable editor. We must admit that some of the charges made against Brother Macdonald, by the editor of the Blade, Dr. Wilson and Judge Ladd look rather bad on the face of them, and we hope he will be able to fully clear them up. One or two of the writers who attack Macdonald and Reichwald in the Blade we know to be the biggest frauds in the Free Thought ranks, and we feel very sure that one of them would not have been allowed space in the Blade to villify, not only the editor of the Truth Seeker, but, what was much worse, one of the best known and most generous Freethinkers in this country, who heretofore had greatly befriended him as he has many Liberal workers for the

last fifteen years. Not to be misunderstood, we will here state that we do not refer to our highly esteemed friend, Watson Heston, who interjected some very interesting poetry into this discussion, which we noticed was not copied into the Truth Seeker.

As to our neighbor, E. C. Reichwald, Secretary of the American Union, we said of him, among other things, when we published a sketch of his life in the June Magazine for 1899: "One need only to look at the countenance of E. C. Reichwald to know that he is an honest man," and we present his likeness in this article, to give him the benefit of that countenance. The most serious charge that Doctor Wilson makes against Mr. Reichwald is, that Reichwald refused to show him (Wilson) the books of the Secular Union when he requested to see them when Wilson was president of the Union. If that charge be true, Reichwald was guilty of more than a mistake, for the president had an unmistakable right to see the books and to take possession of them if he desired so to do, and, in place of attacking Reichwald through the Blade, it would have shown much better generalship if President Wilson had applied to the court for an order compelling Reichwald to produce the books, which order he was entitled to, as every lawyer knows—that is, if what Wilson claims be true. The greatest mistake that Wilson made was resigning the presidency. A good soldier never resigns in the face of an enemy. If what Wilson claims be true, the Congress at Cincinnati made no mistake in electing him president. He was just the man for the occasion. And while we are speaking of Dr. Wilson, we must say that he was greatly in error when he described in the Blade Secretary Reichwald's office in Chicago as a very inferior one. We shall be sustained by every Free-thinker who resides in Chicago, and by thousands outside of the city, who have visited this office, at 141 South Water street, when we say that it is a most commodious, attractive and pleasant office, the walls of which are adorned with the portraits of many of the most distinguished Freethinkers of the present and past generations, and as there is an old saying, that "we should not look a gift horse in the mouth," and as Mr. Reichwald informs us, he never charged the Secular Union one cent for the use of this office, it was surely in bad taste for the president to complain about it. (See the picture of this office herewith published.)

The facts are that the manner of running the Secular Union was established under former administrations. We think it was President Samuel P. Putnam who inaugurated the present management, and if that management was all right under Putnam, it was all right under

Macdonald and Reichwald, Putnam's successors. Putnam was the whole thing when he was president, and he chose Reichwald to be his secretary, and the Truth Seeker was then considered by everybody to be the organ of the Union. Since Putnam's death Reichwald has conducted the Union in precisely the same manner that Putnam did, with only this change, Putnam collected the money with which to run the Union by traveling through the country and procuring memberships at \$1 each. Reichwald obtains them by sending out thousands of circulars.

We do not believe that any other two men could have done much better than Reichwald and Macdonald have done under the Putnam regulation, and if we could be made to believe that Macdonald and Reichwald have got rich under that management, it would gratify us in one way, for, with our twenty-five years' experience, we do not believe it possible for any one to make money working honestly in behalf of Free Thought.

We will say here one word in relation to Brother Moore, of the Blue Grass Blade. He has proved, to all his readers, that he is a valiant fighter in this Free Thought family quarrel—that he has conducted in behalf of President Wilson and against the Truth Seeker, and Reichwald, and now, if he will turn his heavy guns again, as heretofore, against the common enemy, he will do valiant service in behalf of our cause. No Free Thought journal ever before started in this country has so soon obtained so large a circulation as has the Blade. Mr. Moore's enemies as well as his friends desire to see and read every copy that is issued from the press. We must say it is the only Free Thought journal that comes to our office that we feel compelled to read, immediately, on its arrival, before we do anything else.

Emerson says, "Every person's character is written on his forehead, so that every man who meets him can read it like a book," or words to that effect. So we publish a good likeness of each of the principal disputants, so that our readers can judge for themselves.

We will now present our views as to the Free Thought organization that we ought to have, by republishing what we said in this Magazine in the January number for 1899:

NATIONAL FREETHINKERS' ASSOCIATION FOR THE TWENTIETH CENTURY.

There are probably in this country one hundred thousand outspoken Freethinkers, and more than one-half the people in the United States do not believe the doctrines of the Christian church. Why is not this great body of the people more generally recognized by the powers that be and more attention paid to their opinions and wishes? The reason is evi-

dent to every thoughtful, observing person. It is because they are not organized and their opponents, the Christians, have the most perfect organization in existence. We can do no better in this connection than to quote from D. K. Tenney's article, published in this number of the Magazine :

"How much longer are the mentally bewildered, young and old, to be deluded by a plan of salvation based upon faith in what we know to be false. 'From pride, vainglory and hypocrisy, good Lord deliver us.' The details not announced. How long will survive in our universities, by timorous and cowardly professors, the teachings of Darwin six days in the week and Genesis on the seventh? When will such people, paid out of the public treasury, comprehend the fact that the principal contributions to that treasury are from good people, not Christians, who repudiate all divine revelation and regard all biblical instruction as a dangerous delusion? Even the Christians themselves, though professing the faith, decline a cross-examination of their creed and inwardly repudiate the most of it. When will our great secular newspapers, managed by men nine out of ten of whom are infidels, cease to disgust the great majority of their readers and patrons by continually catering to the clergy and their creeds, publish Talmage's sensational sermons, and the like, and all along sneering at the candid and competent scholars who expose the stupendous frauds and follies of theology? And when, oh, when, will Freethinkers emerge from the quiet of their clam-shells, organize for action and boldly bring truth to the front? Shall the scarecrow of theology abash us forever? Shall reverential deference to the religious opinions of Christians, which we know to be false, embarrass the expression of our own, which Christians always, without regard to our feelings, publicly, privately and clamorously condemn? When will public opinion rise in its might and valiantly repudiate the further domination of prehistoric falsehood? Or is it better to let our clerical friends, 'called of God to preach the gospel,' continue to inspire our politics and communities with fear and trembling?"

Mr. Tenney here asks of Freethinkers some thought-suggesting questions. The true answer to these interrogations is that this humiliating state of things will continue until we have a great national organization, worthy of the cause it represents, composed of the thousands of the intelligent men and women of this country who are entirely emancipated from the false and unreasonable theology of the Christian church.

Heretofore attempts have been made to form such an organization, but without much success. The organization of the National Liberal League at Philadelphia on the 4th day of July, 1876, was the most important effort that has been made. But that organization has never been a great success. Under its original name, and since the name has been

changed to the National Secular Union, it has held a few conventions that have attracted some public attention, not so much because of the great work it was doing and because of its magnitude as for its internal dissensions which have proved very disastrous to its success.

That association held its annual congress in Chicago, recently, and as to numbers in attendance was a decided failure. The President, John E. Remsburg, and the Secretary, E. C. Reichwald, had been laboring for months to make it a notable gathering, but when it came together on the first day of the session there were but twenty-nine persons present, and at no time during the congress were there more than two hundred in attendance, and they were largely made up of the citizens of Chicago. There were not, probably, more than twenty attendants outside of the city, and not one "delegate" that came with credentials representing any Free Thought organization. And still we think in some respects it was the best convention the Secular Union has held in a number of years, for most of those present were substantial Freethinkers, royal, brave men and women who had for many years been true to their honest convictions—men and women that any cause ought to be proud of, but there were not enough such persons present to attract the attention of the public, or the press, so that this congress passed off without great beneficial results. We examined the Chicago city papers very carefully during the days the congress was held and we saw but one reference to it, and that was in the *Tribune*, some one and a half inches long. There might have been other notices that we failed to see. Now the officers of the association were not at all to blame for this failure. They did all that it was possible to do to make the congress a great success.

John E. Remsburg, the President of the Secular Union, is one of the best known public speakers in the Free Thought ranks. He has probably delivered more lectures in favor of Free Thought than any other man in this country. He is an able man, without a blemish in his character, and has the confidence of the Freethinkers everywhere. If any man could put new life into the Secular Union it would be John E. Remsburg. Secretary Reichwald is an indefatigable worker in behalf of the Secular Union. Weeks before the convention he was at work sending out thousands of letters and circulars inviting the faithful to attend the congress, with the above described result. Only think of it. A national association, reaching out into every State in the Union, where there are a hundred thousand or more outspoken Freethinkers, and only bringing to the congress, outside of the city of Chicago, some twenty persons.

Therefore it is evident we need a much better national association than we have ever had in this country. Had we not all better go to work in unison and build up such an organization, to begin its great work at the commencement of the twentieth century?

How shall it be done? That is the important question. We will try to answer it the best we can. Such an organization should be the product of the Liberal public and not of two or three individuals, and should be sustained by the friends of Free Thought everywhere. In organizing such an association we can take a lesson from the political parties.

In the first place, there should be a Free Thought association formed in every State in the Union where there is no such organization. These organizations should have but two planks in their platform.

1st. The entire separation of Church and State in this country.

2d. The abolition of Christian superstition and the substitution in its place of the Truths of Science.

No other questions should be allowed in these organizations. No one should be debarred from joining on account of any opinions he may hold on other questions, but these opinions should not be allowed a place in the platform or proceedings of these associations.

Then there should be a national Free Thought congress held once in two years, at some central part of the country, made up wholly of delegates from these State associations. Each State should be allowed to send one-half as many delegates, either men or women, as they have representatives in the United States Congress.

Such a convention would command the attention of the whole country. Newspapers, far and near, would send reporters to such a convention, and whatever was said or done would be read by millions of the American people. It would attract more attention than any of the theological conventions, and the general public and those in authority would have thereafter some respect for Freethinkers. At the first national Freethinkers' congress, which should be held some time during the first year of the twentieth century, the national association should be organized by the delegates there assembled from the several States.

Each of the State associations should hold a convention once a year, no two of them on the same day, and it should be the duty of the National Secretary to attend in person each one of these State conventions and aid the members in making the convention a success. This Secretary should be the very best man for that position that could be found, devote his

whole time to the duties of Secretary, and receive a salary of \$2,000 and his or her traveling expenses.

The State organization might be very simple at first, consisting of a President, Secretary and Treasurer, and twenty-five members, and these three officers might constitute the Executive Committee, having charge of the society until the first State convention is held. They might issue a circular containing the above platform and invite every Freethinker in the State to join the society by paying a membership fee of \$1.00. The Secretaries of the State associations ought to get some compensation for their labors, for if they did their duty it would occupy most of their time.

Friends, we spent most of the best years of our life in trying to organize the Liberal people of this country, with very little success. At our age, 71 years, we shall not undertake to do more work in that line, but we would like to see some such great organization as we have above suggested fully formed and ready for work by the first day of the next century. We may not live to see it accomplished, but hope if not before it will be accomplished after we are gone. The times are ripe for such an organization. We call, especially, for the young men and the young women of the Liberal faith to go forward and give the world such an organization. When it is established, thousands of the best people in this country will gladly join its ranks. Those known as the advocates of the "Higher Criticism" have gone so far as to say that only a portion of the Bible is inspired by God. They will soon learn that no portion of it is so inspired, and shortly after they will be convinced there is no God to inspire Bibles; then, if there is a great national Free Thought organization in existence, they will gladly join it.

There are thousands of the best of people in the spiritual ranks who are Freethinkers, and when they come to learn that most, if not all, the manifestations of Spiritualism are fraudulent they will gladly unite with the new Freethinking society. And good Christians, when they learn that the Free Thought cause is as great in numbers and influence as the Christian church, will be ready to exchange their superstition for the truths of Science. And then our Presidents will not get down in the dust before bishops and priests. And our Free Thought editors, who are publishing secular journals, will rejoice to think they are at liberty to publish in their papers facts of this natural world in place of the religious absurdities, which they secretly despise, to please the bigots of the churches."

And now we wish to ask some friend, who may be a member of the Buffalo congress, to make a motion there that the following well-known

Freethinkers be appointed a Committee on Organization, to meet July 4th, in Chicago, Ill., and prepare a report to be acted upon at the next congress thereafter: Hon. C. B. Waite, Hon. Parish B. Ladd, J. E. Remsburg, D. B. Stedman, Hon. D. K. Tenney, Hon. D. A. Blodgett, Prof. James A. Greenhill, C. F. Blakslee, Gilbert Lincoln, John Maddock, Marilla M. Ricker, Peter Clark, Guy C. Irvine, Dr. T. B. Englehart, N. F. Griswold, Henry Bird, Helen H. Gardener, Dr. J. E. Roberts, Mrs. Flora A. Burtis, Eliza Mowry Bliven, Dr. S. W. Wetmore, Susan H. Wixon, and Josephine K. Henry.

We are sure that a report on organization, by this committee, composed, as it is, of the very best men and women in the Free Thought ranks, would be endorsed by every intelligent and worthy Freethinker in America, and would be adopted by the congress of 1902. If such a committee shall be appointed at Buffalo, and we have confidence that it will be, then our prospects for the future will be brighter than they ever have been before. We would suggest that Judge Waite be the chairman of that committee, and Dr. J. E. Roberts secretary. Every member of the committee should write a report before the day of meeting, and, if they could not attend, forward it to the chairman, Judge C. B. Waite, by June 1st, 1902.

A NOBLE ACT BY OUR NEW PRESIDENT.

Washington, Sept. 21.—President Roosevelt has adopted a dog. The animal is not one with a pedigree and he did not have a home until Mr. Roosevelt took pity on his forlorn condition and gave him shelter.

The President found him—a little black and white fellow—just outside the gate at the White House. Mr. Roosevelt was going to lunch, which he takes at the Cowles home, and was hurrying through a drizzling rain when the dog attracted his attention.

The president stopped and patted the forlorn puppy. "Poor little fellow!" he said, pityingly.

The dog sniffed at the President's hand and seemed satisfied with the result, for, when Mr. Roosevelt started on, the dog trotted along at his heels. He did not fall a yard behind until Mr. Roosevelt arrived at his destination. There the dog was received and a good meal was supplied to him.

The vagrant will probably become the official dog, and if he behaves himself he will probably be quartered in the White House.—Chicago American.

MAJOR FORRESTER L. TAYLOR.

FORRESTER L. TAYLOR, whose portrait is the frontispiece of this Magazine, was born Oct. 30, 1833, at Philadelphia, Pa. When an infant he was taken to Missouri, attending a military school in St. Louis, returning to Philadelphia in 1844, where he attended the public schools of the city and was admitted to the Central High School, where he graduated in the class of 1850. He secured a position as salesman in a book store, where he remained until 1857, when he resigned to accept the position of superintendent of Dr. William Wright's laboratory at Burlington, N. J.

In 1853 he joined the church of which the Rev. J. F. Berg, D. D., was pastor, being a member of his Bible class. Mr. Taylor placed a high estimate on Dr. Berg's knowledge of the holy scriptures and of his ability to defend them against any attacks that might be made against them, and when an eight-night discussion was announced to take place at Concert Hall, on Jan. 9 to 19, 1854, between Dr. Berg and the noted infidel, Joseph Barker, of London, upon the Bible as a divine revelation, Mr. Taylor attended every meeting, but was disappointed in his pastor's inability to defend the Bible against the arguments advanced by his opponent, and finding his sympathy with the other side, withdrew from the Bible class and joined the Secular Congregation, and in 1857 was elected Secretary, under whose auspices the ex-Rev. Joseph Barker, the noted English debater, lectured every night to crowded houses for one year.

On October 30, 1859, Mr. Taylor married Miss Sallie Hoffman; they had six children; three of them died in infancy. The oldest, Forrester Hoffman Taylor, died from disease resulting from exposure in the Indian wars; another son, Edward Burd Grubb Taylor, served five years with the Fortieth United States Cavalry on the frontier; his youngest son, Thomas Conway Taylor, was a victim of the Alger camps, dying at Huntsville, Alabama, during the Spanish war.

In August, 1862, Mr. Taylor resigned his position as superintendent and volunteered as a private in Company A, Twenty-third Regiment, New Jersey Volunteers, passing the grades of second and first sergeant, commanded his company in the battle of Fredericksburg, Va., Dec. 13, 1862, and was complimented on the field by his Major and Colonel, and promoted to Second and afterward to First Lieutenant for gallant conduct. He commanded Company H in the second Fredericksburg and Chancellorsville battles, May 3d and 4th, 1863. He was mentioned in the dis-

patches to the army headquarters, promoted to Captain of his company, Major by brevet, and received the Congressional medal of honor for gallant conduct, receiving one of the twenty-seven medals awarded to New Jersey, out of an enlistment of 87,000 men. Major Taylor returned to New Jersey and was mustered out of service. He then volunteered with the regiment to march to Gettysburg, Pa., but the regiment was ordered to return to camp upon reaching Harrisburg. Returning home he became Adjutant of the Post at Beverly, N. J., and was afterward commissioned Captain of Company H, Thirty-fourth New Jersey Volunteers, and was finally mustered out of service Jan. 27, 1866.

In 1858 he made the acquaintance of Mrs. Ernestine L. Rose, and through her influence secured a loan of the portrait of Thomas Paine, belonging to the Society of Free Inquirers of New York City; a copy of this portrait was made by the celebrated portrait painter, Bass Ollis, of Boston, for a committee of which Major Taylor was chairman, and presented to the city of Philadelphia in 1859. Great opposition was made to receiving the portrait by the clergymen, who were ignorant of the great services rendered by Thomas Paine during the American Revolution; they only knew of Paine as the author of a deistical work, the "Age of Reason." Owing to the ignorance that prevailed in regard to the patriotic services of Thomas Paine during the American Revolution, Major Taylor requested Joseph Moreau to prepare the article, "Thomas Paine," which was published in the New American Encyclopedia. Moreau also compiled "The Testimonies to Thomas Paine," published by the Boston Investigator in 1860. Of all of Captain Taylor's friendships that with Moreau was the most steadfast; it would not be inappropriate to give a brief sketch of this remarkable man.

• Joseph N. Moreau was born May 25, 1832, at Montreal, Canada. His parents were wealthy French Catholics, descendants of General Moreau, famous in the Napoleonic campaigns. In early life he showed a predilection for study. When a youth he read Virgil, Horace and Sallust; his favorite studies were history and law, and his physiological attainments were the pride of the Jesuits in whose schools he was educated. His thirst for knowledge led him to visit the libraries and old book stores of Philadelphia, where he made the acquaintance of Peter Peppercorn, the poet and botanist, who presented him with the complete works of Thomas Paine. The convincing arguments of Paine led Moreau to study the French Encyclopedists, who so impressed him that he gave up the deism of Paine for the atheism of Schelley. Mr. Moreau read the com-

plete works of Paine through several times, and was a walking concordance of all that Thomas Paine wrote; he could quote and give passages constantly.

In 1860, at the request of Dr. Wright, Moreau and Taylor paid a special visit to New Rochelle, N. Y., and interviewed every person then living who had known Thomas Paine, to get their reminiscences of the man, and all the traditions relating to him; the inquiries revealed only the most flattering evidences of Paine's habits, his readiness to visit and nurse the sick, and especially his fondness for children. Moreau married Miss Marie Dubois, of Québec. Two children were born of the union; they were named Volney and Shelley. During his visit to Philadelphia he secured a position as proof-reader on the Philadelphia Press, under Col. John W. Forney, where he remained until Aug. 13, 1862, when he enlisted for three years in Company F, One Hundred and Nineteenth Pennsylvania Volunteers, doing active service until the second battle of Fredricksburg, Va., when the following incident occurred. Major Taylor, learning that Moreau's regiment was without provisions or blankets on the skirmish line, and could not be relieved, he knew that his comrade would be suffering from cold and hunger; he waited until night made it possible to risk the chance to render him help, so he prepared some coffee, slung his canteen and haversack, and crawled upon his hands and knees to where his comrade lay. Moreau exclaimed: "What brought you here risking your life?" Taylor told him to stop scolding and eat his breakfast and pray for his (Taylor's) return. Placing his hand upon his coat Moreau produced a small pocket edition of Paine's "Age of Reason," which he carried, laughed, and said: "I will." Said Taylor: "The meal seemed to do him much good, and I have never regretted the risk I took to give him succor, for it was the last he ever had." Taylor crawled back to his company like a snake, with a volley of bullets coming very near, but unhurt. Thus Moreau's prayer was answered, although Taylor received the censure of his superior officer for the risk he had made for sweet love's sake. Two hours later the One Hundred and Nineteenth Regiment of Pennsylvania was ordered to charge the enemy, stationed at Salem Church, and Moreau was instantly killed by the first volley from the enemy, May 3, 1863; thus perished one of the bravest Infidels that ever lived.

This act of heroism gives the lie direct to the Christian statement that an Atheist cannot face death with equanimity. So much for his bravery on the field of battle.

An instance of Taylor's devotion to the cause of intellectual liberty and his sterling adherence to his mental convictions may be gleaned from this instance: His wealthy uncle, Thomas A. Taylor, a religious bigot, summoned his nephew and offered to make him a substantial legacy if he would renounce his Liberal views of religion and join the Baptist Church, of which he was a deacon and trustee, and, notwithstanding his poverty, he refused to recant. His uncle then said to him, "None of my money shall go to perpetuate Infidelity." Major Taylor replied, "The money is yours and you can dispose of it as you see proper, but you have not enough money to purchase my self-respect." Thus he was deprived of a handsome legacy, but his intellectual honesty remained unpurchased.

Major Taylor, upon his return to Philadelphia, in conjunction with Dr. William Wright and a few admirers of the patriotic services of Thomas Paine, renewed the offer of his portrait, and continued the fight with the religious bigots until it was finally accepted in 1875, and now hangs in Independence Hall.

In 1882 he removed to his plantation near Lawyers, Va., where he now lives.

Major Taylor, learning that the principal pamphlets of the American Revolution, Paine's "Common Sense" and "The Crisis," were not in the Museum of the State House, and realizing the importance of their immediate purchase and presentation to the Museum as a suitable testimonial to commemorate the 100th anniversary of the return of Thomas Paine to the United States from France, he joined the Paine Memorial Association of Philadelphia, having for its object the placing of these pamphlets in the Museum next year. He has been elected President of the Association, and hopes to be present to take part in the presentation exercises.

BOOK REVIEW.

THREE DIALOGUES BETWEEN HYLAS AND PHILO-
NOUS. By George Berkeley. The Open Court Publishing Company,
Chicago. Pp. 136. Price, 25 cents.

The contents of the three Dialogues, which are a popular presentation of the Principles, and were written in refutation of the objections that had been raised to the new doctrine of sensible as distinguished from absolute things, propounded in the earlier work, may be briefly summarized as follows:

The First Dialogue aims to show the repugnance or contradictory

nature of the philosophical dogma of the absolute existence of a material reality or world-in-itself, independent of a perceiving or conceiving mind; the argument being that under no circumstances can such a material world be perceived either immediately or mediately. The Second Dialogue seeks to show that the existence of this metaphysical, supersensible world of matter also cannot be reached by inference, that is, cannot be demonstrated. The Third Dialogue is devoted to the refutation of objections; for example, that the new doctrine is skeptical; that, with absolute material substance, it also implicitly disproves the existence of absolute spiritual substance; that is to say, of the ego; etc., etc.

The last-named objection, the most important of all, was answered by Berkeley in a passage inserted in the third edition (see page 93 et seq.), considered by Professor Fraser the most remarkable in the Dialogues, but in our opinion one of the weakest. Professor Fraser says: "It is, by anticipation, Berkeley's answer to Hume's application of the objections to the reality and possibility of Absolute or Unknown Matter, to the reality and possibility of the Ego or Self of which we are aware through memory, as identical amid the changes of its ideas or successive states."

As a fact, Berkeley's system leads logically to the conclusion which he seeks to controvert in this passage. Hylas truly remarks: "Notwithstanding all you have said, to me it seems that, according to your own way of thinking, and in consequence of your own principles, it should follow that you are only a system of floating ideas, without any substance to support them. Words are not to be used without a meaning. And, as there is no more meaning in spiritual Substance than in material Substance, the one is to be exploded as well as the other." (Page 95.)

Berkeley answers: "How often must I repeat, that I know or am convinced of my own being; and that I myself am not my ideas, but somewhat else, a thinking, active principle that perceives, knows, wills, and operates about ideas," etc., p. 95.

The Three Dialogues Between Hylas and Philonous, which were first published in London, in 1713, have been styled by Professor Fraser "the gem of British metaphysical literature."

This discussion, between an Atheist and a Deist, that took place nearly two hundred years ago, is particularly interesting at this day, as showing how Darwinism and the doctrine of evolution has completely abrogated and upset the arguments made at that time in defense of Deism as against Atheism. When, at that time, it was generally admitted by all that everything had a special creation, it had to be admitted that there must be a creator. Evolution has changed all this. Now nothing is created, and there is no use for a creator, or a God. But it must be acknowledged that Berkeley was one of the greatest thinkers of his day and generation, and every modern scholar and thinker and searcher after truth should read this little volume.

FACT AND FANCY IN SPIRITUALISM, THEOSOPHY AND PSYCHICAL RESEARCH. By G. G. Hubbell. The Robert Clark Company. Pp. 208. Price, \$1.25.

This book is a candid discussion, in popular form, of the subjects indicated in its title. The checkered career of Madame Blavatsky as spirit medium, occultist and miracle worker, is depicted in all of its dramatic interest.

Whatever illusions her immediate followers may have labored under regarding her character, mission and work, a perusal of this part of the book will work disenchantment in the minds of those who still have a lingering belief in her pretensions.

This book was first delivered as a lecture before the Ohio Liberal Society of Cincinnati, and will be most valuable to people still interested in the modern delusions therein discussed, held by large numbers of people at the present day.

THE VOICE OF REASON AND TRUTHFUL ECHOES. By Henry Goldberg. Investigator Company, Boston. Pp. 193. Price, paper cover, 50 cents; cloth, \$1.

This is a volume that all professed Freethinkers should be familiar with. It is filled with ammunition, well prepared to fight the battles of rationalism against superstition—to annihilate the vagaries of Christianity, and all other religions founded on supernaturalism. The following is the "Contents" of this book: "What Is God?" "The Holy Bible and Book of Nature;" "Moses and the Bible Miracles;" "Is a Universal Brotherhood of Man Possible Without a Universal Religion?" "Immortality, or Continued Existence." This is one of the books that can justly be ranked with Thomas Paine's "Age of Reason," but is much more radical than that, for the writer does not believe in God, and hope for immortality, as Thomas Paine did. We consider this one of the most valuable Free Thought works that has been published in many years, and it should have a very large circulation. We have it for sale.

CONTRIBUTIONS FOR THE MONTHS OF JULY AND AUGUST ACKNOWLEDGED.

JULY, 1901.

Geo. N. Hill, \$6; David Resleff, \$2; \$1 each: J. T. Justin, Geo. I. Moser, Jonas Scott, A. R. Woodhams, Ingersoll Stanwood, J. A. Hallman, Mrs. Sarah J. Paine, J. F. Gilman; J. F. Cummins, 50 cents; W. H. Hughes, 27 cents. Total, \$16.77.

AUGUST, 1901.

J. D. Hooker, \$10; A. J. Irwin, \$2; H. E. Storey, \$2; Thaddeus Rude, \$2; \$1 each: A. R. Woodhams, Thos. P. Shanks, G. A. Bosworth, P. A. Zaring, M. D., Mrs. D. Jane Mosier, Smith Ely, A. Tapley, J. J. Stouffer, John Coyne, Roy Miller, H. Poore, J. J. Hill, D. S. Taylor, Moletas Smith, Mary F. Ladd, Richard Allen, J. J. Riser, Jas. H. Crain, R. M. Pritchett,

C. L. Clair, John C. Berry, I. Van Winkle; Wm. B. Young, 75 cents; J. Francis Ruggles, 50 cents; H. Leng, 25 cents. Total, \$39.50.

Acknowledgment of contributions in aid of this Magazine will be made every two months hereafter. Friends, remember that the more money we get the better we can make the Magazine. In one thing, it would seem, that the Freethinkers agree with the "parsons;" that is, in the importance of taking up "collections."

ALL SORTS.

—A very able article by Judge Ladd will appear in the November Magazine.

—With very few exceptions every Free-lover is an Anarchist and every Anarchist a Free-lover.

—Mrs. M. A. Freeman, a well-known popular Free Thought lecturer, speaker and author, passed away at her home in Chicago Sept. 7. We shall publish her likeness and obituary notice of her in the November Magazine.

—London, Aug. 24, 3 a. m.—A dispatch to the Times from Peking says that immense quantities of arms and ammunition are being manufactured in the Chinese arsenals and also imported, mainly by way of the Yangtse Kiang.

It is evident that the Chinese are becoming Christianized.

—President McKinley, it must be admitted, was, during nearly all his life, a Christian, but it can be truly said of him he was no bigot; never discriminated in favor of or against a man on account of his religious or non-religious opinions.

—The article by Rev. E. F. Davis, entitled "Anti-Christ Unveiled," that was announced in the September number to appear in this number was unavoidably put over to the November number. It is full of facts that will startle the Christian world.

—We are sorry to see that the Christians charge the assassination of Mc-

Kinley to Providence. No Freethinker will do that. If there be a Providence, or God, who had the power to prevent it, but who did not, then he is responsible for it.

—Senator Hanna and five thousand people of Cleveland met on the evening of Sept. 12 to thank the Lord for answering their prayers for McKinley's recovery, and before the meeting was through news was flashed over the country that the President was dying.

—It would seem that reasonable people would have their faith in prayer shaken. Every Christian in America, in fact, nearly every Christian in the world, prayed that Garfield might get well when he was shot, and he died; the same thing has happened with McKinley.

—Andrew D. White said of our late President:

President McKinley undoubtedly will pass into the history of the United States as one of the great Presidents. None of his predecessors ever showed so broad and thorough a knowledge of the main questions relating to our industry and commerce.

—"How would you like to have a boil on your neck and the collar constantly rubbing against it?" asked Judge Berry of Lynn, of two men who had been working a sore-backed horse. "It's an outrage the way horses are treated by some persons," he continued, and then

to prove he had the courage of his convictions he fined one of the men \$50 and the other \$20. And public opinion is with him for so doing.—Boston Herald.

—Mr. Lambert H. Carpenter, of Manchester, N. H., informs us that the New Hampshire annual Free Thought convention, recently held, was a great success. Addresses were delivered by Wm. C. Sturoc, Carl Burell, A. G. Osgood, C. S. Osgood, Jas. Russell and L. H. Carpenter.

—Friends, it is time you were getting up clubs for next year's Magazine. Horace Greeley was asked by an old farmer, "When is the best time to cut pig yokes?" Greeley replied, "When you find one." That will answer the question, "When is the best time to get subscribers?"

—"Those Chinese still insist on calling us foreign devils," said one European soldier. "I'm sorry for that," answered the other. "I'm afraid we'll have to burn another town and destroy some more libraries before we get them to realize how civilized and Christianized we are."—Washington Star.

—We cannot fully endorse all the acts of the late President McKinley, but we believe, taken all together, and all things into consideration, he was one of the best Presidents this country ever had, and his fame will surpass any other President, with the exception of Washington, Lincoln and Jefferson.

—"Brudder Bunkus," inquired the new pastor, cautiously feeling his way, "how would de congregation stand on dequestion o' givin' one-tent' o' dey income to s'port de preachah?"

"I don' b'lieve dey'd stan' on it, pah-son," said Brother Bunkus. "Dey'd jump on it wid bot' feet."—Chicago Tribune.

—Whatever may be done at the Secular Union Congress we hope the Free-thinkers may at once go to work organ-

izing State Free Thought organizations. There is already one in each of the following named States that have held successful conventions this year, viz.: New Hampshire, Kansas and Oregon.

—While the church was locked up for the summer it was occupied as a sleeping place by tramps, and on reopening the building it was decided by the trustees that it must be fumigated.

"Have you got any brimstone?" asked the man who had come to do the job.

"No, sir," stiffly replied the sexton. "This is a Universalist church."

—The Secular Union received its death blow as long ago as 1880, when it passed a resolution at the Chicago Congress demanding the total repeal of all laws prohibiting the circulation of obscene literature, which resolution drove Col. Ingersoll and many others out of the Union. And we think the Union continued to pass that resolution at every congress until John E. Remsburg became President. Remsburg was one among the number that went out with Ingersoll.

—We must admit that we have never had a high opinion of our chief magistrate, Theodore Roosevelt. We may have been prejudiced against him for what he was reputed to have said against Thomas Paine; but he is a young man—the youngest, we believe, that has ever been President, and we must all give him a chance to redeem his character. If the prayer of an "Infidel" is worth anything, we will pray that he make as good a President as this country has ever had.

—Show us a Christian minister who favors the entire separation of Church and State, the equal rights of women with men, who is merciful to dumb animals, is an advocate of temperance and opposed to war and we will not say a word against him if he does believe that the whale swallowed Jonah or Jonah swallowed the whale. It is those min-

isters who labor to save people from a future hell, of which there is no evidence, and seem to care nothing as to how many get into hell in this life, that we are after.

—A Connecticut Christian Science lady recommends the following for mosquitoes: "If a mosquito is troubling you just speak to him kindly and say: 'Look here, my friend, you leave me alone and I'll leave you alone.' Then believe that he won't bite you! Even if he does, his sting won't hurt. I have done this for years, and now enjoy having the pretty little things buzz around and listening to their musical buzz." In case the liquid air doesn't work on our fishing trip we'll give the Christian Science treatment a trial.—Chicago Tribune.

—Saragossa, Spain, July 19.—As a result of the encounters here during the past two days between Catholics and Freethinkers the majority of the clergy have fled from the city, some going to neighboring villages while others have left the province. The convents and most of the churches of Saragossa are closed and barred.—The Indianapolis Sentinel.

Edgar L. Malnes, of Zionville, Ind., who sends us this item, observes "that it would seem to indicate that rationalism is gaining ground even in priest-ridden Spain."

—Marinette, Wis., Aug. 26.—(Special.)—The yacht Ingersoll, with a large pleasure party of Marinette people, had a narrow escape from going down last night in a terrific storm on Green Bay. The boat was tossed around for eight hours in the storm and went on a reef. It was kept afloat with great difficulty and the women in the party spent the time in praying. The yacht reached here at 3 o'clock this morning.

It will be self-evident to any good Christian that God was attempting to sink this yacht because its name was "Ingersoll." It was well there were a good number of praying women on

board; only for their prayers the whole pleasure party would have been drowned, and in place of landing at home they would have landed in hell. Great is godliness.

—Dr. S. W. Wetmore, that well-known Freethinker of Buffalo, N. Y., writes in a private letter: "The word Free Thought has been so long mingled with Free-love, by those hostile to rational thought, that the unthinking class really believe we favor promiscuous love. Some such name as the International Ethical League, or Int'Ethical Liberal League, with energetic, active thinking men at the head of it, would grow, our numbers would increase and success would crown our efforts." There is much truth in what our old friend, Dr. Wetmore, says.

An Interlude.—On a hot summer day, the Rev. Pettit, one of the best-known priests in Milwaukee, was preaching in St. Raphael's Church, while in an adjoining lot a number of boys were playing baseball. He had taken "Heaven and the Means of Reaching There" as the subject of his sermon, and when he came to the end of a passage, he paused in a solemn manner and asked: "How, then, shall we reach heaven?" Just then came floating through the church window, in a high-keyed voice, "Slide like the devil, slide!" It was one of the boy baseball players coaching a base-runner.—Argonaut.

—The Independent says that in their settlement with China "the Christian powers have acted in a pagan way," and "it looks as if they wished this settlement to be a failure that they might intervene again and have China broken up for their advantage." This may be true, but whenever the powers do take complete possession of China it will be done in a pagan way and for their own advantage, and it may be just as well that this has been postponed.—The Sentinel of Liberty.

This statement of the Independent is a slander on the "pagans." "The Christian powers" have not acted in a pagan

way, but in a strictly Christian way, and this "way," as the Sentinel knows, is endorsed by most of the Christian church.

—Col. R. G. Ingersoll, in his lecture entitled "Liberty for Man, Woman and Child," had this to say on the marriage question:

I regard marriage as the holiest institution among men. Without the fireside there is no human advancement; without the family relations there is no life worth living. Every good government is made up of good families. The unit of good government is the family, and anything that tends to destroy the family is perfectly devilish and infamous. I believe in marriage, and I hold in utter contempt the opinions of men and women who denounce the institution of marriage.

This should be a part of the creed of every Freethinker, and no one should be recognized as a Freethinker who will not adopt it.

—"You know Throggins? Smooth fellow. Great jollier. Tries to keep on the good side of everybody. Well, he went to church last Sunday morning and slept through the whole sermon. Then he had the gall to tell the Rev. Dr. Fourthly, after the congregation had been dismissed, that he had never enjoyed a discourse so much in his life, and he would like to borrow the manuscript of it and take it home with him, so he could read it again during the day. What do you suppose the doctor did?"

"I can't imagine."

"Well, sir, I think he'd seen Throggins nodding, and knew he hadn't heard a word. At any rate, he took Throggins by the arm, led him into his study, made him sit down, and then he read every blessed line of that sermon over again to him before he would let him up. O, you don't get ahead of Dr. Fourthly—not much!"—Chicago Tribune.

A large Newfoundland dog saved Fred Hane, 16 years old, from being burned to death at his home at 2734

Princeton avenue yesterday morning. Hane, who was asleep, was alone in the house except for the dog when the fire started. The latter smelled the smoke as soon as the fire started, and commenced to bark. It could have escaped easily, but refused to desert its master. When the boy did not waken the dog went into the bedroom and, jumping on the bed, tugged at Hane's nightclothes until he awoke.

While directing the fight against the fire Lieut. Dennis Moss of Truck 4 was partially overcome by the smoke and he was assisted from the building by Lieut. Thomas Cronin and Sergt. Richard Supple of the Twenty-second street station.—Chicago Tribune, Aug. 23.

And yet some claim that such a dog should be cut up alive for the benefit of medical science. No wonder Col. Ingersoll said, "I would not take the hand of a man who practiced vivisection."

—Warsaw, Ind., Aug. 27.—(Special.)—The seventh annual session of the Winona Bible conference closed to-night. The ministers in attendance, representing almost every denomination, decided at a conference that there is a hell.

The action followed an address on "Future Punishment" by the Rev. L. W. Munhall of New York. It impressed the pastors so deeply that the conference was called immediately and the question discussed. The ministers decided there was a hell and that they should go back to their churches and preach hell with more vigor than ever.

That settles it. Those ministers at the "Winona Bible conference" are posted on the question of hell and their decision is final. They know that

'Twas preached by Paul and Peter—

They spread it wide an' free;

'Twas hell for old John Bunyan,

An' it's hell enough for me!

Say all these Warsaw preachers in concert. This announcement will bring great consolation to many a pious soul.

—Thomas Drummond, a teamster of Janesville, Wis., as related by the Gazette of that city, owns a horse which has been afflicted with lameness for two

or three weeks. One morning Mr. Drummond turned him out upon the common, hoping that fresh air and exercise would benefit the animal. Upon gaining his liberty the crippled horse hobbled along on three legs direct to the blacksmith shop of William Eager, entered the shoeing department and stood there holding up his injured foot, with his head turned and his eyes intelligently fixed upon Mr. Eager. This peculiar act upon the part of the animal attracted Mr. Eager's attention and induced him to examine the foot held invitingly up for inspection. The result of the examination was the discovery of a long nail driven into the frog, the cause of the lameness, which Mr. Eager removed. Mr. Drummond generally had his horses shod at Eager's shop and the suffering horse undoubtedly reasoned that this was the place for him to go for relief!—*Western Sportsman*.

—Death visited St. Columbkil's Church during 6 o'clock mass yesterday morning and Isaac Thompson who had not missed the service for twenty years expired.

Shortly after the mass was begun by Father Mooney Thompson entered the church and dropped into a rear seat. Suddenly all those in the church were startled by a sharp cry and Thompson was seen to pitch forward. Several persons hurried to him and carried him to the vestibule.

Dr. T. J. Walsh of 477 Grand avenue was sent for, but before he arrived the old man had passed away. Before the end Father Lynch had administered extreme unction, while the congregation sat inside unaware of what was taking place in the vestibule.

Thompson was 62 years old. He always attended the 6 o'clock mass, and though he was scarcely able to walk, yesterday morning he went as usual.—*Chicago Tribune*.

If Isaac Thompson had staid at home and not "attended the 6 o'clock mass" he would probably have been alive today. But then, as the priest "administered extreme unction," whatever that may be, probably Thompson is all right.

There is nothing like "extreme unction" in such a case. The fools are not all dead yet.

—Denver, Colo., Aug. 29.—(Special.)—The grave and thoughtful men who compose the convention of the American Association for the Advancement of Science metaphorically seized Adam and Eve and dropped them into the limbo of myths; then with a few well-directed thrusts they knocked into cocked hats several chronological tables which have been regarded with reverence since the mind of man runneth not to the contrary.

Prof. Dorsey of the anthropological section of the Field Museum, with Prof. Alfred Russell of Harvard, was the only one who argued in favor of the theological side, but their views did not meet with favor, for the section, by almost unanimous vote, sustained the contention of Prof. McGee of the bureau of Ethnology, who said the world's first parents were myths.

That decision knocks out the "fall of man," the need of an atonement, the doctrine of hell; in fact, it destroys the whole foundation of the church. It is well these "grave and thoughtful men" have so announced, but the fact is thousands of men who are not grave and thoughtful had learned all that years ago.

—Mr. R. C. Burtis, who recently died, was one of the most worthy Freethinkers in this country—one who contributed very liberally to the Free Thought cause. The other day his widow, Mrs. Flora A. Burtis, sent us her yearly subscription to this Magazine. Her letter was dated at Wayne, Mich. In acknowledging her subscription we wrote something like this: "Your letter being dated at Wayne, Mich., reminds me that I taught a district school some three miles from Wayne when I was but 21 years of age—fifty-two years ago." To this letter Mrs. Burtis replied: "Imagine my surprise on reading your letter as I recognized in you one of the teachers of my girlhood days. I was born, lived and attended school in the district

you speak of up to and including my seventeenth winter, which will be fifty-two years next winter. You will doubtless remember me as Flora Chubb. * * * My sister Alte, two years my junior, was visiting me when I received your letter, and she says she remembers you well." This was a gratifying revelation to us.

—Then Dante grappled Homer's arm and led the bard aside,
 "Did Milton speak of Danger?"
 to the Greek he softly sighed.
 "Well, yes," replied old Homer,
 "but you know he's full of rigs.
 He said that Shakspeare warned him
 to beware of this here Triggs."
 "But who is Triggs?" the Dago asked,
 and Homer looked amazed.
 "Great Troy!" he faintly murmured
 with the air of one that's dazed.
 "You must have heard Longfellow'd got
 a lot of vicious digs—
 He got them from the scalpel
 of this same Professor Triggs."
 "And can you tell," poor Dante asked,
 "where next he will attack?"
 "It's hard to say," replied the Greek;
 "I think he's working back,
 He'll get to us in time, I s'pose,
 and with fantastic jigs
 He'll boot-heel on our name and fame
 the private mark of Triggs.
 "There's Tennyson, and Schiller, too,
 and Keats and Bobby Burns;
 I s'pose when he gets round to 'em
 he'll mash 'em all in turns."
 "It worries me," the Dago said,
 but Homer shouted, "Figs!"
 When my turn comes," he loudly laughed
 "there won't be any Triggs!"
 —Cleveland Plain Dealer.

The cause of the new woman has, perhaps, won no greater victory than that which was recorded in the proceedings of the American Bar Association at its meeting in Denver on Friday. Many people now alive can easily remember

when the first woman was admitted to the bar in the United States. Only a few months ago a woman lawyer was refused permission to practice before the Supreme Court of one of the Southern States. Yet the council of the American Bar Association, which is in a real sense the court of last resort for the members of the legal profession in the United States, has recommended the adoption of an amendment to its constitution admitting women lawyers to membership. If this amendment is adopted, as it is believed will be the case, the feminine members of the bar will dream of still greater triumphs. It is difficult to see, for instance, how any good objection can be offered to the selection of a member of the National Bar Association to fill a place on the judicial bench. The suggestion may be made in time that women Judges be chosen for service in the juvenile courts, before which the wrongs of children come for adjustment and in which women are perhaps better able to exercise wise and intelligent discretion than men.—Chicago Tribune.

—It seems there are bogus colleges in Jersey City, Chicago and other cities that keep for sale degrees of Doctor of Divinity for clergymen, some of which can be had for the small sum of ten dollars. The Columbus (Ohio) Dispatch, commenting on this subject, says:

It would be bad enough for a minister of the Gospel to accept such a degree at a fixed price when he must be aware of the spurious character of the title. But the astonishing part of it is that it is learned that not only has there been a wholesale disposal of such degrees, but those who have been doing the canvassing among the clergy and who have been pushing the sale of these bogus divinity degrees have been ministers themselves. The inducement they have had for going into this dishonorable traffic has been simply the offer of a free degree for the securing of a certain number of other ministers on the degree list.

This is a case where the fraudulent goods are just as good as the real arti-

cle. A bogus "Doctor of Divinity" knows just as much about God as a genuine one does, and that is nothing at all.

—Huntington, Ind., Aug. 8.—The church trial of the Rev. A. G. Johnson, scheduled for to-day, is attracting much attention. Mr. Johnson is charged with immorality and improper conduct.

Under the first charge is included "licentiousness and lying," and under the second "crooked business transactions."

The Rev. I. M. Sharp of Warren, Ind., has been chosen by the prosecutor and the Rev. C. L. Wood of Alma, Mich., by Mr. Johnson.

These two will choose a third minister from the United Brethren Church, and before the three the trial will be held. In case the two fail to make a choice the trial cannot proceed.

Brother Johnson is charged with "licentiousness and lying" and "crooked business transactions." What of it? He has been "washed in the blood of the lamb," and if it is necessary he can be washed again, for we read:

"There is a fountain filled with blood,

Drawn from Immanuel's veins;

And sinners, plunged beneath that blood

Lose all their guilty stains."

Give Brother Johnson another "plunge" and he will be all right, and he can proceed with his business of "plucking sinners as brands from the burning."

—Prof. Nathaniel Schmidt, of Cornell University, says:

We are not justified in denying that biblical criticism may be, and at times actually is, subversive, not only of dogma, but of religious faith as well.

What, then, shall we do? Cease to investigate, disavow the results of conscientious inquiry, content ourselves with proclaiming the traditions of the fathers, declare that to be true which is demonstrably false, and bend our energies to a defense at all hazards of a faith whose foundations we dare not examine, in order to cause no offense? Even if this were possible, if the scholar could be effectually debarred from investigating, and the thinker from drawing his infer-

ences from the facts, the desired result would not be gained, men would not be saved from the day of the soul's trial. If we were silent, the very stones would cry out. The mental habits formed in our kindergartens, the spirit of research fostered throughout our educational life, would rear the walls of criticism afresh. And the apologetics that is forced to resort to disingenuous methods, deuying the plain import of language, distorting the facts of history, contradicting the primal convictions of the modern mind, would bring no salvation. For it undermines the very foundations of moral character, which are sincerity and truthfulness.

But then "sincerity and truthfulness" is what the church dreads more than anything else. It will destroy every article of the orthodox creed, for there is not one, from the first to the thirtyninth, but what is false—not one.

—Edgar L. Maines, of Zionsville, Ind., furnishes us with the following extract from a speech by Senator Vest, of Missouri, in his younger days, as an attorney against a man for the abuse of a dog. The jury brought in a verdict of \$500 against the human (?) brute. Served him right:

Gentlemen of the Jury: The best friend a man has in the world may turn against him and become his enemy. His son or his daughter that he has raised with loving care may prove ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and our good name, may become traitors to their faith. The money that a man has he may lose. It flies from him perhaps when he needs it most. A man's reputation may be sacrificed in a moment of ill-considered action.

The people who are prone to fall on their knees to do us honor when success is with us may be the first to throw the stone of malice when failure settles its clouds upon our heads. The one absolutely unselfish friend that man can have in this world—the one that never proves ungrateful or treacherous—is his dog. A man's dog stands by him in prosperity and poverty, in health and in sickness. He will sleep on the cold ground where

the winter winds blow and the snow drives fiercely, if only he may be at his master's side. He will kiss the hand that has no food to offer; he will lick the wounds and sores that come in encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince. When all other friends desert he remains. When riches take wings and reputation falls to pieces he is as constant in his love as the sun in its journey through the heavens. If fortune drives the master forth an outcast in the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him to guard against danger, to fight against his enemies. And when the last scene of all comes, and death takes the master in its cold embrace, and his body is laid away in the cold ground, no matter if all other friends pursue their way there by the grave-side will the noble dog be found, his head between his paws, his eyes sad, but open in alert watchfulness, faithful and true even in death.

—Rev. Willam S. Wedge, it would seem by the following, which we copy from the *Chicago American*, is doing a profitable matrimonial business. He has had, already, six wives, and is about to take the seventh:

Wife No. 1 was Mrs. Florence Wedge, of Baltimore, who now resides in that city at 520 Pearl street. Wedge obtained a divorce from her after they had been married three years. She has a son, Russell Wedge, 18 years old.

Wife No. 2—A native of Battle Creek, Mich.; maiden name unknown. She left him after they had been married but two weeks.

Wife No. 3—An American woman, said to have been a native of Michigan; separated in a few weeks after marriage.

Wife No. 4—An Indiana woman, drowned with her baby a short time after the child's birth; marriage said to have been compulsory.

Wife No. 5—Miss Maude Kirke, of Philadelphia, died in the sanitarium at Battle Creek, Mich.

Wife No. 6—Miss Edith Hoy, of Stratford-on-Avon, drowned while boating with her husband.

Mrs. Mary Fine, who may yet become wife No. 7, resides in Brooklyn, and re-

fuses to believe that her fiance is intentionally disloyal to her.

The enemies of this man of God insinuate that he is responsible for the death of these wives—that he gets the life of each heavily insured, then, when they are gone, collects and pockets what is due on the policy. There is a better explanation than that. When they get full of religion and begin to slug. "I want to be an angel, and with the angels stand," the good man helps them realize their wish. And if what is intimated be true, when Brother Wedge gets to heaven he will be welcomed by a group of angels made up entirely of his wives.

—"Cats have feelings like the rest of us, too," says a lady in the *New York Tribune*, "and show them in much the same way sometimes. My husband is a Protestant clergyman. A Catholic priest lives not far from us, in the same block, but we had never made his acquaintance. Some years before I got the cat I now have we had an unusually large Tom, with yellow patches of fur on a white background. He was a great favorite with the children, especially with the baby, who was never contented unless Tom sat on a chair beside him at meal times and had a share of everything the baby himself ate.

"One day the children received a present of a little black-and-tan dog, and they were so delighted with their new pet that Tom was left in the cold. When dinner time came he got up in his accustomed place beside the baby, expecting to be fed. But baby would have nothing but the new pet, and so the dog occupied the place of honor, and Tom had to be thumped to make him get down.

"It was an insult that called for blood, and watching his opportunity after dinner, Tom pitched into that dog and was giving him an awful licking when the children, with shouts and blows, fell on the cat and beat him soundly till he fled.

"When the novelty of the new pet began to wear off, however, as it did a few days ago, inquiries were made for Tom again. But no Tom could be found. Then it became known that nobody had seen him since the children beat him away

from the dog. Tom was evidently lost. Perhaps the beating had broken some of his bones and he had crawled away to die. Great was the wailing, but no cat could be found. Two or three days after that I passed the Catholic priest's house, and there, inside the sash, seated on the window sill, washing his face in the sunshine, I saw the big yellow and white spots of our Tom. He had deserted us and gone over to another faith. I told the children and they went and got him, but no coaxing or petting could persuade him to stay in our house an hour after they let him have his liberty. He could not forget our desertion of him in favor of a rival, and so he stays still with the priest, who gives him an excellent character. We shall never succeed in making him a Protestant again."—Our Dumb Animals.

That cat was evidently a Freethinker. He judged people by their deeds and not by their creeds.

—Under the title of "The Modern Christian's Prayer" Caroline A. Walker writes in life:

O Lord, I come to thee in prayer once more;

But pardon that I do not kneel before
Thy gracious presence, for my knees are
sore

With too much walking. In my chair
instead

I'll sit at ease, and humbly bow my head.

I've labored in thy vineyard, thou dost
know;

I've sold ten tickets to the minstrel show.
I've called on fifteen strangers in our
town,

Their contributions to our church put
down.

I've baked a pot of beans for Wednesday's spree—

An "Old Time Supper" it's going to be.

I've dressed three dolls for our annual
fair,

And made a cake which we will raffle
there.

Now, with thy boundless wisdom so sublime,

Thou knowest that these duties all take
time.

I have no time to fight my spirit's foes;

I have no time to mend my husband's
clothes.

My children roam the streets from morn
till night,

I have no time to teach them to do right,
But thou, O Lord, considering my cares,
Wilt count them righteousness, and heed
my prayers.

Bless the bean supper and the minstrel
show,

And put it in the hearts of all to go.

Induce all visitors to patronize

The men who in our programs advertise,
Because I've chased those merchants till
they hid

Whene'er they saw me coming—yes, they
did.

Increase the contributions to our fair,

And bless the people who assemble there.
Bless thou the grab-bag and the gypsy
tent,

The flower table and the cake that's sent.
May our whist club be to thy service
blest;

And dancing party gayer than the rest.
And when thou hast bestowed these blessings—then

We pray that thou wilt bless our souls.
Amen.

—If Bishop Fowler of the Methodist Episcopal Church has been correctly quoted there is nothing new about his criticism of the Young Men's Christian Association. It has often been made before by strict sectarians who fail to see good in any organization which works for the uplifting of mankind unless it uses the agencies for that purpose in which they personally believe. The Y. M. C. A. is primarily not a sectarian organization, and to that fact a large part of its constantly increasing usefulness has been due. It will always, in the nature of things, be open to criticism on the part of the people who hold fast to the tenets of a single sect and see small good in any other. Such criticism it is idle to answer. Each of the many sects has a young people's organization of its own which undertakes within its own membership something of the work which the Y. M. C. A. is doing for the larger public, both within and without the churches. For the general public it is enough to know that the Y. M. C. A. has an influence for good

on the young men who join it. It offers them a place for rest, amusement and recreation free from any temptation to bad habits, and it presents opportunities for physical, mental and moral improvement. It reaches young men by the hundred whom the churches at present at least do not reach. It so long ago demonstrated that it has and fills a great need in the world that defense of its work is as needless as criticism is ill-founded.—Chicago Tribune.

We think there is much truth in what the Tribune says. Bishop Fowler and other bigots in the church see the danger. The young people who form this society care more for the Religion of Humanity than they do for the Religion of Superstition, and for that reason they are doing much good. Freethinkers may object to the word "Christian" in their title, but with many of them the word Christain only means good people. That society, in many places, is becoming imbued with scientific rationalism, and that is what is frightening the orthodox church. Many of these societies, we are sure, will allow Free Thought works a place in their libraries, and their readings rooms. We shall be glad to furnish the Free Thought Magazine free to any such society. Friends will please notify us of such societies.

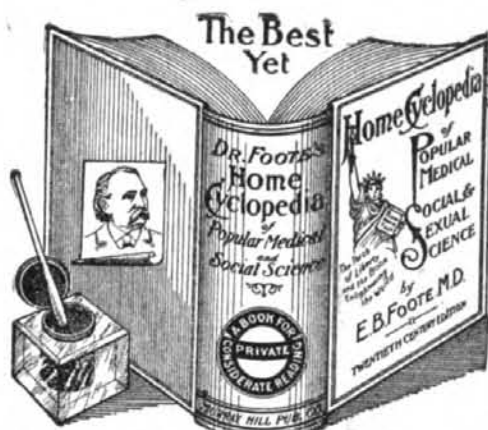
—The following letter appeared in the Chicago Tribune under the title of "What Shall We Do with the Anarchists?"

Chicago, Sept. 10.—(Editor of the Tribune.)—The question that every loyal citizen is now asking is: "What shall we do with the anarchists?" Will you allow me to give an answer that ought to be perfectly satisfactory to all classes of people? An entirely "free society," where there shall be no law, no courts, no Presi-

dents, no government, no police, no rich, no poor, where all shall be on a perfect level," is what the anarchists desire. Now, let the United States government give them all that they wish. Do it in this way: Purchase for them an island in the center of the Pacific ocean and invite every anarchist to settle on that island. Guarantee to them that there shall be no government, no President, Governor or political officer of any kind appointed or elected there; that there shall be no courts or judges or judicial officer of any kind allowed on the island; that no laws of any kind shall be passed; that not a policeman shall be allowed there, and no schools, prisons, hospitals or any other institution established by law or allowed there, and that every person shall be perfectly free to do as he pleases.

The government should be generous with the anarchists and agree to be at the expense of conveying them with their families and all their personal property to this island, and then it should make it a crime for any one to attempt to establish any kind of a government on this island and send a commissioner there once in three months to see that this law of the United States government is strictly lived up to. If there were any anarchists who refused to emigrate to this island he or she should be compelled to go, but as they are all such strong advocates of "personal liberty," I don't think any one of them would object to this arrangement.—H. L. Green.

As Free-lovers and Anarchists are about the same thing, we would have the government allow the Free-lovers the benefit of this arrangement. There would be no marriage laws there to trouble them. The "Free Society" and "Lucifer" would have a clear field there. The only drawback would be there would be no mails to deliver their papers; but on the other hand, there would be no objection to their publication or circulation on the island.



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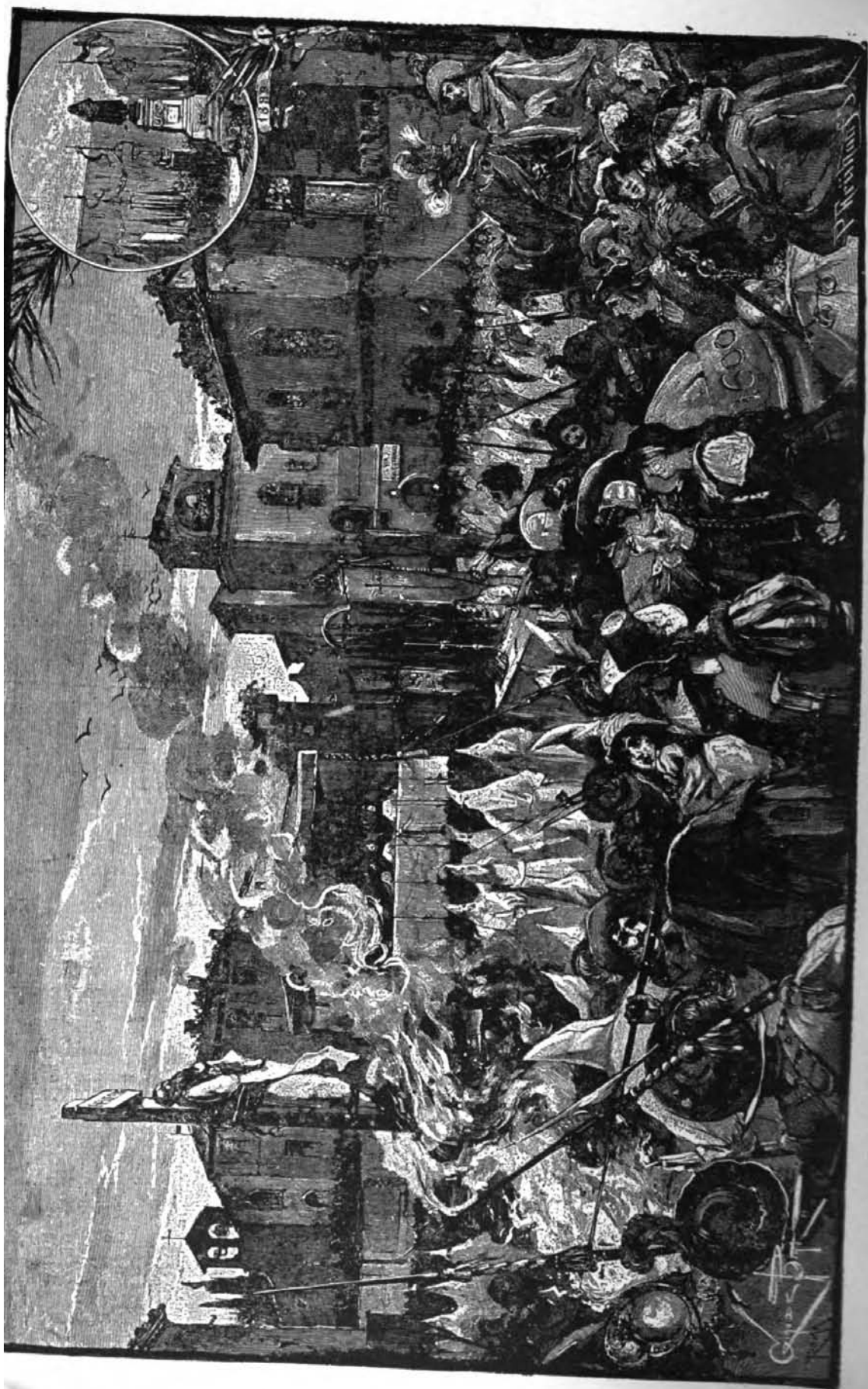
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CHRISTIAN (AND NOT ATHEIST) ANARCHISTS BURNING BRUNO AT THE STAKE, FEB. 17th, 1600.

FREE THOUGHT MAGAZINE

NOVEMBER, 1901.

GOD AND ANARCHISTS.

BY HON. DANIEL K. TENNEY.

SINCE the recent assassination of our beloved President by a villainous anarchist, several clergymen have been endeavoring, in pulpit and press, to make the public believe that atheism is responsible for the existence of anarchism, and that acknowledgment and reverence for



DANIEL K. TENNEY.

God and his sacred word, is the ultimate remedy for the evil. Such clerical idiosyncrasy is perhaps a fulfillment of the prophecy of old Jeremiah; "A wonderful and horrible thing is committed in the land. The prophets prophecy falsely and the priests bear rule by their means, and my people love to have it so." Anarchists are at present so prominent in the contempt of all good people that it is natural for some clergymen to attribute their existence to something which antagonizes the creeds of theology and thus to frighten the feeble minded. Such has been the rule of

theologians always. Many of them are simply "blind leaders of the blind." Others are "straining at gnats and swallowing camels." The honest truth is that no sentiment of the human mind is more averse to anarchy than is that of atheism.

Anarchy is a disease born and bred in the tyrannical and priest-ridden countries of the Old World, such as Russia, Italy, Spain, Poland and the like. From these it has acquired some foothold in our free and more enlightened country. The ignorance and subjection of the people in those far-off regions, where theology does most abound, has caused the

growth of anarchistic sentiment. Anarchists despise the governments of this world, believing that God can safely be trusted with the whole business. Atheists do not believe in any such God, and, therefore, insist that governments should be instituted among men to control the political affairs of this world, leaving the next to take care of itself.

What really is an atheist? He is simply one who does not believe in the God of the Bible. That peculiar being who is capable of splitting himself into three pieces, which can act separately or in combination, as circumstances may require. Henry Ward Beecher said that "the Bible God is a moral monstrosity." Was he right about it? That God is said to have informed us in holy writ, and that is all we know about him, that he created the world, "and the stars also," in six days, including the first pair of the human race, designed for a pure and perpetual life of happiness. A few days later he became angry at them because of a trifling offense and cursed the human race forever, inflicting the most shocking penalties possible to imagine. Why did he not kill off Adam and Eve, or extract the wickedness from them, or draw for a new pair? When the race had increased and multiplied for many years, he again became disgusted and drowned them all, except seven specimens who were saved for seed by the Ark of Noah. Soon after this old gentleman, thus favored by the Lord, got on dry land again, he became beastly drunk and made a disgusting exhibition of himself. How strange that God did not select a prohibitionist! Time wore on and the race increased and multiplied again. Some enterprising fellows started to build a sky-scraping tower on the plains of Shinar. God, fearing that they might climb into heaven from this tower, without credentials, went down and confounded their tongues, so that they could no longer understand one another and thus shut down on the enterprise, cursing our race again by introducing a multitude of languages. In those ancient days he also talked devoutly through the mouth of Balaam's ass. Higher criticism might, indeed, suggest that the ass referred to is not of the braying and long-eared variety, but is rather typical of those clergymen who propagate such yarns from their pulpits and of those who acclaim Amen! in the pews. This exegesis is certainly plausible.

By and by a few Jews, relatives of Joseph, went down to Egypt and increased and multiplied until they reached the number of about three million. They were not well treated there. Being God's chosen people, he wanted to remove them to Palestine, a horrible country, about one hundred and fifty miles away. He, accordingly, selected a murderer

and fugitive from justice, by the name of Moses, to organize and lead them thither. After stealing all the gold and silver of the Egyptians, which they could lay hands on, they started on the expedition, being guided by "a pillar of cloud by day and pillar of fire by night," and fed on manna and quails rained down from heaven. With all this divine assistance they were only able to travel fifty-five feet a day, requiring forty years to make so short a trip. More than two millions of them, including Moses and Aaron, died on the way. God and Moses associated together a good deal, en route, and the latter, from a common murderer, was raised to the rank of a divine law giver. To him, we are chiefly indebted for all we know concerning the early history of God. At the death of Moses, God put Joshua in command of the tramping Jews. Under divine command, they proceeded to destroy all the people with whom they came in contact, many hundreds of thousands, except a multitude of virgins which were turned over to the boys. To facilitate this divine manslaughter and outrage, at the request of Joshua, God caused the sun and moon to stand still a whole day.

Meantime, every human being who had died since the creation, had gone to the devil, who had been especially created by God for that purpose, and all would so continue to do, unless some remedy could be devised to prevent it. God repented of his former wrath and set to work to devise a means of escaping it. His ghostly member descended from heaven upon a Jewish virgin, who conceived and brought forth Jesus, the remaining member of the Trinity. He grew to man's estate and became a preacher. He was, as he himself says, "without honor in his own country, among his own kin, and in his own house." He turned a little water into several barrels of wine; walked on the water; raised the dead; filled two thousand hogs with devils cast out of one man; spent forty days in the wilderness with the devil; accompanied his satanic majesty up to the pinnacle of the Temple in Jerusalem; performed countless other miraculous deeds; prohibited taking thought for the morrow, or laying up a dollar for future use or emergency; recommended everybody to sell all they had and give it to the poor; despised riches; announced that a rich man could hardly get into heaven, but that the believing poor could get there easily; that one possessing faith, even as a grain of mustard seed, could move mountains; recommended only silent prayer, in a closet, with the door shut, and prescribed a short form, to save time. He also said: "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law,

and a man's foes shall be those of his own household," and gave the following regulation for Christian banquets:

"When thou makest a dinner or a supper call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again and a recompense be made thee. But when thou makest a feast call the poor, the maimed, the lame, the blind and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just."

This, and many other things, this branch of God set forth to the people. We all know how faithfully such statements and precepts have been believed in and pursued by our Christian friends! We are further informed by him that no matter how much we may blaspheme two-thirds of the Trinity, we shall be forgiven, but if we blaspheme the other third, we shall not be forgiven "neither in this world, neither in the world to come." After a while, this fraction of God became so obnoxious to the people of Palestine that they caused him to be crucified between two thieves. He was buried, but in a day or so he arose from the grave, returned to heaven bodily and joined the other two fractions which, with himself, made the whole.

This whole scheme was divinely devised so that Jesus, becoming informed, while on earth, of the general iniquity of mankind, could act as a mediator and advocate for them with the other two-thirds in heaven. He certainly became well posted on human iniquity, but there is no record that his mediation has been successful in a single instance. So the beautiful, divine, ghostly-virgin scheme seems to have proved a failure.

Now, whoever believes in the tripartite God, above described, and in the things laid down in the Bible, is a Christian and at death his soul will rest in the bosom of Abraham, in heaven. If he does not, he is an atheist and will be consigned to eternal fire, "the smoke of whose torment ascendeth up forever and forever." Does unbelief in such a ridiculous and impossible God, whether separately or in combination, incite to anarchy? Let every honest reader answer for himself. Would it not be far easier and more natural for the foul serpent of anarchy to find entrance into simple minds, capable of believing, without investigation, in the priestly subterfuges, concerning a deity of which they themselves have no knowledge?

As I do not believe in any such God as that, I am an atheist. So is every man of independent scholarship in the civilized world who has carefully studied and investigated the matter, including editors, lawyers,

doctors, politicians and business men. So are at least half of our clergymen. Hundreds of them have admitted this to me in familiar and confidential conversation. A Catholic father from Austria, with whom I spent a day in European travel, informed me that not one in ten of the priests of Austria believe in the divinity of the scriptures, in a personal God, in the divinity of Jesus, or anything of the sort. He gave me a lot of other confidential information about the priesthood of his country which I would be ashamed to here relate. He said, however, that they all believed in preaching Christ and him crucified, because it pleased the people and was of great importance in regulating their conduct. Besides, he said, the clergy were eminently respected everywhere and well supported financially.

It is not impossible that now and then an anarchist knows enough to be an atheist, but it is not his atheism that makes him so. Study, learning, search for the truth, and truth only, produces atheism. Atheists live for this world. They do not bank on the divine command, "Resist not evil." They behave themselves quite as well as Christians, and in my judgment are far more honest and trustworthy, although there are black sheep in every flock. The Christian woods are full of them. If an atheist commits an offense, he has nowhere to resort for forgiveness, and he knows it. He must rely upon his own honor and integrity. He fully knows that offenses will be punished on earth by a guilty conscience or otherwise. With Christians it is different. All they have to do is to brush up their faith in Jesus and they will be forgiven for their offenses, however great or numerous. Such is the undoubted teaching of theology. If any man is entitled to go to glory, our late lamented President, grand, true and full of faith, has certainly joined the noble army of martyrs there. If, however, his infamous assassin shall, in the chair of electrocution, repent and receive the last sacrament from some priest, as is quite likely, he will join the celestial throng also and be received into the kingdom with great joy, and perhaps with a torchlight procession. For we are assured by Jesus like this: "I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over nine and ninety just persons which need not repentance." So who knows but what the assassin and his victim will, by and by, join in a chorus of praise to the delightful God of Christian theology! Not any of that in mine, please.

But how about the incentive of theology to commit crime? Millions of people, including kings, princes, scholars and other good men and women, have been burned at the stake, hung, drawn and quartered, tor-

tured to death by the inquisition, starved to death in loathsome prisons and otherwise lost their precious lives, all killed in good faith by priests and others who thought themselves executing the command of that God whom atheists despise. "I suffer not a witch to live." "I would they were even cut off which trouble you." In the name of that God, in the war of the Crusades alone, more horrors were inflicted, more property destroyed and more men, women and children sacrificed, I believe, than in all the other wars combined, in which mankind ever engaged. All to get possession of an empty grave, the Holy Sepulchre, and they did not get it, either. Mahomet has possession. Besides theologians deliberately kept the world in ignorance for fifteen hundred years, an offense greater a thousand fold than anarchy. Christian theology has in the past murdered a million where anarchy has murdered one. If there be such a God as the pulpits advocate, all wise and powerful, he was an accessory before the fact of the late assassination. He could easily have prevented it. But it was, "God's will, not ours, be done." So they say.

But the church seems to have given up the business of murdering men for their opinions. It has learned better. Jehovah and the devil are no longer popular. Christians continue, however, to despise infidels, agnostics, atheists, give them socially the cold shoulder and scare a great many, but no man of courage and common sense can be frightened by all the Gods or devils of all the theologies, ancient or modern, or by any of their alleged vicegerents.

Almost everybody nowadays, Christians included, builds a God of his own, "A great first cause, least understood." "A power not ours that makes for righteousness." "The absolute." "The uncaused cause," or something of that sort. I have no objections to such vagaries. The human mind is full of them. The grandeur and incomprehensibility of nature inspires reverential thought in every mind, but in no two alike. Such freedom of thought is inevitable among scholars. But the ultimate power which each man thus invents for himself, is not that God which spake face to face with Moses on his first visit to the summit of Mt. Sinai and exhibited his hind parts only on the second trip. It is the God of barbarian imagination which atheism despises. Every clergyman who questions the literal biblical statements concerning Jehovah, Jesus and the Ghost is himself an atheist. He does not believe in the Bible God as the Bible describes him, but tortures its statements to suit his own personal whims and inflicts upon his congregation such ideas as will best capture their cash in the contribution box. The speculations of science, or even its

demonstrations, if there be such on the subject of divinity, are ever welcome. But, personally, I would rather parade the golden streets of the New Jerusalem, or even of a hotter place, with the spirits of Darwin, Ingersoll and Spencer, than with any other Trinity with which I am acquainted.

The man who honestly thinks that atheism incites to anarchy should be committed to an asylum for the feeble minded. Avowed anarchists should be hung! Selah!

Madison, Wis.

PANTHEISM—DEISM—MATERIALISM—ATHEISM.

BY JUDGE PARISH B. LADD.

FROM the dawn of savagery, through the long night of barbarism, down to and including the twilight of semi-civilization in this the early morn of the twentieth century, man everywhere has ransacked the earth and explored the heavens in search of the origin of matter and

force—the source of material existence, the all-fader of the universe; stopping at pantheism, deism and materialism. Lastly, the greatest thinkers, the most profound philosophers, have come to rest on natural law—on atheism, which maintains that the all-fader can be found only in the imagination of the brain of untutored children.



JUDGE PARISH B. LADD.

Let us explore these various fields of thought and see if we can find in any one of them a solid foundation, a resting place for the clear thinker. What is thought? What do we understand by the words spirit, life, mind? That property or force which propels the machinery of the organic world? That force which gives the

vegetal and animal organisms vitality, life; that which causes trees to grow, the animals to move? Does the vegetal, as well as the animal, think? Does the sensitive plant shrink from touch automatically, or is

there thought behind it? Their organisms are built up from the nucleated cell, from the bioplast, by the same process; the same natural laws govern both. Who can say the animal thinks and the vegetal does not?

Is thought a property of the universe, everywhere co-existent with matter and force? Or is it the source of vital activity set in motion by contact with environment? To use a scientific phrase, is it reflex action? Whatever it be, it certainly is our only means for the measurement of external forces—of matter of all conceivable kinds. Man has no standard other than himself, by which all things are measured. Each man, for himself, measures the universe and all things therein, by himself, i. e., he is the postulate, the assumed fact, the ego from which all else is evolved; nor is it possible that this could be otherwise, for without it man would be a mere automaton; nature has given him this as a basis of thought and of action. Taking this impregnable fortress as our standard, we ask, where, in nature, does man find evidence to warrant a belief in an intelligent first cause, a thinking, planning, reasoning force, or being, outside of and superior to himself? Some modern biologists are putting forth the theory that the complicated organisms of the higher order of the animal world can only be the work of an intelligent cause. Elaborate this theory and we shall see that it defeats itself. If there be a thinking substance, or being, superior to man, we, from our very constitution, can measure that substance, or being, only by a comparison with ourselves. While we may conceive of it, or him, as possessing greater powers, superior in knowledge, it is in degree, quantity or quality, not in kind, for it is impossible for man to conceive of an intelligent power, or being, differing in kind from himself; such a thing is unthinkable. No man ever set up a supreme being that he did not give such being his own organism, his own form, his own kind of thoughts, his own attributes, including his own passions and propensity. Every god that has ever been created out of the brain of man, and man has thus created them all, has been made in his, man's, own image, with all of his attributes, his will, his wishes, his love and hate; in short, all of his propensities, good, bad and indifferent; not only this, but man has located all his gods, given them fixed habitats in the heavens. All of these divine personages must necessarily occupy space; all were the necessary and inevitable outcome, the natural result, of man's finite nature; they could not have been otherwise. Taking man as we thus find him, wrapped in the environments which have everywhere encompassed him, he has ever been struggling to burst the cocoon and solve the origin of things. Let us here ask what he

has accomplished in the long eons which have come and gone since he, as a savage, first emerged from the dead past? We must remember that the vast pantheon of gods who have ever filled the heavens and terrified earthly man arose in the morn of time when man, but a savage, roamed like beasts of prey through the forests, over the mountains and plains in search of food; his dim intellect scarcely superior to that of the quadrupeds about him. All primates being endowed with the same kind of faculties, the same kind of reasoning powers, and being surrounded with the same phenomena, the same environments in the heavens and on the earth; how could it have been otherwise than that all should have reached, substantially, the same conclusions, and adopted about the same form of religion—the same gods and devils? Everything that moved, or seemed to him to move, was a living being, surpassing him only in its greater powers. The action of these powers, or beings, as they affected this savage for good or harm, emanated from beings possessing both good and bad attributes; but in time this primate gave to these powers separate individualities; the better class were gods, the others devils; the one represented light, the other darkness; light and darkness personified became gods and devils; a never-ending war was waged between them. The savages everywhere having reached substantially the same conclusions, their numerous systems of religion necessarily followed their deductions. Instead of this being evidence of the existence of a god, or gods, as some claim, it is evidence, only, that like human nature and like surroundings produce like effect; this is true in both theory and practice. Let us not lose sight of the well-established historical fact that the numerous religions of the world, ancient and modern, differ only in detail; all of the fundamental principles of Paganism, Judaism, Mohammedanism and Christianity, or Christianity, as well as all others, are, in substance, one and the same; all rest on the belief that the gods will listen to prayers and grant special favors to the suppliant. The primates created their own gods and gave to them the forms of their creators, their propensities, attributes and passions, the gods were thus savages. In time the laws of evolution raised the savage to the position of a barbarian, who for the first time turned his thoughts to himself; concluded he was made double, that he had a soul as well as a body; the soul was, to him, the invisible power which dictated all his movements. As he had thus created for himself a soul, he gave this to all animate and inanimate things. Pantheism now comes to the front, everything in nature possesses a living principle. Out of this system has come a conflict of opin-

ion; those who claim to believe that the infinite has been absorbed by the finite are classed as pantheists, while those who believe the infinite has absorbed the finite are classed as deists; the difference depends on whether the spirit absorbed the universe, or the universe absorbed the spirit; such is deism, an absurdity on its face; while it serves to entertain and amuse the timid, who live in dread of the priestly dirt thrower, it fails to satisfy the fearless thinker.

Materialism, resting on matter and force, differs in no essential degree from atheism. Polytheism, for many centuries, pervaded the religious world; but everywhere with one supreme head, who, under various names, was none other than our great solar orb. Thus we find the advanced Hindu; the followers of Zoroaster, the Chaldeans, the Egyptians, the Israelites, and others discarding altogether, or associating the lesser divinities with the great I am of the Hebrew text; the I am all that is, says the Egyptian inscriptions.

Taking man's position for a standard, where do we find in nature any evidence of purpose, motive or design? Looking into the heavens we behold, through the boundless depths of space, countless millions of suns and other planets revolving on their own axis and around other bodies. We have learned that all of these self-luminous bodies and others have been thus revolving for countless eons, in conditions unfitted for animal life. What purpose, what motive, what design can there be in all this? From our finite position, which is our standard, we see all nature working apparently under a uniform system, without any visible design. We turn to our earth and learn that countless millions of ages must have elapsed after its separation from the parent body before animal life made its appearance thereon. What purpose can be assigned for all this delay? Lastly, we look at the animal kingdom and behold everywhere, life springing into being, the most of it to perish in infancy. Can there be any design or purpose in ushering into existence at one moment countless millions of living creatures to be destroyed the next? What purpose could an intelligent being have in creating countless millions of animals to become a prey to each other? Why are so many human lives untimely destroyed by earthquakes, tornadoes, shipwrecks, fires, lightning? Was there any intelligence back of the earthquake which, on the first of November, 1755, destroyed the city of Lisbon with 40,000 of its people in the short space of five minutes? If man, as claimed, is the ultimate purpose, why do so many of them die in infancy, many even in the fetus? And why do the great majority of mankind, in the transit from the cradle to

the grave, experience little else than suffering and misery? If any one can find a purpose in all this, it must be a malicious one. Would man, if he had the power, create, or suffer, such a state of things to exist? If so, all the rest of mankind would pronounce him an idiot, acting without purpose or design. Concluding this branch of the subject, we are forced to believe the position assumed by the so-called deist, to be none other than a kind of half-way house between foolish Christianity and Atheism; in which the timid seek shelter from the censure of the ecclesiastical mud-dauber. When deism was enthroned by the Hebrews it proclaimed a belief in a heavenly power in the form of man; he was a great man, a savage, "a man of war" (Exodus 15: 3). This was all right for the primitive Jew; but in time intelligent men commenced to ask the deist who his god was, what he looked like, where he resided, how long he had been there, what he had been doing from all eternity, before he made this little earth, etc., etc. The more profound thinkers, seeing these questions cannot be answered, that the personal deity is an absurdity, and seeing no other way out of the dilemma, have resuscitated pantheism, where they find, or pretend to find, their god in everything, the oceans, the mountains, the rocks and trees are full of the divine spirit, yes, every dung-hill swarms with gods. Deism, having reached the height of absurdity, must soon retire, leaving its bones to bleach, with other fossil remains, on the shores of time.

Discarding all of the numerous absurd theories of an intelligent first cause, and looking to nature alone, we stand on solid ground, where all things are accounted for. Nature has no eyes to see, no ears to hear, no conscience to disturb, no favors to bestow, no friends to reward, no foes to punish, no love, no hate. The birth and death of the worm, the mollusk, the fish, the reptile, the bird, the quadruped, the man, are all the same to her. Wives, husbands, children, fathers and mothers die and are buried, while cold nature drops not a tear to moisten the sod on the graves of the departed ones. Has the deist more reason for believing in one god than the pagans have in worshipping the many, or the foolish Christians have in paying tribute to three? What valid reason can be assigned for one god that would not apply with equal force to a million? One god and he not even a wife to darn his socks or sew on a button; what nonsense.

Early in the fourth century, the religious people of the Roman Empire, getting tired of this one god deal, the bishops representing the religious people, met in council at Nice, and, after having duly considered

all things, concluded to make a compromise between the pagans and Hebrews. To satisfy all parties, a new deal was had, in which the numerous pagan deities were dispensed with, the Hebrews raised, and the standard fixed at three. In this new deal the Hebrews were allowed to let their All-fader stand at the head, while the pagans were given the two lesser places. So far, so good; but neither the Hebrews nor pagans would assent to this. Failing to satisfy either party, the council invented the story that the All-fader, having no helpmate and no children, went to Judea, where he fell in love with a young Jewess, who became the godmother of Iahveh's first born. On this story, coupled with another, the boy's death and resurrection has been built up one of the most intolerant, the most cruel, and the most nonsensical systems, ever witnessed in the world's history. If that system contains brains enough to fertilize a head of cabbage, or disturb the equipoise of a setting poula the most powerful microscopes have, so far, failed to disclose it. Rev. E. F. Davis, in a late number of the Magazine, aptly says, "Historically, Christianity, from start to finish, is the most stupendous fraud and delusion the world has ever known."

With his deductions thus expressed, we most heartily concur, and, by way of emphasis, assert that all men of brains who have advisedly looked into the matter are of the same opinion.

It will here be asked, If there is no brains in Christianity, why do so many people adhere to it? To which we shall find a ready answer when we come to measure the composition of mankind. We are safe in saying that a majority of men and a much larger majority of women never reason on religious matters; many men are too much absorbed in business to give thought to such affairs. The naturally religious element having inherited the popular superstition, continue, without thought, to pay tribute to the prevailing totem. The few among them who think at all do so along the old beaten trails, it being easier to float with the driftwood than to stem the current. The priest, like the crafty spider, ever on the alert for his dinner, spins his web and draws in the unsuspecting flies. A few women, endowed by nature with special faculties, by fighting their way over the frivolity of their less fortunate sisters, have earned for themselves honored places among great thinkers. The others are made up of doubters, totem worshippers from mere habit, non-thinkers, mere toys, and slaves of fashion, whose sole thought is the latest style of dress. The pope's cattle are not counted.

All religions, to the devout, except his own, are false. All religions,

to the scholar, are known to be false; all, to a greater or less extent, are bad; some are worse than others. Christianity, historically, is the worst of all; it has not a redeeming quality; not a single virtue ever perched on its banners, unless its countless crimes be blessings. Along its bloody trail of two thousand years has flowed more misery, more suffering, more cruelty than from all other causes combined.

Read the history of the church from Constantine to the present time. Read the history of the crusades. Read the Huguenot persecutions in France and the terrible sufferings of the galley slaves, followed by the Bartholomew slaughter, with the popes and priests' exultation over it. Read the history of the cold-blooded murders of from thirty to fifty millions of innocent men, women and children by the priesthood, and the sacrifice of over 300 millions of human beings in wars waged by and in the interest of the church. Read the history of witch-burning, where the most conservative estimate places the number at 9,000,000 who were put to death in pursuance of the biblical text, "Thou shalt not suffer a witch to live." Then turn your face toward China, South Africa and the Philippine Islands, and behold with your own eyes the brutal slaughter there being perpetrated by the friends of Christendom to establish their creeds. Read the numerous reports from China, of the indiscriminate slaughter there being enacted, and, more especially, read the report of the China correspondent of the St. Louis Globe-Democrat of Feb. 27, 1901, wherein he says, "The troops of the allies shot every man, woman and child in sight during hostilities; pillaged every village on the line of march, looted the treasure houses and burned every city and town where resistance was made."

After reading all these things, and many more such, as we have, you will, probably, agree with the writer that there ought to be a hell for the priesthood and an end to the church and its creeds, peacefully, if possible, but an end.

Against all this brutality not a murmur is heard from a Christian source; everywhere the priests approve of it. The only protests come from Infidels. This Chinese, Philippine and South African system of slaughter is none other than the natural result of the system—a revival of the dark ages—a hell on earth, born of Christianity and its Bible.

The priest of to-day, as in all former times, maintains his position, in the propagation and defense of his system, by deceit, by falsehoods, by fraud, by chicanery, by force, and by the aid of the civil powers. Withdraw from him the money which is being forced from his ignorant dupes,

by false pretences and fear, and the institution would not survive thirty days. The church, in order to keep the people in ignorance that she may draw from them support, has fought every branch of science from inception, until overwhelmed by their general acceptance, when, like a whipped cur, she has reluctantly fallen into line, and then claimed all scientific truth as her own work. If an orthodox hell were relieved of its inmates the world would swarm with virtue as compared with the unscrupulous priesthood. As for moral faculties, the priest has no more conscience than a cast-iron dog at the threshold of the family mansion.

Prof. Huxley says, "If we could only see in one view the torrents of hypocrisy and cruelty, the lies, the slaughter, the violation of every obligation of honesty which have flowed from this source along the course of history of Christian nations, our imagination of hell would pale beside the vision, and the wolf would play the same havoc now if it could only get its blood-stained jaws free from the muzzle imposed by the secular arm." Prof. Haeckel says, "It is a great mistake to suppose that the religious notions of modern civilized peoples are on a much higher level than the crude spirit-faith of primitive savages."

In our numerous writings during the last eight years, since retiring from the practice of the law, we have quite thoroughly explored the historical field of the world's religious systems, marshalling our forces principally on Judaism and Christianity. Further writings along these lines by us would be plowing old fields and re-exploring old trails. So, for a time, we have concluded to let the venerable harlot go out in peace.

"In diamonds, pearls, and rich brocades,
She shines, the first of battered Jades."

As food for children, there is still much untrodden territory in the text of the priestly codes of Hebrew and Christian mythology; but as we view it, an attack on the letter of a dying book and a dead faith would be a waste of time, as all scholars and all readers of Free Thought literature know that the writings of the Bible, as they have come down to us, are none other than revisions and codifications of old pagan legends, myths and fairy tales, coined from oral tradition and written scraps, whose authorship and times are unknown, which have been palmed off by the priesthood on the great unsuspecting herd, as of divine origin.

If, in these long years of toil, we have been instrumental in lighting up some dark corner of Christendom and setting a few unsuspecting people to thinking, we shall deem ourselves amply compensated for the

time and labor thus devoted to truth, virtue and humanity, for we have neither asked nor received other compensation from any source. But, at the best, we can hope only to set a few people to thinking. Once arouse a spirit of free inquiry and nature will do the rest, where there is any brains to work on; but the serpent will die slow and hard, for most women and many men are never more charmed than when chasing a crystallized phantom emanating from the fertile brain of the priesthood. The devout, with gaping mouths and anxious looks, sit in breathless silence listening to the shrill voice of the babbling priest, while he, in glowing terms, unravels the skein of vicarious atonement, and in ecclesiastical logic, expounds in priestly clearness to his dupes the profundity of the unknown and unknowable. In speaking of this priestly babble, we are reminded of the time when, solitary and alone, we found ourselves in South America, sitting in pensive mood, on the wild and rugged banks of the Rio de la Quiver. There sat we in silence and sadness, listening to the babbling waters, as they, in seeming madness, dashed over massive boulders in their flight from the cloud-capped Andes to the placid savanna below. It was a scene ever to be remembered; all nature was wrapped in deathly solitude, save the sweet sound of the babbling waters, which held the writer spellbound. It was nature, not the idle words of the priest, speaking to the lonely traveler from her cataract home in the central Andes—that land where the majestic mountains send down their crystal streams to blend with the turbid waters of the Rio Cauca, and cast their shadows over the loveliest spot on earth. It is from the snow-clad summits of the Central Andes that venerable Apollo, clad in dazzling hues, sends his scorching rays to kiss away the sparkling dew-drops from the waving grass of the savanna below. In that tropical valley, with the temperature standing from 75 to 82 degrees all the time, not an insect or reptile of any kind can be found—a country without doctors or lawyers, where sickness is unknown and crimes unheard of; a land without strife, envy or taxation; a country where nature, from her unstinted commissary, with a minimum of aid from the peon, feeds and clothes her people. It is in this serene valley, overshadowed by lofty mountains, inhabited by some 50,000 people free from sickness, care, anxiety and want, where nature, unrestrained by conventionalities, reveals in all her own loveliness, the only land in all this wide world where happiness reigns supreme.

Now let us return from the Cauca valley, Humboldt's declared paradise, and conclude by saying, a little later, probably after an outing in the mountains, should Apollo smile on our undertakings, we may offer

to the Free Thought press some gems from ancient Egypt, India and China, and some notes on biology, for it is on the fertile banks of this stream where we have spent many of our most pleasant hours searching for the source of life. With a few lines from our daily companion we close :

"Achilles' wrath, to Greece the direful spring
Of woes unnumbered, heavenly goddess, sing!
That wrath which hurl'd to Pluto's gloomy reign
The souls of mighty chiefs untimely slain;
Whose limbs, unburied on the naked shore,
Devouring dogs and hungry vultures tore;
Since great Achilles and Atrides strove,
Such was the sovereign doom, and such the will of Jove."

Alameda, California.

A SENSIBLE PROCLAMATION.

—The following is the very sensible proclamation that the Free Thought Mayor of Nebraska City issued on the death of President McKinley:

MAYOR'S PROCLAMATION.

To the Citizens of Nebraska City—The world is agitated, the nation mourns, and we are grieved beyond expression over the sad and lamentable death of our President. To enumerate the noble qualities of the deceased can only sadden us more; to recall the dastardly deed of the assassin can only increase our indignation. We fail to find consolation for our loss in devotion, or solace for our grief in imploration, since the prayers of millions have proved in vain.

Let us without ostentation observe the day on which the mortal remains of our

beloved President shall be consigned to their last resting place, as an act of reverence and a token of love, and in order to imprint deep into the hearts of the youths of this community, love of country, love of government and love for our chosen rulers.

Therefore I, John Mattes, Jr., Mayor of Nebraska City, do hereby issue this my proclamation, and do request that Thursday next all public buildings be appropriately draped and all public business be suspended, and further request that all places of amusement and all places of business in general be closed from sunrise to sunset and that all business houses and residences be decorated and draped in mourning.

JOHN MATTES, JR., Mayor.
Nebraska City, Sept. 17, 1901.

ANTICHRIST UNVEILED.

BY REV. E. F. DAVIS, A. M.

I N our investigation of this great subject, the personality of the Antichrist, it will, I think, prove helpful if we keep distinctly before our minds the names of the first seven Emperors of Rome, with the date and duration of their several reigns:



REV. E. F. DAVIS.

1. Caius Julius Caesar, 48-44 Before the Common Era. Reigned three and one-half years.—Interregnum—Civil War Period, seventeen years.

2. Augustus Caesar, 27 B. C. E., to 14 of the Common Era. Reigned forty-one years.

3. Tiberius, 14-37 C. E., twenty-three years.

4. Caligula, 37-41 C. E., four years.

5. Claudius, 41-54 C. E., thirteen years.

6. Nero, 54-68 C. E., fourteen years.

7. Galba, 68-69 C. E., about three months.

Readers of the Free Thought Magazine for September will remember that in terms as clear and concise

as possible I set forth my claim to the final discovery of the secret so long concealed under the so-called "mystic number" of the Book of Revelation, viz., six hundred three score and six (Rev. 13: 18). I declared my belief that the document in question, instead of having been written originally in Greek as tradition has always asserted that it was, might as well have been and probably was written at first in Latin, and subsequently translated into the Greek tongue. However that may have been, there can be no violence in supposing that the writer, whoever he was, expressed 666 by means of the common Roman notation, thus: DCLXVI. "This," he said, "is the number (or name) of a man."

Instantly every listening saint in Rome would solve a cryptogram so plain as this most assuredly: C-L-A-V-D-I-V—CLAVDIV(S), because it required but little ingenuity to convert a capital X into the two letters

A and V (the former letter being often written without the cross-bar), and the Romans frequently omitted the final S of proper names.

The Emperor Claudius, then, was, in all probability, the personage whom the writer of the Revelation intended to stigmatize as the "Beast that came up out of the earth" (Rev. 13: 11), and also as the "False Prophet" (Rev. 16: 13; 19: 20; 20: 10).

Prof. Harnack, Rector of the University of Berlin, is perhaps the most eminent Bible critic living. In his article "Revelation," as found in the ninth edition of the Encyclopedia Britannica, the Professor says:

"All impartial scholars are now agreed that in chapters 13 and 17 of the Apocalypse we must look for the key of the comprehension of the book as well as to the question of the date of its composition. * * * It is settled also that a Roman Emperor will be the Antichrist, and that the author abhorred nothing so much as the worship of the Emperor."

The key, is it?

Then let us take Claudius as our key and see how he will fit this lock which has grown rusty with the rust of the ages.

The latter half of the thirteenth of Revelation (beginning with verse 11) gives us to understand plainly enough why the saints in Rome and everywhere else held this Emperor's memory in detestation: (1) He compelled them to worship the image of the First Beast (a former Emperor) who, it appears, had once received a fatal wound, but being fortunate in the choice of his surgeons, has escaped death for a season!

(2) He set himself up as a great magician, pretending, it would seem, to control the movements of comets, meteors; etc.

(3) He pretended to have power to perform miracles;

(4) He issued orders to the people of the empire to set up the image or statue of the First Beast, or Former Emperor, and render homage to it, Jews and Gentiles alike;

(5) He pretended to have power to cause the (hollow) image of the former Emperor to speak and pronounce the death sentence of any who might refuse to worship the image;

(6) He compelled all recusants (of whom, no doubt, the greater number were Jews and Christians), to receive a mark, or brand, in their right hands, or in their foreheads; and

(7) He permitted no Jew or Christian to engage in trade or commerce unless so branded with the mark, or name, or the number of the name of the Emperor referred to.

And the man who stood guilty of all these offences in the eyes of the

primitive church was no other than Claudius, who had been dead when this book was written no less than fifteen years; Claudius who, according to the Book of Acts, at one time commanded all the Jews to depart from Rome (Ch. 18: 2), or, as the historian Suetonius puts it: "The Jews, who were constantly making disturbances at the instigation of Chrestus he (Claudius) banished from Rome." Is it any wonder that he was abhorred by the Jewish population? Look at the portrait which this same historian draws of his character in other portions of his history:

"His laughter was outrageous, and still more so his wrath, for then he foamed at the mouth, and discharged from his nostrils."

Again he says of him: "His cruel and sanguinary disposition was exhibited upon great as well as trifling occasions. When any person was to be put to torture, or criminal punished for parricide, he was impatient for the execution, and would have it performed in his own presence" (Suetonius' Hist. Twelve Emperors, Chap. 30).

The following pregnant sentence occurs in Tacitus: "Claudius, the Jewish Kings being either dead or their dominions reduced to narrow limits, committed the province of Judaea to Roman knights or his freedmen. One of these, Antonius Felix, exercised the prerogatives of a king with the spirit of a slave, rioting in cruelty and licentiousness."

But after all, is it not remarkable that the historians of the first century tell us so little about the dealings of Claudius with his Jewish-Christian subjects? "The worst enormities of the government of Claudius," says Merrivale, "refer to affairs of which we are quite unable to speak with certainty. * * * The great chasm in Tacitus' Annals extends from the death of Tiberius at the end of Book 6 to the seventh year of Claudius in the middle of Book 11."

And who, let us ask in passing, is to be held responsible for the "great chasm" here referred to? Possibly the same parties who mutilated the history of Livy, and destroyed the works of Celsus could, if they were alive again, flash a side light upon this interesting question.

So much, then, with reference to Claudius, the fifth Emperor of Rome, who beyond all question wrought sad havoc in the ranks of Jews and Christians indiscriminately in his day, thus incurring their fierce and lasting hatred.

But who, we are now prepared to ask, was the First Beast described in this same thirteenth chapter of Revelation, verses 1 to 10 inclusive?—this beast whose head was once wounded to death but whose deadly wound was now healed? This mighty warrior whose very name carried

terror and dread wherever it was spoken? This divinity before whose image all the earth was forced to bow down in humble adoration? This arrogant boaster and blasphemer of the Lord God of Israel? This red-handed tyrant and persecutor of the saints, whose reign was of so short duration?

Who was he?

Tremendous issues hang suspended upon the announcement of his name, and with the interpretation of this chapter of Revelation in conjunction with the seventeenth, historical Christianity must stand or fall.

Who, we repeat, was in the revelator's mind when he described the Beast that rose out of the sea? One of the four Emperors who preceded Claudius unquestionably. Who, then? Was it Caligula, the brutal tyrant who immediately preceded him? No. From all that we know of his character and career the description furnished here will by no means fit him.

Was it the profligate, sensual misanthrope, Tiberius? Misfit again. Or the mild and cultured Augustus, patron and promoter of all the arts of peace, honored and beloved by his people? His long reign of forty-one years would of itself be sufficient to bar him out. Who could it have been, therefore, but the great Julius himself, the subverter of the Republic, the founder of the Empire—the soldier who, during his meteoric career, fought and won five hundred battles, captured a thousand cities, and slew more than a million men; the man who claimed to be a lineal descendant of the Olympian gods; who caused himself to be elected Pontifex Maximus or Sovereign Pontiff of the entire religious system of pagan Rome; to whom a servile senate decreed divine honors even during his lifetime; in whose honor temples, altars and statues innumerable were erected in every part of the world, over which he reigned as Pope and Emperor for two and forty months—

And then was slain, as everybody knows, and his body burned in the market-place. Not long after his death a large comet (now known to have been Halley's) made its appearance, which contributed much towards confirming in the minds of the people the belief that the victim of Brutus and Cassius was nothing less than a god. "The people," says Suetonius, "fully believed in the divinity of Julius Caesar." "And they worshipped the beast saying, who is like unto the beast? Who is able to make war with him?" (Rev. 13: 4).

Let us now turn to the seventeenth chapter and see whether the

knowledge we have gained as to the content of the Revelator's thought will explain things there.

The vision is that of the woman, by whom the writer evidently intends to symbolize Rome, the proud, corrupt, cruel, persecuting pagan capital of the empire. She sits upon a scarlet colored beast having seven heads and ten horns. This figure represents, I take it, the Roman government—the seven heads referring to the seven Emperors, Julius to Galba (a sort of composite picture), the ten horns, doubtless, to governors of the provinces, who had been instrumental in visiting severe and sanguinary punishment upon the early church. But it is to be noted that while the writer holds up to view a sort of group picture of the seven Emperors who had hitherto exercised their power, he gives special prominence in his thought to one and to one only. "The Beast (verse 8) that thou sawest was (alive) and is not (upon earth) and shall ascend out of the bottomless pit (where he is held for a time in durance) and shall go (at last) into perdition; and they that dwell on the earth shall wonder (i. e., all except the saints) when they behold the Beast (Julius Caesar) that was (alive) and is not (upon earth), and yet is (in Hades).

Verse 9. "And here is the mind which hath wisdom. The seven heads are seven mountains (hills) on which the woman (Rome) sitteth.

Verse 10. And there are (also) seven Kings (Emperors): five are fallen (i. e., are dead, viz., Julius, Augustus, Tiberius, Caligula, Claudius), and one (Nero) is (living) and the other (Galba) is not yet come; and when he cometh, he must continue a short space (three months).

Verse 11. And the Beast (Julius) that was (living), and is not (upon earth) even he is the eighth (King or Emperor) and is (one) of the seven (the first in the list of the seven in fact) and goeth (finally) into perdition."

Now all this is said to have been spoken by an angel, and the perfectly evident meaning of it is that immediately after Galba's short and inglorious reign the old order of things is to be changed. Julius Caesar, the Antichrist, whose deadly wound was mysteriously healed in order that he might again be permitted to "revisit the glimpses of the moon," is to be let out of Hades, and rule over the Empire for a space, or until such time as the Messiah shall come down from the skies to give him his final overthrow, sending him to perdition forever. Chapter 19 describes in what manner all this is to take place. After the destruction of the Antichrist and his hosts, the millennium is to be established, that is to say, Christ and his saints are to reign upon earth for a thousand years. And then the end.

We cannot close this paper without attempting to answer the question: When was this Revelation or "prophecy" written?

The actual writer of the book evidently wished to have it believed that the Apostle John, to whom its authorship is ascribed, wrote it while in the island of Patmos some time during the reign of Nero, 54-68, Common Era, for he represents him as saying concerning the Emperors (17: 10), "five are fallen, and one is, and the other (Galba) is not yet come; and when he cometh he must continue a short space." The actual author, whosoever he was, represents John as looking forward with prophetic vision from the time of Nero's reign, and it may be also from the midst of the smoke and flame of Nero's persecutions, and saying to the saints at Rome and everywhere: "Be patient, be faithful, your trials are nearly over; the time of the Messiah's advent is just at hand; the Holy City is soon to fall; the Gentiles (Roman army) already hold possession of the temple court (11: 2); for yet two and forty months—oh, fateful period!—the desolation and carnage will go on; during all that time the two olive trees, the fearless prophets of God, shall employ their powers to shut up heaven, to turn the waters into blood, and to smite the earth with plagues as often as they will. And when they have finished their testimony, the Beast that is to ascend out of the bottomless pit, even the Divine Julius, the Antichrist, the Destroyer (9: 11), shall make war against them, and kill them; and their bodies shall lie in the street of the great city * * * where also our Lord was crucified (11: 1-14). Alas, the Holy City! Her doom is sealed. The day, nay the night, the awful night of her destruction, is at hand. The Messiah whose coming you have waited for so long will soon appear for our deliverance. One more beast after Nero is gone! But have patience, for his time will be very short—and then—ah!

But how could the Apostle John, writing at the time of Nero's reign, 54 to 68, Common Era, have known that the next Emperor's reign would be a short one—as it really was? How could he have known that a certain one of the first five Emperors, all of whom were dead, was to come back from Hell and have a second term of office, and destroy the city of Jerusalem and her people—as he did not come? How could he have known that the Christ would appear at this terrible juncture of affairs—as he has never yet done at any time? How could he have known that the city of Rome was to be utterly destroyed by fire, as described in chapter 18, and that all the people in the world, except the Jewish saints, were to be cast forever into a lake burning with fire and brimstone?—things which, in point of fact, never took place—never!

Why, then, are we not justified in saying that the Apostle John did not know—did not even pretend to know or to prophesy about these things? These are but the thoughts, the imaginings, the desires of some person or persons who wrote not long after Galba's brief and unfortunate reign, or early in the year 69 C. E. It was a time of political and social decadence and gross corruption, a period of insurrection, strife, and bloodshed, a reign of terror in Rome and throughout the provinces. No man might say what was to happen the next hour. Otho and Vitellius were struggling for the sovereignty in the west. Vespasian was laying waste the Holy Land and threatening the existence of Jerusalem in the east. 'What hour then so propitious, what time so ripe for reaping a rich harvest for holy church? Surely no saint will believe but that the Christ will descend from heaven and set up his kingdom in the earth as soon as ever the old Jerusalem is destroyed?'

In all human probability was it not at just such a crisis of affairs as this that some priest or priests of the church in Rome put forth this cunning forgery (not the first of its kind by any means) for the purpose of confirming the faith of their long-suffering, wavering, and well-nigh disheartened followers, and causing them to renew their allegiance and increase their contributions to the general fund?

Josephus testifies that the belief in the immediate appearance of the Messianic King (the Christ) gave the chief impulse to the war that ended in the destruction of the Jewish state, 66-70, Common Era.

(To be continued.)

MINISTERS OUT OF A JOB.

—Dr. Robert McIntyre, pastor of the St. James Methodist Church, is going to write a few religious novels, which we suppose will be full of hell and damnation, of devils, holy ghosts, virgin mothers and other Christian matter that will be startling and very sensational. The title of his first novel is to be "The Modern Apollos." The Doctor says of the modern novel:

It is skeptical and in many cases positively irreligious. It is a constant harping on one or two chords. It leaves out that great, deep bass, the religious life and instinct, or if it strikes it, it does so in a way to cause a terrible discord. This is true of the "Reign of Law," of "Rob-

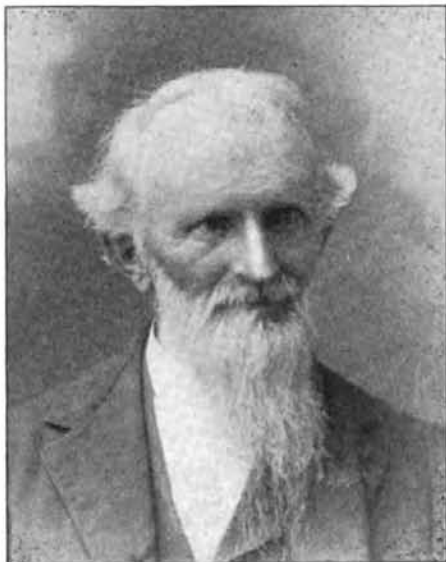
ert Elsmere," of "David Harum" and that atrocity, "The Christian."

This is a good idea. There are many ministers out of a job in these days of skepticism, and they might try their hand at other things besides "preaching the Word." Writing novels is one of the things they might engage in. How would it do for them to organize religious baseball clubs that could be played on Sunday, to be opened with prayer? Some of the most athletic of the clergy might train themselves for religious prize fighters. Doubtless there would be more money in it than fighting the devil, which is a played-out game, and fails to draw.

THE BIBLE AGAINST ITSELF.

BY I. W. BECKWITH.

PERHAPS the above subject has been sufficiently discussed, still I hope I may be excused for writing this, as I think I have found several things in that book that others have not noticed; and it may do no harm to repeat some things that have been said a great many times al-



I. W. BECKWITH.

ready. I find that the masses of the people are as ignorant on this subject as though nothing had ever been said about the absurdities, contradictions, immoralities and lack of proof of inspiration that we find in that "Holy Book":

It may not be out of place for me to relate a bit of experience I had last summer. I met Mr. S. B. Hare, an elder of the Seventh Day Adventist Church. He had heard of my religious views, so, as soon as we were introduced, he took up the subject of inspiration, and said that if there was one error or discrepancy in the Bible he would throw the whole thing away. I soon showed him a great many things that were apparently wrong.

He said he had never before heard the Bible assailed. He thought all these things might be answered, and if I would write out everything I knew against the Bible he would send it to the Signs of the Times at Oakland, Cal., for which publishing house he was selling books, and they would answer in their paper. I told him I very much doubted their answering, for they knew better; and as there are several hundreds of passages that "need fixing," it would be absurd to think of putting them all in. I wrote five questions, which he sent, and several months afterward, evidently after Mr. Hare had urged the editor to do it, he answered by letter instead of through the paper. I do not wonder at his not wanting to give that answer to the public. I referred to the different measurements of the pillars of Solomon's temple, where some of the writers give the height eighteen cubits and others make them thirty-five cubits, and the height

of the chapters is variously given as three, four and five cubits. See I. Ks. 7: 15, 16, 19 and 21; II. Ks. 25: 17; II. Chr. 3: 15-17; also Jer. 52: 21-22. The answer was: "There is a slight error, the height was evidently twenty-six; but the matter is of small moment, nothing vital is involved, and any fair mind will so recognize."

How he should know that all those writers made false statements, and that the true height was an average is more than I can comprehend. When the inspiration of the Bible is concerned and we find the book full of contradictions, I do not think them of such "small moment;" I think there is something "vital involved," and even a "fair-minded" Christian editor "will so recognize."

In reference to God's sending a lying spirit to deceive King Ahab (I. Ks. 22), Phippeny said that "that lying spirit was evidently Satan," that is, Satan is one of the "hosts of heaven," and God makes him his chief councilor when he has a dirty job on hand and does not know how to work it; and now Christians attempt to put all the blame on the devil for obeying God's commands. I have heard that same answer many years ago. I think the devil may well protest against that charge. I fail to find a single wicked act of the devil recorded in the Bible that was not at least sanctioned by the Lord.

I asked that editor if God lies, and makes mistakes and then repents, and referred him to several places where the Bible says he did, and without attempting to explain those passages he says:

"No. And to intimate it is blasphemy," and I am to be eternally damned for not believing those blasphemous passages! Well, then, I must burn, for I cannot believe what I know to be false. Perhaps he can—claim to.

It seems to me that there can scarcely be any more important evidence against the inspiration of the New Testament than the fact that the Apostles and Elders, after having received the Holy Ghost, did not consider themselves inspired and so called a general council and had "great disputations" before they could decide whether it was necessary for the Gentiles to be circumcised in order to be saved; and it does not seem that inspiration had anything to do with deciding the question. Acts 15. From this chapter we learn that Peter strongly disapproved the act of circumcision, but Paul says in the 2d chapter of Gal. that he, Paul, reproved Peter sharply before them all because he required them to be circumcised. I do not know which story is true; but it is evident that neither claimed inspiration, and Paul says that the Christian doctrine

"was confirmed unto us by them that heard him," not by inspiration (Heb. 2: 3). Yet Paul is the only sacred writer of history or doctrine (prophecy not included) who claims to write "by commandment," and he is the only self-confessed liar (Rom. 3: 7). Luke says he got his information the same as Paul did his (Luke 1: 2); and the writer of the book of John says he got his knowledge from the writings of the Apostle John. "And this is the disciple," John, "which testifieth of these things and wrote these things, and we know that his testimony is true" (John 21: 24).

I find that the books of Ks. and Chrs. were not compiled in their present form till at least six, and probably fourteen generations after the Babylonian captivity; therefore all passages therein that purport to be prophecies fulfilled within that time are only history in prophetic form. In the third chapter of I. Chrs., verses 17 to 21 inclusive, we find the descendants of Jeconiah, the last king of Judah, were Assis his son, Salathiel his son, Pedaiah his son, Zerubbabel his son, Hananiah his son, and Pelatiah his son; and if the following three verses have any meaning, it is to continue the line through Rephaiah, Arnan, Obadiah, Shechaniah, Shemaiah, Neariah, Elioënai, and Hodaiah. If Matt. tells the truth when he says that from Jeconiah to Christ was but fourteen generations, these books could have been written but a short time before the Christian era, or possibly later. Since the books of Ks. very frequently refer to the books of Chrs., it is evident that they can be no older than the books to which they refer. See I. Ks. 14: 19-29; 15: 7; 23: 31; and as the books of Chrs. refer to Ks. in the same way, I believe the original books bearing these names had been in existence a long time, and each copyist made such alterations and additions as suited his fancy. This is what Josephus evidently did in his "Antiquity of the Jews." As these two Bible writers disagree in many places, so Josephus disagrees with both of them; the copy to which he had access differed from those in the Bible or he made great alterations.

Theologians tell us that the reason why Matt. omitted the names of Joash, Amaziah, Azariah and Jehoeakim, kings of Judah, in his genealogy of Christ was because he had an incorrect record from which to copy; but the Rev. Dr. Newhall delivered an address entitled "Infidel Cavils Considered," in which he says, "No Bible scholar doubts Matthew's having the Old Testament scriptures before him in both Hebrew and Greek; it was not, therefore, by mistake that the names of those well-known kings of Judah were omitted, but by design, for to have inserted them

would not have suited the author's purpose." He then tells us that Matt. was writing for the Jews who consider seven a sacred number, and his object was to persuade them that Christ's ancestors came through three epochs of double sevens; the first, headed by Abraham, included its growth; the second, headed by David, its kingly eminence; and the third, headed by Jeconiah, the exiled monarch, its decline. Wonderful "Infidel Cavils!" When I see how much pains Matt. has taken to show that Christ is according to prophecy, that for this purpose he tells many things evidently false, I think the Rev. DD. is correct. The editor of *Herald and Review*, published by the Adventists at Battle Creek, Mich., says he considers "Infidel Cavils" such a superior work against the Infidels that he published it in his paper, and then in pamphlet form, price 10 cents. I consider it a good Free Thought document.

Christians tell us that Matt. and John wrote the books that bear their names. If that be true, the evidence is conclusive that they knew that Christ did not rise from the dead. Matt. says that early in the morning on the first day of the week Jesus told the women to tell his disciples to go to Galilee and there they should see him. The women did run quickly to bring the disciples word. Then they (the eleven) arose and went to Galilee and saw him there. John says they did not go to Galilee but remained at Jerusalem, where Jesus appeared to them on that same first day of the week, and again after eight days; and again he appeared to them at the Sea of Tiberius, and John says, "Now this is the third time that Jesus showed himself to his disciples after that he was risen from the dead" (John 21: 14). By reading the context we find that it was impossible for the meeting in Galilee to have occurred either before or after the three meetings that J. reports. Now, as these two writers were of the eleven they were both at the meetings, whether they were in Galilee or Jerusalem. So if Matt. told the truth John knew it, and would not have told the lie that he did when the truth would have served him better; and the same may be said of Matt. if John told the truth. Each knew that the story he was telling was false; each knew that Christ did not rise from the dead, and that the story told by the Jews, that his disciples stole his body by night, was the true one, if such a person was crucified at that time. Matt. is the only one who appeared to know anything about the sealing of the sepulchre, and the watch, and, as I have shown above, he has made false statements, I am inclined to doubt this one.

Christians do not believe the Koran or Book of Mormons; they con-

sider Mohammed and Joseph Smith imposters—that their finding inspired volumes were tricks to deceive the people. I have no doubt that that is correct. But the foundation of the Christian Bible presents an exact parallel. We read in II. Ks. 22 and II. Chr. 34 that Hilkiyah, the priest, found the book of the law, that Moses wrote 1,200 years before, in the temple where it was impossible for it to have been. The temple had already been repaired by Jehoash, and no such book was discovered. The law was that the book should be kept in the ark of the covenant, but at the dedication of the temple, "There was nothing in the ark save the two tables that Moses put there at Horeb (I. Ks. 8: 9). The people seemed to have had no knowledge of such a book till Hilkiyah made his great find. This is evidenced by what the king said after the book had been found. That this law was written for the special benefit of the high priest is shown by the immense income that it gave him. He was the representative of the Lord, and appropriated all the offerings that were dedicated to the Lord. The people were tithed or taxed 10 per cent of all their income. This was for the benefit of the priests, the Levites. The high priest had a tenth of this title, and it is several times repeated that his part must be the very choicest. What was good enough for the common priests was not good enough for him. Besides the tithe he had the first born that each female of their flocks and their wives produced, but their children should be redeemed with a kid. See Ex. 13: 2; 22: 29; 31: 20, and Num. 18: 15. As the child was represented by a kid, perhaps that is where the slang word of the West, "kid" for "child," originated. If the females of all their animals should have had an average of seven young, which I think is pretty high, that would give this priest one-seventh of the increase of all their flocks and herds each year. They must also give the high priest the first fruits of their vines and fields every year. Besides, there were the "free-will" offerings, of which they were to contribute largely. In David's time there were 1,570,000 warriors, besides the tribes of Benjamin and Levi not numbered, which added would probably make over 1,730,000 (Chr. 21: 5), and allowing five persons to each able-bodied man would make a nation of 8,650,000. The Lord's portion of the tithes would be equal to the entire products of 86,500, besides all the young animals that 1,235,714 persons had, and one kid for every first born child, and the first fruits, proportion not given, and free-will offerings, amount uncertain. Hilkiyah could afford to hunt a long time, with blank parchment, pen and ink before him, and for result find this law written on his parchment. In this book of Moses he no

doubt inserted such tradition, mythology and scraps of history as the people possessed, with such alterations as suited his purpose. Rev. Roswell D. Hitchcock, in his *Analysis of the Holy Bible*, says the book of the law "Was discovered in the reign of Josiah, after having been long unknown to the nation at large." Could it be possible for so illiterate a class of people to pick up and read at sight, a book 1,200 years old? Even in our own country we find that writing only two centuries old is difficult to read when one has not studied it.

I find that very many people who do not believe in the inspiration of the Bible or the divine character of Jesus, still consider him a very good man who taught a perfect code of morals. Even Col. Ingersoll fell in with this popular error. I admit that there was one, and only one, moral precept in all his teaching, and that was to do good to others, a doctrine that had been taught by "heathen" probably ever since there was a community of mankind. His first public act was to make about fifty gallons of wine for a party that were already so "well drunk" that they did not know good wine from "that which was worse." I have been told that the wine he made was the new, unfermented juice of the grape, but the evidence is plainly against that theory. Jesus says, "No man having drunk old wine straightway desireth new, for he saith the old is better" (Luke 5: 39). Jesus would hardly have been called a toper (winebibber) if he drank only the sweet grape juice. He was so angry with the fig tree that he cursed and killed it because it had no fruit when "The time of figs was not yet" (Mark 11: 13-14). Although he was a god he hoped to find fruit out of season until he reached the tree, and then how he did curse. I am only a common man, but I think I am wiser than he if the history of him be true—at least I should not think of killing my neighbor's apple-tree because I found no fruit on it in winter.

"If any man come to me and hate not his father and mother, and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14: 26). Those who do forsake all their friends shall receive an hundred fold (Matt. 19: 29). A hundred wives and a hundred fold of children! That is worse than Brigham Young ever was, and yet all orthodox Christians considered him a horrid man. Can a man who hates everybody practice the Golden Rule? That was his only moral precept, and now he denounces that—or must a man hate his friends and love his enemies?

Christ purposely kept the people in ignorance so that they could not repent and be saved. "Unto them that are without all these things

are done in parables that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted and their sins should be forgiven them" (Mk. 4: 11-12). "He hath blinded their eyes and hardened their hearts that they should not see with their eyes and understand with their hearts and be converted, and I should heal them" (John 12: 40).

He never said one word to encourage industry and taught his followers to take no thought for the morrow and to depend on the Lord to provide for them as he does for the lilies and the sparrows. Last fall a barber in this place "got religion" "awful bad"—had a call to preach, threw away his razor and scissors and said he was not going to work any more, that the Lord would provide for him and his family. So he went to preaching from house to house and on the street corners. Having heard that I was a wicked unbeliever, he came to my house to convert me. He said he knew that, according to human reason, the Bible was false, immoral and contradictory, and that it could not be explained until we got religion, got converted, and then these things were all right. He endorsed what Paul says in I. Cor. 7: 36. What fools religion makes of men! Well, Mr. Compston soon found that the Lord did not provide as he had promised, that the crows did not bring a bone every morning and evening as they did to Elijah, the sack of flour and plate of butter failed to act as they did for the widow with whom the prophet boarded, and gorgeous clothes did not grow on him and his wife and children as they did on the lilies, so lately he hunted up his tools and opened shop again.

When I ask a Christian what reason he has for believing the Bible to be the word of God, he generally says it must be, because there are so many prophecies fulfilled. I ask him to name one that he knows has been fulfilled; he is apt to refer to the rainbow, seed time and harvest, rain on the just and on the unjust, wars and rumors of wars, earthquakes in divers places, false prophets shall rise, etc. I reply that I can make just as good a prophecy as any of those, and so predict that the sun will rise in the east to-morrow morning.

"Of course! We know that, for it has always done so," they say. Yet they prove the Bible by just such logic.

The claim of prophecy proves nothing unless it conforms to these rules:

1. It must be shown to a certainty that it was written before it was fulfilled.

2. The language must be so plain as to leave no doubt as to its meaning.

3. It must be of such a character that an ordinary man could not have guessed it.

I have heard it stated from the pulpit that the destruction of Sodom, of Nineveh, of Babylon and of Tyre were according to prophecy, and so establish the Bible. Rule 1 will exclude all these cases.

I have before me a Christian Bible Lesson for June 1, 1879, on Ezekiel's prophecy concerning Tyre. It says: "This is a remarkable prophecy, and remarkably fulfilled." This paper tells us that Nebuchadnezzar did not "Lay thy timbers and thy stones and thy dust in the midst of the waters," but that Alexander completed Nebuchadnezzar's work about 250 years later; admitting it to be false while claiming that it was remarkably fulfilled. Ezekiel evidently wrote this 26th chapter while the city was being besieged and thought he could safely predict the result; but in 29: 18 he admits having made a mistake—that Nebuchadnezzar did not "Make a spoil of thy riches and a prey of thy merchandise" (26: 12). I asked the editor of Signs of the Times if he had any proof that the last part of this 12th verse ("Shall lay thy stones, etc., in the midst of the waters") was not written at a later period. He refused to answer. I have reasons to think that it was written after the time of Alexander, and exclude it under Rule 1 until that proof is produced; but it is false, no matter when written.

I have frequently challenged the clergy to produce a single Bible prophecy that will stand the test of those three rules, but find none willing to accept the challenge.

Suppose one or more prophecies could be found to stand the above test, would that prove that the whole Bible was the word of God? By no means. Christians do not generally admit that Joseph Smith was an inspired prophet of the Lord and so join the Latter Day Saints, though the proof is conclusive that he wrote the following:

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus

shall the war be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. * * * Wherefore stand ye in the holy places and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen." Beedle's "Expose of Mormonism," p. 305, contains it, also Hyde's work against the Mormons, p 174, published in 1857, and Pearl of Great Price, printed July 11, 1851. Neither do Christians worship every Gypsy hag that correctly foretells a person's future. Even if it were possible to find one prophecy fulfilled, and it were admitted that that prophet held intercourse with God, it would not justify the claim of inspiration for everything that a set of men should bind in a book with that prophet's writing. To be consistent, Christians, when they find a prediction of one Gypsy to come to pass, should believe everything that that and every other Gypsy says, even when they know it to be false.

BIG FISH STORIES.

The story of Jonah and the big fish is too familiar to need remark; but there are stories about as big with which the people are not so well acquainted. When the Israelites came out of Egypt there were 603,550 warriors (Num. 1: 46). Allowing five persons to each warrior, there were 3,017,750 persons. There were 22,373 first born males (Num. 3: 43). There were not many more mothers than first-born males; and on that supposition there were an average of nearly 135 living children to each mother. What a whopper! Col. Ingersoll supposes that as there were as many first-born females as males, there would be double the number of mothers; but the first son that was born in a family was a "first-born son," regardless of the daughters that may have been born before; but even 67 living children by each mother is a story bigger than my credulity.

It is recorded in a great many places that the seed of Abraham should be as the sand of the seashore. When there were about 3,000,000 Moses says they are as the "stars of heaven for multitude" (Deut. 11: 22), and Paul says, "Therefore sprang there even of one as good as dead so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable" (Heb. 11: 12). I wonder if God (they all write by inspiration of God) has any idea of the number of thousands of grains of sand there are in a handful. And yet the hairs of our head are all numbered. So of the seed of David: "Thus saith the Lord; if ye can

break my covenant of the day, and my covenant of the night, and that there should not be day and night in this season; then may my covenant be broken with David my servant, and the Levites that minister unto me. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me (Jer. 33: 20-22). The promise that is here made so very emphatic has failed for 2,700 years.

When Solomon built his temple he had 80,000 men in the mountains; 30,000 (10,000 each month) in Sidon; 60,000 that bare burdens, and 3,300 overseers, total 173,300 men. These assisted the men of Tyre, of whom I will suppose there were but 23,000, making 200,300 men all told (I. Kgs. 5: 13-18). The house was 60 cubits long, 20 wide and 30 high. Hitchcock says the common cubit, or "cubit of a man," was a little over $1\frac{1}{4}$ feet, which would make the house about 76 feet long, 26 wide and 38 high. I will suppose the walls were 2 feet thick, and the three floors and roof each equal to 6 inches solid material. That would make 18,200 solid feet. So we find that it required the services of over eleven men seven years to hew and bring in only one foot of wood or stone. And we are told that David had already prepared hewed marble stones and cedar timber, and iron and brass in abundance (I. Chr. 22: 2-4; 29: 2). In my calculations I have made no allowance for openings, nor did I take into account the porch which I suppose was a roof supported by the two brass pillars; and there are other uncertain items that I have omitted. But if anybody will correct my errors so as to make reasonable the story of the men required to prepare the material, I should like to hear from him. I have been told that it took all this time because they had no tools; but David had saws and axes of iron with which to torture his prisoners (II. Sam. 12: 31). And without tools, except a rough stone, a man in less than eighty years might wear a log down so as to make a cubic foot of lumber. This is on the supposition that David had not already prepared an abundance.

At the dedication of the temple the people sacrificed more sheep and oxen than they could number (II. Chr. 5: 6). As they were able to count at least 1,570,000 (I. Chr. 21: 5), I will suppose they could count double that number, or 3,000,000. After that they burned on the altar in the court of the temple 120,000 sheep and 22,000 oxen, making a total of 3,142,000 animals cremated probably in seven days, possibly twenty-one; the language is uncertain. If in twenty-one days, that would be 150,000, nearly, every day; 15,000 every hour (ten hours a day); 250 a

minute, and over four each second. I think there was little wood left in the Holy Land; the Lord must have "smelled a sweet savor," and it is no wonder that the house was so filled with the "cloud (smoke) of the glory of the Lord" that the priests could not endure it.

The Lord says he destroyed the Amorites "Whose height was like the height of the cedars" (Amos 2: 9). They could not have had chariots of iron (Jud. 1: 19). These cedars were sufficient for beams to reach across the width of the temple, and the Lord does not lie (I. Sam. 15: 29 and Titus 1: 2). So we know there was no mistake about the height of those men. Goliath was a Liliputian compared with them.

If the authors of those big stories intended them for a burlesque they made a big hit; but the pious monks have failed to see the joke, and so tell us they are the word of God.

GOD'S CHARACTER.

David "Did that only which was right in mine eyes" (I. Ks. 14: 8; II: 4; 33: 38). He was "A man after God's own heart" (Acts 13: 22; I. Sam. 13: 14). In order to know the character of Jehovah we have but to study the heart and character of David. From the 6th chap. of II. Sam. we learn of his dancing naked before the maidens, and when Michal, his wife, reproved him for such base lewdness he replied, "I will be more vile than thus, and will be base in mine own eyes, and of the maid servants which thou hast spoken of, of them shall I be had in honor. Therefore Michal had no child till the day of her death." Read II. Sam. 11, the conduct of David with Uriah the Hittite and his wife—adultery, treachery and murder. To be just like God's perfect man seems to be the prevailing sin of the preachers. I have even heard of their following him in dancing. If God approved of these things in David, it cannot be wrong for "men of the cloth." He went to war with the nations around him, and murdered thousands of innocent men, women and children with no object but plunder. "And he brought forth the people and put them under saws and under harrows of iron, and under axes of iron, and made them to pass through the brick kiln; and thus did he unto all the cities of Ammon" (II. Sam. 12: 31). There may be barbarous tribes at the present day who have enough of the heart of the Jewish God to be equally cruel; but I think it would be hard to find among the most savage tribes who have not had the benefit of God's direct presence and teaching, a case of treachery, revenge, murder and perjury such as characterized David's deathbed charge to Solomon. Shimei had cursed David by command of the Lord, "Let him curse for the Lord hath bidden him" (II. Sam. 16: 10, 11). Af-

terward he repented and was David's truest servant, fought for the king when the chief priest and chief captain had rebelled; and David says to Solomon, "I swear to him by the Lord, saying, I will not put thee to death with the sword. Now therefore, hold him not guiltless; for thou art a wise man and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave in blood" (I. Kgs. 2: 8 and 9).

All God manufacturers make an image that reflects their own character—the Jews especially so; and modern civilization has so outgrown the Jewish workmanship, so ashamed of it that we do not learn from the pulpit or Bible class the true character of the Bible. It is about time the Christians treat it as Moses did the god his brother made, or keep it on the center-table as a choice relic of a heathen age, and try their hand at an improvement if they must have an imaginary being before which to bend the knee.

Lander, Wyo.

HOW TO SELL BIBLES.

—"Not long ago," remarked a traveling man, "I went up picturesque Kentucky River on a little steamboat which runs from Louisville to Frankfort. By the way, there isn't a wilder or more beautiful stream in the whole country than that same Kentucky River; the boat passes through eight or ten government locks during the trip. On the boat I encountered a queer old customer—a long-bearded, grizzled Kentuckian, who was full of interesting reminiscences.

"'Once on a time,' he said, 'I made a heap o' money up an' down this little ol' river—a-peddlin'.'

"'What did you peddle?' I asked.

"'Keards,' he answered, 'playin' keards an' Bibles.'

"'That was a queer stock in trade,' was my comment. 'How did you happen to have such a mixed lot as that?'

"'I bought it at a auction down t' Loo'sville,' he explained, 'the auctioneer lumped 'em, so I had to take 'em. But I got rid of 'em—yes, sree—ev'ry one of 'em. People along this river is allus wild for playin' keards; I sold them playin' keards for \$2 a pack. They went off rapid ev'ry one of them—yes, sree; an' I didn't have nary Bible left on hand, nuther.'

"'How much did you get for your Bibles?' I asked.

"'Laws,' the reminiscient Kentuckian explained; 'them Bibles went off rapid, too; I give 'em away with th' keards.'

—Detroit Free Press.

WHAT IS CHRISTIANITY?—"LET US BE HONEST?"

BY JOHN MADDOCK.

THIS is a question that needs to be settled, because it is becoming quite a fashion with some defenders of Christianity to use the Christian name where it does not logically apply. The Ingersollian phrase, "Let us be honest," implies, also, that we must tell the truth. While it is



JOHN MADDOCK.

true that "modern Christianity is the product of Free Thought," it is not true that it is Christianity proper. Christianity cannot be reformed. Every protest made by Protestants was an emphatic dissent from its superstitions, though they have carried the Christian name along the whole line of dissent up to Unitarianism and Universalism. Protestant Christians have done this because they imagined that Jesus was the founder of the Christian religion. We now know, positively, that he was not the founder of the Christian church, hence the time has come for a divide. All the theologians have made the same mistake in connecting Jesus with Christianity, be-

cause his teachings were mixed in with the legends and falsehoods upon which it is built. Even Harnack, according to the Outlook, expressed himself upon the subject as follows: "Do you wish to know what is essential Christianity, asks Harnack. The answer is very simple. It is Jesus Christ and his gospel. Christ is the creator of Christianity, and to understand Christianity is to know Christ." While all Christian scholars have associated Jesus with Christianity, some honest critics, like Renan, have not; though they have been held spellbound by his noble character and profound sayings. Even Ingersoll, page 39, "The Foundation of Faith," shows that he had an idea that all had not been said about Jesus that could be said: "From the interpolations, legends, accretions, mistakes and falsehoods in the New Testament, is it possible to free the actual man? Clad in mist and myth, hidden by the draperies of gods, deformed, indistinct as faces in clouds, is it possible to find and recognize

the features, the natural face of the actual Christ?" By science and right reason it is possible; Jesus and his gospel, declaring the actual Christ will be brought out, from the legends and the falsehoods which have obscured him and it so long, to the great dismay of all who have professed to teach in his name. In the language of Harnack: "Do you want to know what is essential Christianity?" It is Roman Catholicism and you will find its basic principles, of a fabulous and legendary character, in the "Apostles' creed." You will find the corroboration of my statement on page 6, "Catechism of Christian Doctrine," Prepared and Enjoined by Order of the Third Plenary Council of Baltimore, as follows: Q. "Where shall we find the chief truths which the Church teaches? A. We shall find the chief truths which the Church teaches in the Apostles' Creed." If the Christian church was based upon the gospel of Jesus, the answer should be, We shall find the chief truths which the Church teaches in the gospel of Jesus. Christianity is a fixity; its doctrines cannot be reformed. The gospel of Jesus is a fluency—evolutionary in character. As regards the fixity of Christian doctrine, Cardinal Gibbons truthfully says, page 94, "The Faith of Our Fathers:" "My meaning is, that the Church is not susceptible of being reformed in her doctrines. The Church is the work of an Incarnate God. Like all God's works, it is perfect. It is therefore incapable of reform. Is it not the height of presumption for men to attempt to improve upon the work of God?" Harnack is in error; Jesus was not the Creator of Christianity. There is no mark of his in it; but the marks of the Apostles' Creed abound everywhere in it, and to understand Christianity is to know the Apostles' Creed. It will not do, therefore, to say that the protests of Freethinkers against Christianity are "not against Christianity itself;" they are against nothing else, because the gospel of Jesus has never been preached by any Christian church. Freethinkers have not been guilty of being infidel to a revelation of God; they have been faithful in their work of uprooting errors which the Christian church ignorantly set up as divine revelations. This fact is now fully corroborated. To be honest, the Christians, who are following the lead of science in a measure, should come forward and give Freethinkers full credit for their work and confess that they have been mistaken, instead of ignobly stealing the truths of science to weave into their decaying system, calling it "modern Christianity," and impudently declaring that "the modern tendency towards scientific and rational restatement of Christian doctrines is due not to the influence of Infidelity, but to freedom of thought within the churches." There is no real FREE THOUGHT within the

churches; there is only very limited thought, where a few men like Drummond have tried to harmonize science with their Christian religion. They will try in vain. There can be no restatement of Christian doctrines; I say this dogmatically; the statement, thereof, is once for all as Cardinal Gibbons declares. It is a good sign to see Christians interested in the Free Thought Magazine. Let them come and reason with the "Infidels," and they will get some light. A true, scientific Freethinker has no abuse for any one and no ridicule; he has only manly, candid argument. The saying of Jesus, "With what judgment ye judge ye shall be judged," is now fulfilled in the helpless attitude of the Christian church to-day. It has judged Freethinkers as Infidels, and it now stands condemned as not a teacher of truth. What measure it has meted out to others is meted to itself by the light of science and right reason. But we have no word of condemnation for it; for "this is condemnation that light has come into the world" and light could not come into the world through the Christian church, which has its dogmas laid down once for all. This fact makes the Freethinker and the Free Thought Magazine a necessity in the order of intellectual progress. What I have written here could never get to the front through the Christian church. I know by long experience that it does not want the gospel of Jesus; it prefers the myths and the legends which were instituted by men who thought that they were preaching the truth—honest, no doubt, but mistaken. As there is no way out for truth, but through Free Thought journals, Freethinkers should see that they get substantial support. We are in the vanguard in the intellectual march. Let us intelligently take our places and keep our promulgator well equipped. Let intelligence take the place of fear and kindness the place of hate. We have now arrived at the goal where we can command attention and respect. Let us in all our arguments and actions prove to the opposition that we are worthy of both.

Minneapolis, Minn.

THE SECULAR SUNDAY SCHOOL.

BY MRS. AGNES L. DAVIS.

SHALL we organize Secular Sunday schools? If so, why and how? These questions should be uppermost in the mind of every one interested in the Free Thought cause.

I believe every right-minded Liberal realizes the good that may be done for humanity and for the cause by giving the young right ideals of life, and by teaching them the benefits derived from a free mind.



MRS. AGNES L. DAVIS.

Until recently the work of the Free-thinker has been that of the iconoclast. We have torn down much, but the time has arrived when, if we would have our cause prosper, we must commence to build.

Personal gods and superstitious beliefs are slowly but surely crumbling from the pedestals they have occupied so long. The public school, the teachings of science—everything that helps mankind to learn to reason—will go on “image breaking,” tearing down all that is not founded on scientific truth, and which will not bear the searchlight of reason.

This work will continue. It has reached that stage where no power or force can stop it, until the mind of man is free and he has conquered all the forces of nature beneath him. In the meantime we can find something quite as important to do.

The severest, and to my mind the most just criticism made of the Free Thought cause, is that it tears down but builds nothing better, that it takes one's religion away and gives nothing in return. This is one of the reasons why the cause has never flourished as it should. Another reason is that it appeals only to the mature mind and has done little or nothing to mould the thought of the young.

The organization of Secular Sunday schools will put new life into the veins of the Liberal cause. It will make it a positive instead of a negative element, and will give it a force and a power which the national organization has never known.

We have stood where the shackles have fallen and railed at the church and superstition while we should turn our backs upon them and press onward and upward toward an ideal existence in this life, only pausing to lend a hand to the struggling one who may come our way.

The young must be taught self-knowledge and self-control, to love and study nature, and to know that the only real happiness comes from putting ourselves in harmony with nature's laws, to love the beautiful and true, to do right for the sake of right, instead of from fear of punishment or hope of reward.

The orthodox Sunday school has failed to do one of these things. The Liberal Sunday school can do all this and more. Then there is so much we grown up folks can learn, and it is such a pleasure to study together. With free minds our field is practically unlimited, and I will guarantee that the man or woman who attends a Liberal Sunday school will never be a "back number" or become old and rusty.

The iconoclast has cleared a vast area. Let us begin to build, and let us plan so wisely and build so well that future generations will go on with the work we have begun.

Mrs. Bliven, president of the Secular Sunday School Committee, has made a noble beginning; let every one who is interested lend a hand. Send her your ideas of what a Secular Sunday school should be, how it should be organized and conducted. If you have a good thought on the matter, do not be selfish with it. Help swell the tide of thought that will make our Sunday school an assured success.

The advancement of the Liberal cause in Oregon is due in a great measure to the noble work done by Katie Kehm Smith. She was a builder rather than an image breaker, and as a monument to her efforts we have to-day the Liberal University of Oregon. Out from this school will come more workers like she was. They will be the product of progressive moral secularism, and we shall look to them to champion the cause of the Liberal Sunday school. Thus the work of one builder goes on and on.

Education will free more minds than ridicule ever can. The church has played a necessary part in the development of mankind, and it is time and energy wasted to rail at and ridicule those whose minds are still fettered and who for this reason are not so progressive as we. Instead, let us, by means of the Secular Sunday school, set up better standards for ourselves and for our children, and in living up to them show the world what it means to live for "science and humanity."

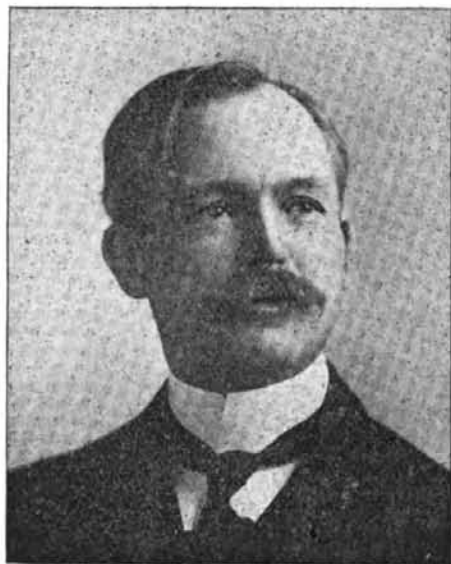
LITERARY DEPARTMENT.

M'KINLEY MEMORIAL ADDRESS*

BY REV. R. A. WHITE.

[From Unity.]

LADIES and Gentlemen:—It is not the mind and the brain of America that are affected to-day so much as the American heart and the American sentiment. This nation from sea to sea and from lake to gulf with one accord bows itself at the altar of this great national grief, manifests its respect for our martyred President, and its sympathy for that quiet and modest home in a little village of a sister State.



REV. R. A. WHITE.

To-day a great calm is upon the people, but it is the calmness of grief. Never in its history has the nation carried itself with greater dignity, with more magnificent poise, or manifested better its inherent virtues of self-control and of self-balance than it has in these few days since the great disaster at Buffalo. Yet under all this calmness there, I doubt not, much serious thinking, many conjectures as to what all this means. Why should this untoward thing have happened, and above all, why should it have happened here in America, where we pride ourselves upon that liberty that giveth unto every man within reasonable limits

his individual rights and opportunities? A kind of weird presentiment gnaws, I suspect, at the heart of the nation, and we are wondering whether this deed at Buffalo is merely the blind deed of an isolated fanatic, or whether in any degree it is the expression of some deeper forces at work in certain local sections of our land, or even of forces and tendencies unconsciously existing throughout the nation? But it is the part of wisdom to find such comfort as we may in things painful, and the people are already beginning to feel that in this dastardly deed there are some compensations. At the heart of things there are divine forces mov-

*As this is the best address on the death of President McKinley we have seen, we give it place in the Magazine. Although it has a little Christian superstition in it, the real spirit of it is in accordance with Free Thought, true patriotism and the Religion of Humanity.—Editor.

ing onward toward the accomplishment of great ends. God working in the silence, and in the secrecy of the hidden things of the world, ever bringing through endless ages the imperfect farther toward the perfect. Our hope of progress, and the faith of the world, rests to-day upon the assumption that through the unseen forces of life the omnipotent Power above and within things turns even the forces of evil at last into a ministry for good. An assassin's bullet may become in the ordering of God a messenger of helpfulness to the American people.

Even for our martyred President there was some compensation in this assassin's shot. In the smoke and controversy of political life the character of this man as a man and an American citizen has been for the majority of the American people very largely obscured. We have known Mr. McKinley the President and we have honestly and fearlessly discussed his policies, as it is the right of every American citizen to do. But in the shadow of political polemics few of us, I expect, have had time or have thought it necessary to know Mr. McKinley the man. It was the lurid flash of an assassin's revolver that has lighted up the unseen elements of Mr. McKinley's character, and because he possessed so many of the virtues which American manhood and womanhood admire, has placed him in the temple of immortality. Strange are the ways of God. Here comes a man seeking to kill the President of the United States, and, lo! the deed that was intended to kill turns out to be the deed that immortalizes. Here is a man striking at the most sacred things in American life, striving, by killing its representative, to strike down, if possible, law and order in America; and, lo! by the strange and mysterious workings of that Spirit that neither slumbers nor sleeps, this man in his insane attempt to tear down law and order has done more to establish it upon an eternal basis, to awaken the mind and conscience of the American people to the absolute necessity of law and order to progress, and civilization, than a multitude of voices from platform or pulpit. To-day, in the shadow of that national shame, the American people, bending in sadness and grief by the distant bier of their martyred President, consecrate themselves anew to the maintenance now and forever of the very laws and institutions that this cowardly hand, and its fellow conspirators, if there were such, sought to strike down, and to cover with shame and dishonor.

Mr. McKinley shall not have died in vain if through his martyrdom there comes to the American people a new spirit of consecration, a new love for the old flag that our forefathers established in honor and in righteousness. Our President shall not have died in vain if America, looking into its inner consciousness and weighing anew its individual practices, shall see that the spirit of anarchy is not merely something manifesting itself in the alleys and the tenements of New York and Philadelphia, of San Francisco and of Chicago, not merely a hatred and contempt of law among those whom we call anarchists, but that anarchy is a spirit and that spirit is disrespect and disregard of law and order, no matter where it exists. It makes no difference, my friends, whether that hatred manifests

itself down there in the dazed and bewildered brains of the men who struggle against their real or fancied wrongs, in those brains where throbs somewhat the torture of centuries of old-world tyranny, or whether in the practices of the top of society, it is still anarchy. Wherever any man, be he dressed in homespun or in the finest fabric of the looms, be he the poor wretch upon the street without a penny in his pocket or the millionaire in his office, wherever any man, by any means whatsoever under the sun, defies law, seeks to evade or break it, that man manifests the spirit of anarchy, and in the best definition of anarchy he is an anarchist, be he preacher, lawyer, business man, or politician.

Walking over the crest of Vesuvius, every now and then as you wind up through great sulphur fields to the top, by some broken bit of lava there will come to startle you a flash of smoke, a burst of flame. Small it is, yet it is indicative of the fact that away down there in the heart of the mountain, down in that under world of things is the great cauldron of fire and lava of which this little burst is but an expression.

We love America and her institutions; we believe in the American people. In our minds to-day there is not one iota of pessimism as to what America shall accomplish in the coming years along high and mighty lines. I do not speak, therefore, in the spirit of fear or criticism when I venture to say that there is altogether too much abroad in American life—in the top of society as well as at the bottom—an almost unconscious, not malicious, but nevertheless real carelessness and disrespect for law and order. The American people must think seriously about this.

One thing ere I close this informal speech needs a passing notice, and which it is a great pleasure, as we contemplate the life of our great American, to recall to-day. Men will say that his greatest legacy to America was what he did through political and governmental policies for the nation itself. Others will call our attention to the beauty and glory of his home life, that has indeed seemed like a "lily with a heart of fire, the fairest flower in all this land"; but it seems to me that day when he fell back wounded and helpless and as we now know, dying, in the arms of an attendant. When the great multitude, frenzied with rage, reached out hands to kill and crush his cowardly assassin, he spoke sane words, which this tragedy has made to thrill all the land: "God forgive him"; "Do him no harm." This was not a defiance of law. He knew in that awful hour that this man must suffer for his crime by the laws of America; but he knew that the laws of America were framed not for revenge, but for defense and justice, and above all that might shame and dishonor those laws was the spirit of violence and wrong laid even upon the life of so dastardly an assassin.

My heart has been moved to pity by flashes here and there from high places of the spirit of revenge, of the very spirit of anarchy that we condemn. Men have risen up in the pulpits of Chicago and have said—they themselves consecrated to the sweet and gentle spirit of Jesus Christ—"Down to hell with the anarchist." A preacher stood in the very pulpit

of the church of our martyred President at Washington, saying he himself was half converted to the philosophy of force; and, in private conversation, that had he been there, revolver in hand, he would have blown the head from this assassin. And here in Chicago reputable citizens have dared over their own signatures in the public press to ask ten thousand men to meet them at a given hour to lynch the anarchists of Chicago. Ten thousand men to disobey the laws of this city of ours! I venture to say that there is no voice strong enough, powerful enough, prominent enough, to call together ten thousand Chicago men for such a purpose. It might call together ten thousand Chicago savages, if they are here, but not the law-abiding citizens of Chicago. My friends, it is our business to deplore that spirit wherever it is manifested. Let the law in this land take its course. Let this man suffer as he ought to suffer for his crime, not merely because he is an anarchist, but because he is a criminal of the most cowardly type. But let the law maintain its poise, its dignity and its wholeness.

We cannot burn human beings at the stake in north and south in utter defiance of the laws of man and of God; we cannot disfranchise millions of men on account of race and color in defiance of the very constitution of the land; we cannot permit the tyranny of labor organizations over the individual preferences of the nonunion worker, or the high-handed defiance of law on the part of aggregated capital; we respectable people cannot go on breaking laws right and left in a hundred insignificant ways and hope that any respect for law and order will long remain the dominating influence among the social outcasts of society. Possibly America is in more danger to-day from the top of society in this matter of a reckless defiance of law than it is from the bottom. "Down with anarchy!" is the present cry. So say we all. Down with men who plot sedition and plan assassination as a means to the overthrow of government. Free speech does not mean license to preach death and revolution by brute force. If the men who so hate even our free government do not like our ways let them go back across the sea to the places from which the most of them came. Nor let us salve our conscience when we shall have meted out a just punishment to this hair-brained assassin of a president, as though as a people we had nothing to answer for. More respect for law everywhere, and on the part of every one. The martyrdom of our typical American will not have been in vain if the national conscience shall have been stirred to its depths.

Which shall it be in America, now and always, the spirit of the preachers of revenge and lynching, or the spirit of William McKinley? The American nation, filling to-day its places of worship to overflowing, ought on bended knees to receive the benediction of the sweet spirit of its martyred president. Nineteen hundred years ago on Calvary's gloomy brow a man, with hands pierced with spikes and in his side the thrust of a spear, uttered those words of light which still reverberate across the stretches of time: "Father, forgive them; they know not what they do." At Buf-

falo a few days since another victim of fanaticism and hate voices anew the spirit of the sufferer of Calvary. Over the land the voice went. Above the breakers of Cape Ann men heard it, and where the sea sings about the Golden Gate the words were heard; under the gloomy forests of the north and in the sunny fields of the south men paused to listen. How it calmed the rising spirit of revenge, and before it the turbulent sea of passion grew still. Three small words, but they held the nation in poise as cordons of soldiers could not have done. Three small words, but they give to a man immortality. So they will swing on down the years, ministering as they go, "God forgive him"; "Do him no harm."

A DAY DREAM.

BY J. C. BELL.

THE June roses were in full bloom, the humming bird was flitting from flower to flower, the robin was singing in loving gratitude for all of nature's wondrous plenty; the sun shone in all its brilliant glory; every living being seemed filled with love and hope and peace. There was no



J. C. BELL.

more slavery, no war, no horror; justice and human brotherhood had won the long battle for liberty; weeping mothers had dried their tears in the breeze of a new-born freedom; children had ceased their wailing and were playing innocent games in childish glee; young lovers whispered words so sweet to blushing maidens' ears. Greed for wealth and power had given place to honor and human affection; gold, silver, diamonds and land weighed naught in the balance of happiness and contentment; there came through nature's bounteous store a message to man that there was abundance for all and room for every human being. The mistakes of the past had been forgiven but not forgotten; every nation that had been an oppressor was making a grand and noble ef-

fort to right each and every wrong, and every known race was supremely happy. This was my day dream in an idle hour, surrounded by happy, smiling children, a loving wife and kind friends. Alas! this dream was but a fancy. I can still hear the groans of despairing mothers, the cries of helpless children, and the mighty struggle of brave men fighting for wife, and child and native land, and all that life holds dear and sacred—

liberty. When will hearts of stone be turned to throbbing flesh and blood, and the gaunt spectre of death cease its heartless, inhuman tread?
Glenville, Ohio.

JUSTICE ACCORDING TO ORTHODOX OR ANTI-ORTHODOX POSITIONS.

BY A. A. SNOW.

WE have often listened to orthodox theologians discussing the necessity of another life for man in order that he may there receive the exact reaping for his sowing in this world. It is claimed that man intuitively thinks that justice will be, or ought to be, met out; and inasmuch as the objects of human, or other instincts, always appear to be real, so far as we know, why may we expect them to be otherwise in this case? Furthermore, death being entirely outside of the moral sphere, does not by any means always claim its victim at a time when exact justice has been met out.



A. A. SNOW.

To the above views we have to reply:

1. Man just as instinctively demands that justice be met out immediately. And here this instinct, though one of the theologians' very premises, is disappointed. Why, then, might it not be subject to eternal disappointment?

2. The demand for punishment is often, if not always, simply a demand for revenge. It is a creature of education—the product of evolution.

The Chinese demanded that foreigners be put to death. The foreigners demanded that the same fate befall the Chinese, as means of meting out justice.

3. Animals are frequently subjected to very ill and unjust treatment, but the hope of future redress is not entertained for them by the orthodox position.

Now, it may seem sad to say, but it appears that this world is not one of exact justice, nor can we see how it could be any nearer so in any other.

Kind reader, will you now accompany me into the orthodox future world and see what they have to offer us in this direction.

We are told that punishments and rewards are endless. That is, it will take to the whole eternity to mete them out in full. Now we must not suppose for a moment that God would overdo the thing, for to sup-

pose that he would punish the sinner one whit more than he deserves would be as bad a breach against justice as to suppose he wouldn't punish him enough. And would be as formidable an objection against the orthodox position as they essay to have against ours. We are looking for justice, not injustice in their system. We must suppose that God is laying on the punishments and rewards so lightly during each moment of time that it will take him to eternity to have met them all out; remember, we are looking for justice, not revenge. Should you have a gallon of paint to put over a board that was one foot wide and an infinite number of feet long, the amount that you would put on each square foot would be infinitely small. So, as eternity will never come in its fullness, justice, according to orthodoxy, can never be fully met out.

Nor can any definite part of it. Suppose some part, say a tenth, of the fullness of eternity should come; why, if you tell me the number of years that tenth was in coming, I could tell you how long eternity would be—just ten times as long. Now, what part of justice could be met out according to orthodoxy? Why, just write a fraction with the figure one for a numerator and infinity as a denominator, thus $1-\infty$ and this fraction expresses the part. But even here we are not doing the theory justice, for we are told that one sin is sufficient to punish a man eternally; then there is not even the beginning of punishment for all the balance of sins the sinner may commit. But we are not through yet; for we are told that every one that gets to heaven escapes all the punishment due him. So, also, every one that gets to hell, loses all rewards due him. And right here the theologian surrenders his first position, and must claim that the instinct is false that asserts that the sinner is bound to be punished for his sins. But, again, perhaps before the theologian is through, he will tell his audience they are doomed on account of Adam's sin. Or they go to hell, not because of particular sins, but because they have failed to be converted.

This, then, throws their post mortem doom into a tragedy in place of a penalty. It is, then, outside of the moral sphere, and one had better look to the gods of Rome for justice than to the theologian's God.

Bracewell, Iowa.

A HUNGRY GHOST.

BY MRS. B. J. CAMPBELL.

MY son, Leopold Ferdinand, asked me this morning if I ever saw a ghost, or spirit. He says an ungodly, heathen paper, printed somewhere in Indiana, offers a reward of fifty dollars for a real ghost, big or little, male or female, and a society with headquarters in England are



MRS. B. J. CAMPBELL.

sending out inquiries all over the country for the express purpose of running down all the stray spooks and goblins in existence. Leopold Ferdinand is a doctor, and real smart (if I do say it myself); he says there are no ghosts in America, but thinks I ought to be able to furnish any number of ghosts, seeing I was born and brought up in the old country, among witches, ghosts and haunted houses.

Well, that set me to thinking, and I wondered if I couldn't somehow come in for the fifty dollars reward. Of course I've often heard of spirit return, of mysterious sounds in the dead of night, and raps on bedposts. But the only experience I ever recollect of having in connection with departed

spirits happened years ago, when I was still a child, and lived in the village of Litomeritz, in far-off Bohemia. After my grandfather died my grandmother took me home with her for company; her only son, my Uncle Peter, who was serving his term as a soldier, was expected home in a month. I was to live with them until spring, when we would all sail for America to seek our fortunes, pick up a lump of gold, which we expected to find in hunks scattered throughout this land, and return to Europe rich and live happy ever after.

Grandmother's house was built of stone and had already sheltered several generations without any apparent signs of decay; on one side of the house was a huge chimney, which extended to the ground; stout sticks, or bars, were fastened at intervals through the chimney on which hung our winter supply of meat to smoke; at the bottom of the chimney was a fireplace, and on one side a bake oven made of brick, so the chimney was made to serve several purposes.

One night we sat up later than usual; grandmother was telling me all about her good man, how he lived, and how he died, and how sure she felt that he was now in heaven; we took down his old prayer-book, called "The Key to Heaven." The prayer-book he had carried to church

with him Sunday after Sunday for years, and on his deathbed requested her to read it for him, and now she felt sorry she did not bury it with him (in the old country it is customary to place prayer-books, rosaries and pictures of saints in the coffin); the omission had worried her a good deal, for she had often heard of departed souls returning to this earth after things they longed for; she therefore always left the book in its accustomed place, so he could find it should his soul chance to return. And so we talked on till 10 o'clock, when we went to bed, and I snuggled down under the feather beds close to grandmother, not daring to stick out my head lest some ghost be lurking about. I was awakened about two hours after going to sleep by a rattling, scraping noise, which seemed to proceed from the region of the chimney; grandmother also awoke, and on my inquiring into the cause of the strange sound, replied: "It might be grandfather's spirit after his book." At that she got up and, in as loud a voice (for grandmother was hard of hearing), as she could command, inquired: "Spirit, what seekest thou?" "Out! out!" came the answer in sepulchral tones. Grandmother instantly arose, unbolted the outside door, and, after flinging it wide open, returned to bed, closing the door of our sleeping-room after her. I was scared almost to death, for I felt sure it must be grandfather's spirit after his book. I kept my eyes shut for fear I should see something if I opened them. I expected the ghost would come sweeping into our room, but, excepting a slight shuffling noise in the other room soon after grandmother got in bed, we heard nothing, and I soon went to sleep, and when the ringing of church bells and crowing of roosters woke us in the morning we examined the other room together, found the door still wide open, but felt disappointed to find the prayer-book in its place. The ghost, however, was gone, as was also our winter's supply of hams, bacon, or "schpek," as we called it in that country. Now, I think I can claim the reward, for my son Leopold says it must have been a real ghost, as a bogus spirit couldn't eat hams and sausages.

LETTER FROM PROF. GREENHILL.

Clinton, Iowa, October 10, 1901.

DEAR BROTHER GREEN: I confess myself disappointed in Brother Leete's article in reply to mine of August. He seems to manifest a spirit of acerbity which is neither in keeping with logic nor Brotherly Free Thought. I was in solemn earnest when I asked for proof or evidence of ellipticity, that we could verify to-day. He refers me to the Nautical Almanac, but I can find no claim made by the Almanac that its tables are founded upon an elliptic orbit system; or upon anything aside from observation. In reading his article one might be led to suppose that I had ignored his challenge to search the Almanac for proof, while the fact is it was from that volume I obtained the figures I gave him, and

which appeared to me to favor Mr. Rush's views. And in my article I said so.

I do not think it advisable to use your valuable pages by loading them with any further evidence, though it would be very pleasing to myself to call the brother down. It may be as well to let him imagine he has annihilated the theory of circle orbits. But if he can find any two copies of the Ephemeris for different years, he will find that the ephemerides of the sun and fixed stars—which is about one-half—are for practical purposes, alike in both; and I referred to the sun only. The Ephemerides of the moon and planets change, because they change their places year after year. The Ephemeris or Nautical Almanac, is a book 10x7 inches and 1½ inches thick. It is published under the supervision of the United States Government at Washington, for the use of mariners chiefly. Men like myself, interested in astronomy, obtain it by sending one dollar per volume. It is published several years ahead. As I write I have beside me the volumes 1901, 1902 and 1903. They keep us apprised of phenomena for years ahead.

Although I have no doubt as to the correctness of Mr. Rush's doctrine, I am using a good deal of my time at the present to verify it to my own satisfaction. So if you should happen to have a spare page by and by, Brother Leete may hear from me. Fraternally, J. A. Greenhill.

THE INGERSOLL MEMORIAL.

—The Ingersoll memorial meeting held at the Grand Opera House in Chicago Oct. 20 was a great success. One thousand people were in attendance. Samuel Roberts, Esq., presided, and speeches were made by Judge Waite, Mr. Mangasarian, Rev. Dr. Thomas and others. The Chicago Record-Herald reports:

President Waite said in part: "Senator J. P. Dolliver, the politician, has gone out of his way to malign Ingersoll and his fatalistic doctrine. He would hold free thinkers, agnostics and atheists responsible for the assassination of McKinley. Let me remind him that the assassins of Lincoln and Garfield were both religious men, especially Guiteau, who claimed divine inspiration for his act. It comes with bad grace from Senator Dol-

liver to charge Col. Ingersoll and his fellow free thinkers with being instigators of such a crime." Senator Dolliver was severely arraigned also by Vice-President Maple in his speech, and a resolution was adopted by the meeting denouncing the assassination and censuring Senator Dolliver.

Mr. Mangasarian said in part: "The great virtues of Mr. Ingersoll's private life, more than his brilliant polemics, will command the love and respect of his countrymen for all time."

Dr. Thomas spoke feelingly of Ingersoll as a personal friend, and eulogized his life and works. He described him as "a positive intellect on the negative side of religious thought."

A full report will appear in the December Magazine.

EDITORIAL DEPARTMENT.

THE FREETHINKERS' CONGRESS—A NEW SOCIETY ORGANIZED.

THE AMERICAN SECULAR UNION AND FREE THOUGHT FEDERATION held its twenty-fifth congress in Buffalo, N. Y., Oct. 4th, 5th and 6th. Up to this time, Oct. 15th, we have not received full reports of the proceedings, and our readers, who desire to see full and accurate reports should obtain copies of the Truth Seeker, published at 28 Lafayette place, New York City, and the Blue Grass Blade, published at Lexington, Ky.

The congress was small. The number of qualified voters numbering only twenty-eight, and the attendance at the meeting not much exceeding at any time fifty persons.*

The officers elected for the next year were as follows:

President—Eugene M. Macdonald, Editor of the Truth Seeker, New York City.

Secretary—E. C. Reichwald, Commission Merchant, 141 South Water street, Chicago.

Treasurer—Henry White, Washington, D. C.

Vice President No. 1—L. K. Washburn, Editor Boston Investigator, Boston, Mass.

Vice President No. 2—W. A. Croffut, M. D., Washington, D. C.

Vice President No. 3—Gen. William Birney, Washington, D. C.

Vice President No. 4—Susan H. Wixon, Editor Children's Corner, Truth Seeker, Fall River, Mass.

Vice President No. 5—J. D. Shaw, Editor Searchlight, Waco, Texas.

Vice President No. 6—T. B. Wakeman, President Liberal University and Editor of the Torch of Reason, Silverton, Oregon.

Vice President No. 7—Etta Semp'le, Editor of Free Thought Ideal, Ottawa, Kan.

The reason for honoring so many editors with office was to promote unity, to illustrate how good and how pleasant it is for brethren and sisters to dwell together in harmony.

The Committee on Resolutions were: Messrs. L. K. Washburn, Edi-

* Mrs. Bliven writes: "The attendance was only between 25 and 50 the first two days, but there must have been 200 on Sunday afternoon."

tor Boston Investigator; E. M. Macdonald, Editor Truth Seeker; and Editor Marschner.

THE RESOLUTIONS PASSED.

Holding that the union of church and state is opposed to the principles of our government, and productive of great injustice to many of our people, we demand that this union be dissolved; and,

Whereas, The political doctrines of our National Constitution are set forth in the nine demands of Liberalism; therefore,

Resolved, That we, as an organization of secularists, urge the voters of this country to adopt practical measures to restore the government to its true republican foundation; further

Resolved, That the action of the so-called National Reform Association, otherwise known as the "God in the constitution party," should be condemned by all lovers of liberty, right and justice, and that we urge upon all Americans the necessity of resisting the encroachments of this party by all honorable means in their power.

Resolved, That the reading of the Bible and the offering of prayer in the public schools, the exemption of church property from taxation and all legislation in favor of the observance of the Christian Sabbath are the monster ecclesiastical evils of this land, and that regard for the rights of all requires that these evils should be abolished.

Resolved, That we extend our cordial thanks to the directors of the Pan-American Exposition for listening favorably to the arguments of the champions of secularism, and granting our petition that the gates of the exposition might be opened on Sunday; and we heartily congratulate them that the result has justified their enlightened policy.

Resolved, That we loathe and denounce the horrible deed of which President McKinley was the victim; that we are not surprised that the earnest prayers for his recovery did not prove as potent as the bullet; and that we invite attention to the fact that the assassin-anarchist was not one of our fraternity, but was born in the orthodox church and trained in its parochial schools, and doubtless will walk to the electric chair with a priest on either side of him; and

Whereas, Many persons in many States are suffering prosecution for refusing to summon medical aid to stay the progress of disease.

Resolved, That if there is a God, all-powerful and wholly good, who answers the prayers of His worshippers, it seems to us that all Christians should conform to the demand in James 5, verses 14, 15 and 16, discarding the counsel and medications of physicians, and should join the Christian Scientists and faith healers in depending wholly upon prayer for cure.

The Congress was exceedingly harmonious, most too much so to be interesting; everything passed off as smoothly as clock work; the only incident that took place that caused any commotion was on Saturday, when Dr. J. B. Wilson and his friends withdrew from the Congress.

THE NATIONAL LIBERAL LEAGUE.

The seceding members proceeded to organize a new society. We will here present an account of the seceders' meeting, as given by Dr. Wilson in the *Blue Grass Blade*:

At 3 o'clock we called a meeting in the parlors of the hotel, with eighteen present and organized a new society under the name of "The National Liberal League," with but one plank in our platform—"the complete separation of church and state."

Other important business was conducted, all of which will be given in next issue of this and other Liberal papers.

The officers elected were:

President—Dr. T. J. Bowles, Muncie, Ind.

Vice President—Dr. J. B. Wilson, of Cincinnati, Ohio.

Secretary—W. F. Jameson, Cincinnati, Ohio.

Treasurer, Morgan Wamsley, Cincinnati, Ohio.

These officers to serve until January 26, the Sunday nearest Paine's birthday, when a congress will meet in Cincinnati to complete the organization. In the meantime the Executive Committee, consisting of the President, Vice President and Treasurer, will draft the constitution and otherwise shape affairs.

We will now have an organization with an object and purpose in view. It will be an organization directed toward legislation and reconstruction of Liberal forces.

Nominations for office will be made in open session.

All members will be given the right to vote by letter or by proxy.

An impartial attitude will be shown to all Free Thought papers.

Editors will not be placed upon the Executive Committee.

Well-defined duties will be prescribed for the actions of each official.

The Secretary and Treasurer will be put under bond.

The Secretary and Treasurer will report to each other every month and their books balanced.

The President will issue a detailed quarterly report of the financial and general standing of the organization.

An auditing committee will examine and report on the books at each annual session.

And other matters of business done that will recommend this organization to the confidence and respect of the Liberals of this country.

The membership fee will be one dollar per year, and the books are now open."

At the present time we will say only this: America is a very large country, and there is plenty of room for two national associations until they are much larger than either of these will be for some time to come. What the one hundred thousand of Liberals outside of these societies will peremptorily demand is, that this shameful and most disgraceful warfare

among Liberals cease, and they will declare, as did General Dix, in relation to hauling down the flag: "The man that again commences it; shoot him on the spot."

There is one kind of strife that these societies will be upheld in, and that is to see which can do the most to advance the cause of Free Thought, and the one that can accomplish the most in that direction will get the support of all true Freethinkers. They will be judged, as we judge men, not by what they profess and promise, but by what they actually do.

It may be that, having two societies, one to watch the other, as political parties do, will prove a panacea for all our troubles. We hope so.

INGERSOLL ON THE MARRIAGE QUESTION.

[From the Boston Investigator.]

COL. R. G. INGERSOLL, in his lecture entitled "Liberty for Man, Woman and Child," had this to say on the marriage question:

"I regard marriage as the holiest institution among men. Without the fireside there is no human advancement; without the family relations there is no life worth living. Every good government is made up of good families. The unit of good government is the family, and anything that tends to destroy the family is perfectly devilish and infamous. I believe in marriage, and I hold in utter contempt the opinions of men and women who denounce the institution of marriage."

This should be a part of the creed of every Freethinker, and no one should be recognized as a Freethinker who will not adopt it.—Free Thought Magazine.

Mr. Green's opinion is ours as well. We are pleased to be second in endorsing these magnificent sentiments of Robert G. Ingersoll. We have never seen any better institution than marriage for men and women, any better place for men and women to live in than the home, or any better government than the family where the husband and wife were equals and the children the loving and loved helpers of their parents. We have read the works of Ingersoll carefully, almost reverently, and we have found him a safe guide in any road of life. It is unnecessary to tell any reader of the Investigator what its editor thinks of our great dead chieftain. He is, and forever will be, the one man of the world to us. He is not our "Lord and Master," but rather the honored friend and companion, the thrill of whose hand we yet feel, the kindly look of whose eye we yet see and the marvelous touching tone of whose voice we yet

hear. We have said what we could to make men and women know him, admire him and love him.

We can hardly realize that his brilliant life is ended, that the warm, bright sun of his mind has set. He was so in love with the truth, the beautiful, the good, the great and grand; that in goodness, in beauty, in what is grand and great, we see the features and feel the heart of our hero still.

We know that he is gone from us as the dead go from the living, as the form goes from the eye, the sound from the ear, but he is yet with us when we read over his incomparable words. In every line of this man's speech we feel the perfection of utterance. But sculptor in language that he was, artist in words beyond compare as we knew him to have been, he could not have our reverence did we not feel and know that his forms of speech came from convictions and that his winning words were colored by the feelings of his heart.

We have no knee for worship, but in admiration without stint we kneel to the genius, the greatness, the goodness of Robert G. Ingersoll.

We thank Brother Washburn for this strong endorsement of Col. Ingersoll's views on the marriage question. Now we would like to learn the views of the other Free Thought journals on that question.

AN EXPERIMENT IN SOCIOLOGY.

THE Oneida Community has issued a handsome pamphlet, tastefully illustrated by half-tone pictures, giving the history of the enterprise which was begun on the old Indian reserve, near Oneida, New York, by John Humphrey Noyes, and a number of highly respected New England men and women, more than half a century ago—in 1848. The place was a sparsely settled country, with rough, miry roads, and with but little to attract the settler, save a fertile and almost virgin soil. This enterprise is entitled to rank in importance with the experiments of Fourier, and his phalansteries; with Robert Owen's community at New Harmony, Indiana; with the experiments of the Shakers and Dunkards, and the other notable efforts to realize in this country the principles of communism in social and industrial life.

John Humphrey Noyes was an idealist, a man of pronounced religious convictions, combined with worldly knowledge and shrewdness, which would have made him a leader in politics or religion, in his native state, if he could have put himself in accord with the popular sentiment. The foundation of his communism was the teaching and example afforded

by the early Christians. The principle was that of "having all things in common." The bond of this community was simply one of agreement, which alone enabled all the members of the association to dwell together in one family for thirty years, all eating at one table, and holding a common purse. It is, indeed remarkable that those men and women should have been thus able to live together so long without any other bond than that of simple agreement and in that condition combining their energies to change a wilderness into a garden.

One of the features of the community for which they are best known, was what they called the "enlargement of the home." Instead of holding to the popular monogamic system of marriage the community adopted a system in which there was no ceremonial marriage whatever, and in which the mating of the sexes was subject to selection of the governing board with a special view to the bodily and mental qualities of the offspring. The following quotation from the pamphlet is a fair statement of the purpose and spirit in which the community adopted that system:

"Moreover, it seemed reasonable to the community in 1848 that there should be something like the same liberty for experiment and invention in devising new and improved forms of social life that has been permitted, for instance, in the study of transportation. The difference between the antiquated stage coach and the Empire State Express is very great, and is due to unlimited opportunity to study, invent and experiment. The sincere effort of the Oneida community, made at great cost, was to establish a better and larger home, and one that would be both a church and a practical school for improvement of character.

Like the author of the Declaration of Independence, the community considered at the outset that 'a decent respect for the opinions of mankind' required that it should give its reasons for the enlargement of the home. It therefore explained that it regarded its society strictly as an experiment in which the public could and should take a deep legitimate interest. It made no secret of its manner of life, but sent all its publications to the governor and leading men of the state, and carefully gave its reasons for association to every candid inquirer. During thirty years, it spent over \$100,000 in publishing an absolutely free paper which contained a frank record of its daily life. This candid course met with generous approval, and the community enjoyed for a long period of years the friendship of the best people in America."

It was this feature of the experiment which aroused opposition to the community and broke it up as conducted by its founder, who, with a few of his followers, went away to Canada, while Dr. Theodore R. Noyes became the leader of the community in its present form. The select mating of men and women by decision of the community and regarding and

treating the children as belonging to one family, or the "enlargement of the home" with efforts to realize in the physical and mental character of the offspring, the beneficent results of stirpiculture, while it was the most interesting part of the experiment to many American and English reformers, was viewed with such strong disfavor by the Christian clergy that increasing hostility to it made the break up a practical necessity.

Amid their toils the members cultivated music, vocal and instrumental, with great enthusiasm, and a fine-stringed orchestra of twenty-five members, both male and female, played classical music and did much to lighten the life of labor. The orchestra always played for half an hour at noon and contributed to the evening entertainments, at which papers and correspondence were read by a good reader, and every occurrence of interest to the community was reported and made a matter of discussion.

The cherished idea of the community at the beginning was to make a livelihood by the cultivation of the soil. The pamphlet before us tells how it became a great manufacturing center. It made traps that were shipped all over the country, especially to the frontiers.

The packing of fruits and vegetables, raised in the fertile garden of the community, when they were comparatively unknown in New York, was another great industry. For many years some of the highest class hotels in New York and other cities have made the Oneida Community preserves a features of their cuisine.

The manufacture of sewing and embroidery silk is one of the largest industries carried on by the community, due to the fact that one of the original members had been a peddler of silk thread. Peddling silk as the community grew in importance, was succeeded by wholesale jobbing of silk and when this had reached large proportions in 1866, it was determined to begin silk manufacturing. The community sent one of its young men and two of its young women to learn the business of silk spinning in a New England factory. After working several months as ordinary mill hands, these young people returned with the necessary education, machinery was put up, and the third large industry of the community was successfully begun.

One of the young women, who thus learned to spin silk in New England, is now superintendent of this business, which sells annually over \$300,000 worth of silk in New York City, and in other large cities of this country. A large new factory is now being built to supply the increasing demand. The manufactories of silver-plated ware and steel chains are additional important industries of the community.

No business move of importance was ever made without practical unanimity. If this could not be secured at once, the matter was held in abeyance until, by careful discussion, there came to be but one view among the members.

During fifteen of its early years the community did not hire any helpers from outside. It did all its own work on the farm, in the garden, barns, shops and household.

The various members of the community were assigned to the different departments of industry, under a competent head, by the business board, early in the spring, at which time the taste of each member was consulted and provision made for alternation of labor, when desired, the labor thus being prevented from becoming irksome, and all receiving an education in different occupations, with the inventive faculty stimulated in every direction. For instance a man who worked in the fruit-growing business one year would be at work the next, perhaps, in the trap shop, or in the silk factory, and the next season, if he chose, he might be at work in the kitchen.

"The introduction of men as assistants to women in this latter department resulted in the invention of many labor-saving devices, such as dish washers, vegetable washers and revolving tables. Many of these things which the Oneida Community invented forty years ago are now in slightly modified form, in general use."

One unique method that the Community had was a system of criticism under which every member of the community was subject to discussion, as to his character and behavior at different times. But the discussion was not confined merely to criticism. It included pointing out the meritorious qualities in the members, and words of commendation and encouragement. The whole purpose was to improve the members' character and conduct and not merely to find fault.

In 1880, according to the publicly expressed intention of a lifetime, the Oneida Community, by unanimous consent, closed the experiment which it had begun forty years before. The community returned to the ordinary forms of society, and its return was as sincere and complete, it is declared, as was its original departure. The members intermarried, and their families do not differ from those of any separate household's, "except, perhaps, in a deeper respect and mutual affection, based on many years of association." In 1880 the community was incorporated as a joint stock company with a capital of \$600,000, and has since been known as "The Oneida Community, Limited." The stock was divided among

its members in the proportion of the number of years service, which each had contributed to creating the wealth of the community, the women sharing equally with the men, and all being comfortably provided for, either through the dividends accruing from their stock, or by remunerative employment.

The pamphlet says that in making this radical change, "the education in harmony which had been gained by thirty years' experience, was demonstrated with signal effect. The entire property of the community was divided without the loss of a dollar in litigation."

As one of the experiments in community life the Oneida enterprise will always stand pre-eminently successful from an industrial point of view.

B. F. U.

ALL SORTS.

—Please renew your subscription at once for Vol. XX.

—The next number of this Magazine will be the last of Vol. XIX. We hope each of our friends will get up a club at 75 cents each for Vol. XX.

—By what right, anyhow, does an anarchist editor, who advocates the abolition of law and government, claim the assistance of the government in disseminating his intellectual output?—Chicago Tribune.

—"The Secular Sunday School," by Mrs. Agnes L. Davis, an article that appears on another page of this Magazine, is worthy of the consideration of every Freethinker. Yes, what we must do is to build up as well as tear down.

—Rev. J. P. Bland, of Cambridge, Mass., has been unanimously called to the lectureship of the Boston Liberal Forum, and also to that of the Ingersoll Secular Society, which meets weekly in Paine Hall, Boston. He designates himself a "Spencerian Evolutionist."

—At the Winona (Ind.) conference of Doctors of Divinity, recently held, to

ascertain what was the best specific for the preventing of disease known as skepticism, after a full diagnosis of the case the learned Doctors decided that the best remedy was this: "Give 'em hell."

—We hope Freethinkers will organize Secular Sunday schools in every place where there are a few Free Thought families. They should be as well for adults as for children. Make them more interesting than the orthodox Sunday schools and they will soon be well attended.

—The following is the kind of letter that encourages us. We would like to get a thousand or more such:

"Charleston, Ill., Sept. 26, 1901:

"H. L. Green, Esq., Chicago, Ill.:

"Dear Sir—I inclose \$1.00 for the best Free Thought publication I ever read. Keep on doing good, and oblige yours,

"F. FROMMEL."

—Constantinople, Oct. 3.—The Sultan is preparing a pan-Islamic encyclical calling on the world to embrace Mohammedanism, of which religion he is the head. He declares there is no faith more suit-

ed to the environments of mankind than Mohammedanism, nor none more certain to produce happiness with this world or the next.

It is a good thing for Humanity that the world sects cannot all unite. If they could the dark ages would be here again, darker than ever before.

—Bishop Cheney, in a sermon he preached in Chicago Sept. 22, said:

The great revivals of religion which this country has experienced in the past never came when commercial prosperity was at its flood tide. Conscience was apt to be put to sleep by great "booms" in trade. It took "hard times" to make men feel how unsatisfactory are all things that this world can give, and to drive them to seek a better anchorage on eternity.

When politicians count on hard times to procure votes they are called "Calamity Howlers." What shall we call the preachers who depend on hard times to add to the churches?

—The Christians tell us that the Lord removed Lincoln for some good purpose, or in other words, allowed him to be assassinated for some good purpose, that their Lord did not answer the prayers of the Christians for Garfield's recovery for some good reason, and the same with President McKinley. They admit that their Lord could have saved the lives of these three Presidents if He had desired to. If it could truthfully be said of any man that he was in a position to have saved the lives of each of these Presidents and failed to do so, everybody would call him an Anarchist.

—There are two kinds of Religion in the world—the Religion of Superstition and the Religion of Humanity. Every sect in the world has a little of the Religion of Humanity. The Christian, the Buddhist, the Mohammedan, the Mormon, the Christian Scientist and all the others have in each of them a little truth, and a little of the Religion of

Humanity. The Freethinker indorses and appropriates all the Truth and all of the Religion of Humanity that each of the world sects contain, so that it can easily be seen that the Freethinker has more Truth and more of the Religion of Humanity than the members of either of these world sects.

—Tuscola, Ill., Oct. 2.—(Special.)—The Rev. George W. Quinn was to-day arrested and placed in jail here, being unable to give bond for \$2,000. He is accused of forgery. He has been using a cipher code in his communication with St. Louis friends, and the officers regard him as a member of a gang of confidence men.

Who will believe that a professional soul saver can be guilty of the crime of forgery. No, that is absurd; it can't be true. The congregation will now rise and sing:

Alas! and did my Savior bleed?

And did my Sovereign die?

Would he devote that sacred head
For such a worm as I?

—This letter explains itself:

Pleasant Mount, Pa., Sept. 28, 1901.

Gentlemen—Under another cover I return October copy of Free Thought Magazine. We will not receive it in our reading room. Kindly favor us by not sending any other copies. Yours truly,

JOHN HART, Pres.

P. S.—Please inform Mr. G. B. Wheeler, the gentleman who paid the subscription, of our action.

We have written to Mr. Hart asking him to send us his photograph. If he does so we will publish his likeness in the December Magazine, for we are sure our readers would like to see what he looks like. Such a fossil is seldom found in these days of enlightenment, and when found it ought to be carefully preserved, for the species will soon be extinct.

—The New Voice, the liquor prohibition organ, has its remedy for the cure of Anarchy. Of course its remedy is prohibition. Close the saloons where An-

archists assemble. But how are you going to close the saloons? The Voice will answer, by law. But how will you get the law when most of the people favor saloons? Our answer is, educate the children. And the way to educate them is to establish secular Sunday schools, the whole object of which shall be to educate the children for the duties of this present life. Give them the scientific knowledge that intoxicating drinks are sure to bring misery here, and now, and that there is nothing can prevent it. Only when we can get rid of Christian institutions (that we are sorry the Voice teaches) can we make this world a fit place to dwell in.

—Before sentence of death was passed upon Leon Czolgosz at Buffalo, Sept. 26, his record was taken by District Attorney Penney. It is as follows:

Age—Twenty-eight years. Nativity—Detroit. Residence—Broadway, Nowaks, Buffalo. Occupation—Laborer. Married or single—Single. Degree of Education—Common school and parochial. Religious instruction—Catholic. Parents, living or dead—Father living, mother dead. Temperate or intemperate—Temperate. Former conviction of crime—None.

The above will destroy much of the consolation some of the orthodox clergy were getting out of the idea that Czolgosz was an infidel. The fact is all three Presidents who have been assassinated have met their death at the hands of a Christian believer.

—The following letter is worthy of consideration:

Oakland, Ky., Oct. 1, 1901.

Bro. Green—Judging from some remarks you made in the October number of the Magazine, I infer that all is not peace and harmony in the camps of Free Thought. This, however, is nothing more than I have expected. I have for quite awhile been of the opinion that some of our Free Thought brethren are concerning themselves more about the loaves and fishes than they are about the real interests of the Free Thought movement. Whether this be true or not, there can

be no question but that there is a constantly growing clerical spirit in Free Thought ranks, which, if not checked, is destined to do great harm to the principles which Free Thinkers are proposing to promulgate and defend. The clergy and laity idea should be utterly destroyed, and the sooner it is done the better it will be for the Free Thought cause. Yours very truly,

W. S. JONES.

Oakland, Ky.

—Col. Ingersoll delivered a lecture in Chicago just before the World's Fair. Among other things that he said was the following:

In this city we are going to have the greatest fair ever witnessed by mortal man. A fair worthy of Chicago—that is saying enough, a fair that will represent not only your progressive spirit, your great attainments, but there is to be a fair here worthy of this great republic. And I want that fair open to every human being that comes. I want that fair open every day in the week. I want it open Sunday. I have no objection to everybody going to church Sunday who wishes to, but I do not want them to go to church for the same reason that the man had who went home about 4 o'clock in the morning. His wife said to him, "John, what makes you come home this time of night?" He replied, "Mary, to be honest with you, every other place is shut up."

—Rev. M. J. Savage says: "That which has been called 'the gospel' in the past most certainly is not good news. Good news for a selected few, if those few be willing to take a partial salvation on such terms—it has been tidings of disaster and despair to the vast majority of mankind. Agnosticism is cheer and release compared with it. Yea, more. Outright atheism were infinitely better. Unwaking sleep and eternal silence—what unselfish soul would not choose them rather than a heaven with its luster dimmed by the smoke of torment and its music broken in upon by a dreadful undertone of hopeless pain? Is this only the daring

word of a radical? Not long before his death Henry Ward Beecher, in an article in the *North American Review*, declared in burning words that no belief at all was unspeakably better than the so-called faith which had dominated the churches in the past."

—Ray Huff of Angelica died Friday at the age of 17. He had been entirely helpless from birth, though he had attained a natural growth. He never could speak or lift his head from the pillow and knew no one but his mother, who had cared for him faithfully all these years, supporting herself and the boy by sewing.—*De Ruiter Gleaner*.

This poor mother, who had been caring for her boy "all these years," had doubtless asked God to help her in her evening and morning prayers. We would like some good Christian to tell us why he did not answer those prayers. They will doubtless say "God's ways are not our ways," and we are glad to know that "Man's ways are not God's ways," as exemplified in this case. There is no man living who, if he had the power, but would have brought comfort to this greatly bereaved woman. My Christian friend, how is it? Does your God lack the power or the disposition to aid in such a case as this?

—Helen Wilmans, of Sea Breeze, Fla., after a hearing lasting over a week, before the Assistant Postmaster General, has been denied the use of the mails to longer work her fraud of curing people by faith. The evidence would seem to be conclusive by her own admissions in her own paper, *Freedom*, and otherwise, that she has been doing a very profitable business financially in that line for a long time. We believe the decision is right and just, and that there are some thousands of religious fanatics in the church, and out of it, that ought to be treated in the same way. It is, in our opinion, much worse than highway robbery. And the preachers who claim to

be able to insure a person a splendid mansion in the skies, and a gold harp, and a pair of wings, if they will come down with a large sum for church purposes and missionary work, are in the same business of obtaining money under false pretenses. The people who do not believe in any of that kind of humbug should not be compelled to pay any of the expenses incurred in that nefarious business.

—President McKinley delivered an address in Cleveland, Ohio, July 4, to the school children of that city, where he uttered these truthful and patriotic words:

With patriotism in our hearts and with the flag of our country in our hands there is no danger of anarchy. * * * Anarchy flees before patriotism. Peace and order and security and liberty are safe so long as love of country burns in the hearts of the people. * * * Liberty to make our own laws does not give us license to break them. Liberty to make our own laws commands a duty to observe them ourselves and enforce obedience among all others within their jurisdiction. Liberty, my fellow-citizens, is responsibility, and responsibility is duty, and that duty is to preserve the exceptional liberty we enjoy within the law, and for the law, and by the law.

This speech is applicable to the anarchist that kills Presidents and also to those anarchists that mob and burn colored people in the South or white people in the North.

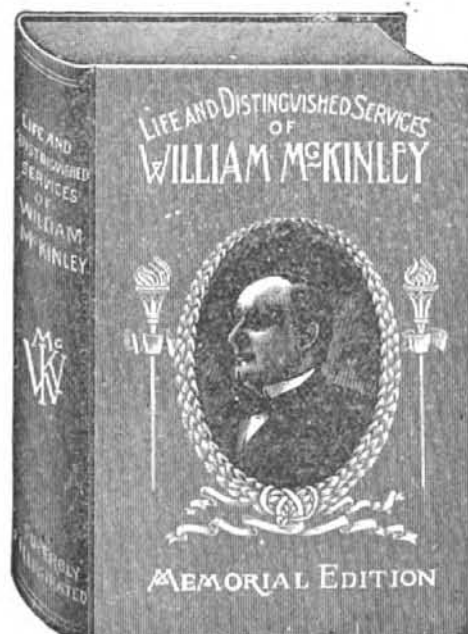
—Sister Semple says in the "Ideal:" "So far, it appears that the Truth Seeker is the A. S. U., soul and body and breeches; and the Blue Grass Blade is hemp, halter and rope of the new Liberal League. The Torch and Searchlight and Ideal are left to dance in the hog trough." Ungrateful woman, to say such things after being elected Vice President No. 7, with the chance of being President if the six before you die or resign before the year is out.

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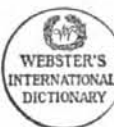
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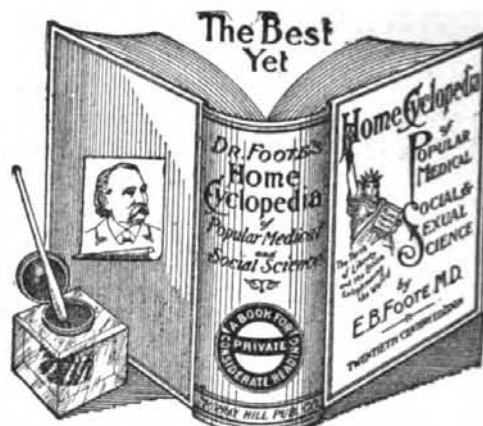
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FREE THOUGHT MAGAZINE

DECEMBER, 1901.

REPLY TO THE CRITICISMS OF THE EDITOR OF THE BLUE GRASS BLADE.*

BY JOHN MADDOCK.

1. "I do not consider Christianity as infallibly accurate."
Then it is not a divine revelation; a divine revelation must be accurate or else it is not a revelation.

2. "I do not believe that science is infallibly accurate, but I believe that both science and Christianity are true."



JOHN MADDOCK.

That which is not accurate cannot be true. The term science should not be used except to express truth ascertained. It would be more proper to say that scientists are not always accurate. It will not do to apply the same rule to Christianity and say that Christians are not always accurate, because Christianity is not true.

3. "I hold against Infidelity that Christianity is a revelation of God."

Christianity is a belief in supernatural dogmas; it only declares; it does not reveal. For proof see page 6, Roman Catholic Catechism: "Where shall we find the chief truths which the Church teaches?" Ans.: "In the

Apostles' Creed." The Apostles Creed is the basis of all the Christian dogmas. The Catholic Church is the only Christian one; all others of

*These quotations were taken from articles written by Rev. E. F. Roe, a Methodist clergyman of Lacon, Ill., in a discussion with C. C. Moore, the editor of the Blue Grass Blade, in his paper, published at Lexington, Ky.—Editor.

the name are offshoots from it in the order of evolution; they are a little less Christian and incipiently Scientific.

4. "I believe in all religions because all religions teach as their basal doctrines divine existence and divine revelation, and I believe those doctrines to be true."

While they teach divine existence, they do not teach the real divinity. They claim to possess divine revelations, yet no religion has produced one. I challenge refutation. Religious books can only declare; they cannot reveal.

5. "All religions rest upon the same basal doctrines, and if there is truth at the foundation of any one of the great systems of religions there is truth at the foundation of all."

No religion is based upon truth; they are all based upon the great delusion of the freedom of the will. It is not true that mankind can choose either good or evil, either religion or science. Mankind must choose as they are mentally combined and endowed to do. A good man must choose the path of virtue and a bad man the path of vice. This is the science of it, and here is where the conflict exists between science and religion.

6. "They (infidels) deny the possibility of divine revelation which is equally essential to the reality of religion."

Divine revelations belong to the domain of science, not religion. Pure science is drawn from divine revelations; that is, from the revelations of potential matter, the only divinity there is. Religious assumptions are human mind vagaries. I call for one fact in any religion before its votaries began to draw upon science.

7. "One who believes that there is any truth in religion is not an Infidel."

One who believes that there is truth in religion is infidel to truth, but not knowingly and wilfully. No man can be infidel to truth before the truth is revealed, and when it is revealed he cannot deny it. Christians and Mohammedans, in particular, have audaciously assumed that they represent the truth and they have presumed, upon mere assumption, to call unbelievers infidels. Both claim to have received revelations from God or His angel Gabriel, but neither can produce the alleged revelations. I challenge logical refutation.

8. "To my mind the single character of Christ is sufficient to demonstrate that God has manifested himself in human flesh."

All the basis for this assumption is the word of Paul—God was not

manifest in the person of Jesus. Jesus came into the world the same as any other man; suffered in it and died in it. If he was God manifest, he would have showed himself superior to man, by overcoming his enemies; he could not be God and allow them to overcome him. He manifested a man and that is all that can be said—a fully-developed man. The works of God are manifest in all the forms and conditions which we see; Jesus was an exceptional work of God in his day. I call for the proof that God specifically manifested himself in Jesus. God's work was manifest in him, not God.

9. "I cannot account for the Bible except on the ground that its authors were divinely inspired."

Neither can any one else, of the parts which treat of the fall of man, of actual sin, of the threatenings by the prophets and of redemption through the sacrificial atonement by Jesus Christ. At that stage of the world, things that were not had to be called as though they were. Now, science is calling things as they really are. Theologians were inspired to call the Bible the infallible word of God for all time. We now know that they were deceived the same as the apostles and prophets. In the order of evolution there is another inspiration abroad; reason is exalted above book, church and priest. In the order of intellectual evolution the doctrine of one age will not fit that of another, hence deceptive inspiration was a necessity until the truth would be reached. Reason and the revelations of nature are now our guide. Book, church and priest are divine adaptations to specific ends. As the ends are fulfilled the old means lose their power and significance. Freethinkers are divine iconoclasts; they are ordained to break the old images as truth unfolds. The Ingersolls and Paines were as divine as any of the evangelists.

10. "These arguments lose none of their force because you and a few other mental monstrosities fail to see anything good or beautiful in Christ or the Bible."

The "mental monstrosities" are the very ones who are stripping "Christ and the Bible" of its errors and terrors in order to bring out the good and beautiful. Wherever did the "mental monstrosities" denounce a truth in regard to Christ or the Bible? I call for the evidence. It is a grave mistake to refer to God's iconoclasts as "mental monstrosities." If there could be such a thing it is the "mental monstrosities" of Christianity who have pictured the God of the universe to be more vile in character than the humane men and women whom he created.

11. "But I prefer the term 'elements' rather than 'materials.'"

In science it is not a matter of preference, but of fact. Elements are materials. Matter is matter, whether gas or granite. To say that "matter may have been evolved from elements which were not material," is as much as to say that matter came from nothing. What elements in the universe are not material? Let us know.

12. "I believe that God created the universe, including man, out of the elements co-existent with and in himself, just as the tree creates the fruit."

God did not create the universe. The universe of potential matter always existed. Out of the womb of this potential matter, man and all things else were born. Potential matter is God of all forms and conditions. The tree does not create the fruit. The fruit is the result of a specific combine of which the tree is only one factor. Take away any one of the factors in the series, sun, earth or rain, and the tree cannot bear fruit. Everything in this world—whether good or evil—is the result of the intelligent operation of the dynamic forces, which science puts in the place of the insignificant God of religion, and for intelligent reference and to cover the whole ground of immensity, I have named them the Great Dynamis. The simile of a tree and its fruit is a good one to show the evolution of all forms from the Great Dynamis. All forms and the Great Dynamis are one; they cannot be separated from it as fruit can be pulled from a tree. As noxious weeds and fragrant flowers have their roots in the same kind of earth, so vicious and virtuous people have their roots in the Great Dynamis which evolved both kinds. This fact slays the Christian devil and its whole scheme of salvation by "the atoning sacrifice of Christ"—materialistic science now triumphs over Christian Spiritualistic vagaries.

13. "You regard Darwin's idea of the descent of man from the brutes as 'an infidel idea.' But I regard it as a Christian idea."

Christians cannot logically appropriate anything of a scientific nature and weave it into their system. This they are making a great effort to do instead of confessing their mistakes. The Drummond School is notably in evidence. Their folly will soon be made manifest. Christians have no "superhuman origin" in Christ, which exactly corresponds to Darwin's idea of "the origin of species." Christians have their origin in the legends of which the Apostles' Creed is composed. Christians are no more superhuman than any one else. "Infidelity" can show as much, if not more, real morality. Christians are now trying to steal the livery of science. The "Origin of Species" shows that type beget type with

variations; the Christ of Christians had no offsprings—he could have none because he is a myth. Jesus of Nazareth is not the Christ of the Christians; they would not own him to-day. Good people are not a descent from Christ; they existed before he was born; they exist now independent of the Christian religion. It does not matter what Christians regard, the facts show that they are not justified in stealing the livery of science to cover up their specific superstition. What Cardinal Gibbons says of the Christian church is true; he says, page 94, “The Faith of our Fathers:” “It is, therefore, incapable of reform. Is it not the height of presumption for men to attempt to improve upon the work of God? Is it not ridiculous for the Luthers, the Calvins, the Knoxes, and the Henries, and a thousand lesser lights, to be offering their amendments to the Constitution of the Church, as if it were a human institution?” Every logical mind must agree with the Cardinal; a divine revelation, given once for all, cannot be reformed or improved upon. Protestantism is a rebellion against the Christian church and the smallest revolt is a denial of its alleged divine revelation.

14. “So closely connected is Christianity with evolution that in my mind one demonstrates the other.”

Christianity does not teach evolution—gradual development of character (freely) by the operation of the dynamic forces; it teaches salvation from sin and future punishment by belief in an impossible savior. The idea of evolution did not come from the Christian church; but it is now trying to square its dogmas by it. It cannot logically do so.

15. “Why any Christian should object to Darwinism I cannot see.”

In the sense that Darwinism is akin to Christian theology they should not. Darwin's doctrine of natural selection and survival of the fittest is equal to Calvin's doctrine of election and the survival of “the elect;” and his theory of use and disuse is akin to the free will doctrine of Arminians. But Darwin's theory of evolution is not pure science; it lacks the fundamental principle of unfoldment and variation necessary to fully account for change of type and variation in species. Darwin was honest enough to confess that he could not account for many things. If Christians were as honest they would not have so much to say about “Infidels.” Would it not be just for Christians to produce their alleged divine revelation before condemning “Infidels” for rejecting it? Before they talk about the harmony between Christianity and evolution, would it not be proper for them to define Christianity so that Christians can unite upon it?

Minneapolis, Minn.

HUMANITY.

BY GEORGE ALLEN WHITE.

My brothers, sisters, you who long
 For the reign of Truth and Right,
 Does it seem that the world is ruled by wrong,
 And that error is infinite?
 Does it seem that the light of to-day is caught
 Through the dim, low-windowed past?
 Yet know that Truth is the king of thought,
 And shall reign in his realm at last.

—J. A. Edgerton.

IS there any civilization? any morality? any justice? any Christianity?
 Let us see.

A good many decades ago, when this republic was becoming known as the "home of the brave," where the poor of other lands might have a chance to turn their hopeless faces from the sod to the sunlight, Chinamen got the idea that they would test us. Our pretensions were great. What of our acts?

Well, these Orientals came. They took up life in our far West. They asked only the privilege of working for their white brethren at wages that would keep the spirit in the land of the living—in the body that was ready to work so hard and take so little. Their simple pleasures, their simple life, would appeal to the heart of any jury possessing a drop of patrician blood like that which flowed on Calvary or drenched the soil of immortal Bunker Hill. Their morality was excellent. They were meek and gentle and kind and long-suffering. They were law-abiding.

What was the greeting accorded them? Was it hospitable? Was it just? No. It was a greeting that for injustice and sheer bestiality has rarely or never been exceeded since mankind sloughed off the ceremonies of barbarism and started on the thorny path to glory. The right to slave and starve, to toil for their masters, was denied them. The anathema, the torch, and the bullet made the Pacific coast hot and lurid with brute-born hate until that memorable day when the Congress of the United States decided that the only way to suppress riot and murder was—to jail the rioters and hang the murderers? No! by eternal justice, no! To promise that never again should a yellow man be permitted to emulate the lowly life of an ideal Jesus Christ in this country. That was the decision. It amounted to a standing notice given the Chinese nation that a Chinaman had no rights here which white brutes, having on them the

label of the twentieth century before Adam breathed, were bound to respect. Anno Barbari 1870.

The Chinese are better than we Americans. No one of intelligence who has given any considerable time to observation can doubt that were he whom Christendom pretends to worship, as constituting in his anthromorphic self the karma of perfection, to take up a residence on earth again, the crown would be given by him to the Celestial, out of whose very eyes shines the proof of greater nearness to whatever was noble and good in the life of the Nazarene peasant who died nineteen hundred years ago. And it was on such as these, our peers and our superiors in everything except selfishness, greed and arrogance, that we heaped the deadly insults. China never received any restitution for the murder of her subjects; and the Chinese exclusion act became a fitting climax to a dark page in our history.

Briefly stated, then, people who in reality could not compare in the ideal qualities with those Orientals whom they trampled upon and led to slaughter simply for aspiring to an abstemious life in the Occident, are suffered to go free by a government which patted the murderers on the back, advised the inoffensive victims still alive to get out, refused any satisfaction to the Chinese Empire, slapped it in the face by an exclusion act, and demanded free access to Oriental territory for all Americans.

Talk about anarchists all you will, and inculcate in the minds of children the lesson that law must be respected; but if there remains any desire to be consistent it will not be well to refer to our treatment of the Chinese thirty years ago. The American people are the great anarchists. They represent the supreme Anarch par excellence. Respect for "law" forsooth! Respect rather for swine and the swine-trough.

This chapter of events took place in a country whose political creed has ever been, "All men are created equal." Were all "equal" then? It was in a country which elevated into the most conspicuous place as its religious mottoes, "Do unto others as you would that others should do unto you," and "Love your neighbor as yourself." Is this, then, a Christian nation? It is astonishing that some among us are so anxious to get God in the constitution and so willing to get God's subjects out of a country with a God-injected constitution!

It is said that the meek are the chosen ones. "Blessed are the meek," we are told. It is a lie. "For they shall inherit the earth." It is a lie. The meek never did, do not now, and never will inherit the earth, or anything else—not in a Christian country. The man with the Roman

nose and the Juggernaut personality is the one who does the inheriting—in Christian countries; while debauched louts with titles derived from the wild, buccaneering bastards who flocked around William the Conqueror in the olden days are secretly or openly idolized by the great body of the American upper classes, if not the lower strata. The meek will inherit what the Chinese have inherited, and nothing more or less.

As the years and centuries and millenniums pass over this earth with their mystic, noiseless tread, they will carry down with them to oblivion the memory of China and China's wrongs, of America and America's shame—some day by and by, perhaps; some day, when martyrdom has no place on the escutcheon of humanity; some day, when men drink Lethe-draughts from the crystal fountains in the fields of Asphodel; some day, when the sun has set, when dark mists brood and twist over the flickering wraiths of worlds forevermore.

But let us turn to the relations between the white and the yellow men, as exhibited in China. We find that ever since foreigners gained admittance there, nothing but overhearing insolence and callous indifference to the feelings of the Chinese has characterized European and American treatment of them. The man-hunt is a case in point; when the white "devils" gather on either side of a lonely road, awaiting the approach of a Chinaman in order to get a shot at him and see who can kill him first. Mandarins are bribed to condone even the worst of foreign offenses against the native population; and when a foreigner has sustained some trifling injury it is often that half a dozen probably innocent Chinamen are decapitated to pay for it. Not being a self-assertive race, the Chinese are open to all kinds of injustice. It is an old saying that if you give a man an inch he will take a mile; and the yellow man, moral, justice-loving, and easy-going as he is, naturally becomes the prey of western races whose creed—really nothing but a mockery, a screed—comprehends love and mercy, but whose minds are the minds of vultures eager to take a league if you give them a barleycorn. Effrontery matched against effrontery is the only way to deal successfully with western peoples; not honor or justice against effrontery. The latter will not work.

Count Tolstoi says: "Show me the white man who ever sought to establish amicable relations with the common people of China. He shows himself a hard, uncompromising despot in all his dealings."

Thus not only was the Chinaman maltreated in the United States almost beyond belief, but in his own native land he was the butt of western malevolence. He did not retaliate for injuries done his countrymen

here. He tried to be peaceable and honorable. But he was imposed upon even at home in return for his good-will. He suffered for decades in his private every-day life, and without complaining, treatment that only a so-called "civilization" could inflict. A charity and long-suffering on his part without parallel in purely Christian lands, only furnished new ground for aggression; and the destruction of the Chinese race was determined upon by the ghoul-like thing known as organized Christendom.

Thousands of years before Christianity was born the Chinese lived their placid lives in the far East. Thousands of years before the swinish militant civilization of our day obtruded its filthy carcass into this world's activities, a morality as yet never surpassed was preached and lived by this race of the Orient. And now, like a stately shade in the everlasting panorama of sentient existence, the yellow man gathers up his robes and, stabbed to the heart by the hand he licked, spit upon even in death, prepares to sink into a martyred grave.

But "civilization" is marching on.

England and France long ago forced the opium trade upon China. For Christianity is the enemy of bad habits!

In 1885 France demanded of the Chinese government an indemnity of \$16,000,000 because certain Chinese citizens had crossed to Tonquin and tried to help resist French encroachments there. China refused to pay; and a French fleet proceeded to Foochow, where, without any declaration of war, it massacred 3,000 Chinese sailors inside of half an hour—in the name of that "Prince of Peace" who said, "Love your enemies!"

In 1897 Germany seized the fort of Kiaochow in retribution for the deaths of two of her missionaries, while subsequently she compelled a lease to be granted her for a term of ninety-nine years of that port and adjacent territory. "Lay not up for yourselves treasures on earth;" "Vengeance is mine; I will repay"—these must have been the mottoes which Christian Germany had on tap at this time!

In 1898 Port Arthur and other districts were apportioned to Russia as her share in the Chinese grab-bag, and later she acquired Manchuria.

In the same year Great Britain obtained control over Weihaiwei for ninety-nine years, occupation being effected on May 24th; while on June 9th control was acquired over two hundred square miles opposite Hong Kong.

France was then granted the harbor of Twang Chouwan, and Italy received as her portion sovereignty over San Mun.

Dr. George B. Smyth says in Leslie's Weekly: "For the last two

years China has been subjected to a series of insults, any one of which would have driven a western country to war."

Count Tolstoi says: "This revolt is the consequence of long-continued, of perpetual, persistent and seemingly endless oppression. The Chinese body politic has risen to shake off the yoke of that civilization which bored its dirty fangs into China's very flesh. Cruel, nasty fangs—different in every respect from the white hand of brotherhood of which we hear so much."

Religion and the sweet reasonableness of the Gospel began to flow over China. Incarnate greed, alias Christianity, alias Benevolent Assimilation, alias "God's Way," strutted through the streets of the empire, and lorded it wherever human beings were found to lord it over.

Conceive that when the first Chinese were put to death by rioting over on the Pacific coast, the Chinese government had demanded and secured San Francisco and a large part of California as rightfully coming under its jurisdiction; that the next trouble should have occasioned the cession of a sphere of influence over Boston and some of New England; that because a Chinaman of importance stubbed his toe in Michigan, New Orleans had been annexed; that in consequence of the refusal of our people to allow Confucian, Buddhist, and Mohammedan votaries on every street corner, or to allow our children to attend schools representing those religions, St. Louis had been turned into a Chinese pig-pen;—but that, although the Chinese minister and his suite were killed in cold blood, even the Emperor of China had declined to soil his yellow hands with municipalities like New York, Philadelphia and Chicago.

Under such circumstances a hamlet could not be found in the United States where indignation and fury would not be given full vent. It would not be a week before a million troops would be marching and countermarching to the music of "Our Country, 'Tis of Thee;" before the American flag would be waving defiance from every flag-pole, and eighty millions of people would be shouting for America against the world and for the preservation intact of the republic that flashed out of a tyrannous past at Philadelphia.

And yet who is there here who comes to the defense of the maltreated Chinaman, and ventures to hint that possibly a little justification can be found for the uprising of two years ago?

After a long series of insults, interspersed with hellish crime by the representatives of civilization, some of the Chinese race, in whom still remained a sense of justice, a desire for independence, an intelligenc

and strength above that of their fellows, thought that the time had come for a movement to protect themselves and their countrymen—for a movement to keep them all on top of this globe, if possible. They inspired a feeling of wrong in sundry parts of the empire. They held meetings and drilled with arms. Knowing that Christendom would not listen to reason or soften her stony heart at the behest of a meekness like that of their race, these patriots, these liberators fit to stand apotheosized forever with the followers of Garibaldi and John Hampden and Washington, on the sublime heights of heroism, rushed upon the representatives of the arch-enemy with the intention of destroying the last vestige. They were children. They knew no better way. There was no better way. With wildly waving arms and eyes aflame with insane fire they contended for what they imagined right.

Christendom was caught unawares; but soon gathered herself together and began her journey—a journey that will fester in memory for aye—through a medieval charnel-house of her own making. She called them “Boxers”—these Chinamen who dared to strike against the mailed fist that was big with crime; and all you have to do to-day in order to bring the look of contempt, of revenge, to the face of the ordinary Christian, is to say “Boxer.” That is enough. “The powers” resolved to have a taste of “Consomme Celestial,” and when the allied forces reached the scene of conflict, they got it, and have been supping on it ever since.

“O, breasts of pity void, t’ offer the weak,
To point your vengeance at the friendless head,
And with one mutual cry insult the fallen:
Emblem too just of man’s degenerate race.”

What the allied army did and has been doing in China is too familiar to require description.

The New York World says: “Not since the awful sack of San Sebastian by British soldiers on August 31, 1813, in Wellington’s Spanish campaign, has the soldiery of a civilized power engaged in such a carnival of base passions as is described in the following story of the scenes after the taking of Tien-tsin.”

The New York Tribune says: “It is worse than the tales of Boxer ravages; it is a hideous spectacle, from which the world must turn away sick at heart.”

Mark Twain says: “I bring you the stately matron named Christen-

dom, returning bedraggled, besmirched and dishonored from pirate raids in Kiaochow, Manchuria, South Africa and the Philippines, with her soul full of meanness, her pocket full of boodle, and her mouth full of pious hypocrisies. Give her soap and a towel, but hide the looking-glass."

Charles Reade once declared that "the circumstances under which the human mind could not excuse or delude or justify itself have never yet occurred in the huge annals of crime;" but although there has been an immense amount of special pleading in our politics for two or three years past, it seems incredible that, with the facts clearly before him, anybody should have the hardihood to applaud the dealings of Christian Europe and America with Pagan China in recent years.

Here is our treatment of the Chinaman: A man visits a neighbor; and although more exemplary than any in the latter's household, he is set upon, abused, ejected from the grounds, and he and all his relatives forbidden by these militant swine to show themselves there again. The neighbor justifies his anarchistic subordinates, refusing all satisfaction to the injured man. Members of the former's family, however, demand and are granted free entrance to the estate of the latter, and carry things with a high hand, as swine usually do. They treat whoever they encounter with contempt. Their recognized head seizes first one part and then another of the injured man's estate, and turns them into "spheres of influence" for himself. Finally, the weaker party protests and tries to expel the aggressors, whereupon they gather an armed band, yell "Boxer," make the sign of the cross, and begin the extermination of the former. Then, to cap the climax, instead of paying for their crimes, they demand a heavy indemnity in recompense for the attempt to expel them from what was not theirs, and declare that civilization has once more triumphed through the providence of God.

The Albigenses suffering the tortures of the damned for conscience's sake; the Incas cringing before Pizarro; the Montezumas going up against Benevolent Assimilation by Cortez; Poland stamped out by a Russia whose iron hand never relents; the Pride of South Africa engulfed in the mouth of that Lion which resembles the jackal—all the black, inhuman crimes committed in the history of the world, in the name of God Almighty, contain no more horrid thing than the barbaric oriental orgies of a civilization whose filthy face is set full and fair on the back track toward primeval slime.

And the voice of the press is silent.

The voice of the pulpit is silent.

From the platform comes no protest—no sound.

But so long as the breath of life is given me, I propose to be of that tiny band of reformers whose voice has never yet been stilled so long as the feeble wail of the weak ascended to the starry skies; that has never yet grown less in the presence of the mightiest battalion that a hell-world could throw against the eternal right; that never will sink to rest until the ship of state shall spread sail in a nobler and better day far away on the fathomless ocean of love.

There is no civilization. What we have is barbarism touched with emotion.

There is no morality. Morality is dead, and everything bearing that name to-day is a posthumous article.

There is no justice. Her scales are melted into weapons of war, and she is blind and deaf and dumb.

There is no Christianity—only an insolent mongrel, full of hypocrisy and selfishness here, and, fearsome and contemptible, whining for an endless life beyond the grave.

Still the flux of the eons goes on. Still is there hope that in the ceaseless processes of evolution a day will dawn when mankind will see things as they are.

In the words of Whittier:

“Shall tongues be mute when deeds are wrought

Which well might shame extremest hell?

Shall freemen lock the indignant thought?

Shall pity's bosom cease to swell?

Shall honor bleed—shall truth succumb?

Shall pen, and press, and soul be dumb?

No—by each spot of haunted ground

Where freedom weeps her children's fall—

By Plymouth's rock and Bunker's mound,

By Griswold's stained and shattered wall—

By Warren's ghost—by Langdon's shade—

By all the memories of our dead!

“By their enlarging souls, which burst

The bands and fetters round them set—

By the free Pilgrim spirit, nursed

Within our inmost bosom yet—
 By all above—around—below—
 Be ours the indignant answer—NO!

COLONEL INGERSOLL, SENATOR DOLLIVER AND ASSASSINATION.*

BY JUDGE C. B. WAITE.

ON the second of May last a certificate was issued by the Secretary of State of Illinois, incorporating certain persons under the name of "The Ingersoll Memorial Association of Chicago." The objects of the Association, as stated in its charter or certificate of incorporation, are:

To hold an annual public meeting in memory of Col. Robert G. Ingersoll, and otherwise commemorate his life, character and work, by the erection of a memorial building, monuments, statues, etc., in the city of Chicago; and by means thereof and through the agency of said organization, to encourage morality, disseminate knowledge, popularize science and education, advance the cause of Free Thought and Secularism, and promote the great cardinal truths and virtues to which his life was most heroically dedicated.

After receiving this certificate, the Board of Directors therein mentioned proceeded to complete their organization by adopting a code of by-laws and electing officers.

This is the first Memorial Meeting held by the Association, in pursuance of its charter.

This Association does not set up Col. Ingersoll as perfect, and does not, therefore, feel obliged to defend every word he ever uttered. Being human, he was liable to make mistakes. But we think he made far less mistakes than the most of us; especially in the views of life and duty which he so freely avowed. Not being a demagogue, he had nothing to conceal. He had no fences to keep up around the domain of his thoughts. He said to others, "Let us be honest," and he set the example by being honest himself. He gave to all his honest thought.

I was with him once in Detroit, when a reporter came in to interview him. "Very well," said Ingersoll, "go into the other room, sit down at the table, and write out your questions, and I will go in and write answers to them." He did not require him to state what his ques-

*An address at the Ingersoll Memorial meeting, held at the Grand Opera House in Chicago, Oct. 20, 1901.

tions would be. He was not afraid he would be asked something which he would not want to answer.

Since the death of the President some politicians, thinking to strengthen themselves with the religious element, have attacked those who do not believe in religion, and have attempted to hold them responsible for the assassination. Among these is Senator Dolliver, who, to advance his political interests, has not hesitated to attack and malign the departed Ingersoll.

Senator Dolliver has referred to what he calls the fatalistic doctrine of Ingersoll.

Ingersoll held that the chain of cause and effect, which extends through all nature, extends through the sphere of human action as well; that every human act, like every occurrence in nature has its efficient cause. Whatever difficulty there may be in reconciling this doctrine with that practical freedom of volition which we seem to enjoy, there is still greater difficulty in reconciling that freedom with the doctrine of a superintending and controlling providence; in other words, with the government of God.

Certainly the other difficulty is less; for that doctrine does not hold a divine being responsible for crime. We do not teach a doctrine which really makes God to have sanctioned the crime, and then undertake to shift the responsibility from the divine to a human being.

We say the human being is responsible, but that responsibility is not of such a nature that we have a right to inflict what may be called retributive punishment; to "make the punishment fit the crime." That principle would justify torture. Why has that barbarity been done away with? Why are all the civilized nations of the earth adopting the theory that the object of punishment should be the prevention of crime, and that no more cruelty should be inflicted than can be justified in accordance with that object? Has not every approach toward this theory been a tacit acknowledgment that the degree of responsibility was less than had previously been supposed? Senator Dolliver does not believe any more in the freedom of the will than Col. Ingersoll did. The difference is this: Dolliver believes that God controls the will. Ingersoll believed it was controlled by law.

Senator Dolliver would hold Freethinkers or Agnostics, Atheists, as he calls us, responsible for crime; in face of the fact that our jails and penitentiaries are filled with people who have had religious training, while a confirmed Freethinker is scarcely ever to be found in such a

place. How many men have been railroaded to heaven from the platform of the scaffold? Priests have furnished them with paid tickets, with reserved seats; angels have stood ready to escort them, with celestial music, to the arms of a loving redeemer; while we poor devils, who never had killed anybody were told to go to the other place.

Who killed President McKinley?

We say, Czolgosz. And if anybody stood behind him, instigating him to do the deed, we say it was not a divine but a human being.

Czolgosz, I understand, was brought up in the Catholic faith, and he is reported to have said, already, that he may conclude to have a priest.

Who killed President Lincoln?

J. Wilkes Booth had a religious education, and believed in divine providence.

Who killed President Garfield?

Guiteau was specially religious. If he was insane, as was claimed, it was religious insanity. He had been very religious. Besides attending church assiduously, and affiliating with the Y. M. C. A., he had published a book on the second coming of Christ. At the trial he insisted, from first to last, that in committing the deed he had acted under divine inspiration.

With all these facts before him, it comes with bad grace from Senator Dolliver to seek to connect the death of the President with atheism or with any anti-religious influence.

It is the duty of us all to do what we can to prevent the commission of such crimes. Some preventive measures may be adopted. But whatever they may be, they will recognize the law of cause and effect, as applicable to human conduct.

Voltaire, in one of his plays, represents Destiny as conquering the gods. For Destiny substitute Law and it is true.

Both gods and man must keep in the quiet, steady, onward, majestic, irresistible march of Universal Law.

THE EARTH'S ORBIT A CIRCLE.

BY PROF. W. W. EDWARDS.

IN the August number of the Free Thought Magazine Prof. Greenhill contends that the orbit of the earth is a circle, and not an ellipse, as has been long supposed, if not demonstrated. To me it appears evident that it is impossible for the earth, or a planet, to revolve around the sun

through the force of gravity, in a circular orbit, with the sun at any point within, besides the center. I have never seen Mr. Rush's demonstration, and would be glad to see it, providing I have sufficient mathematical skill to understand it. I think, with Prof. Leete, that eccentricity in such a case necessarily admits ellipticity by the law of dynamics.

Prof. Greenhill attempts to refute this, by taking the sun's semi-diameters on March 2d and May 6th, and assumes that the sum of these semi-diameters in an elliptic orbit would equal the sum of the semi-diameters on January 2d and July 3d. He does not prove this, and I am not aware that it is a fact; for all I know, it may or may not be a fact. Until this is either proven, or admitted, Prof. G.'s argument proves nothing. Much less does it overthrow Kepler's first law.

Prof. Greenhill complains that he can find no proof of the earth's orbit being an ellipse. I shall not attempt such a demonstration, but refer him to what I have always supposed to be such proof, with which no doubt Prof. G. is as familiar as myself, or more so. What objection does the Professor make to these demonstrations, I would like to know. One mode of demonstration is by observation of the sun's semi-diameters during the course of the entire orbit, or year. It is a law of physics "that the diameter of a body seen at different distances is inversely proportional to the distance." Hence, by carefully observing the semi-diameter of the sun, through its entire orbit, its proportional distances may be derived, as well as the points of greatest and least difference—or the line of the ap-sides—and the eccentricity as well as the various angles between the different Radii Vectores. The relations existing between these various elements may be determined mathematically, and put into the form of an equation. The nature of the curve which the sun (apparently) describes, during its course, may thus be mathematically determined, and has been so determined and found to be an ellipse. The equation showing the relation of the different elements, being the polar equation of an ellipse.

Now, what is Prof. Greenhill's "kick" at all this? Is it merely that it does not accord with observation? In the first place, observation is defective, necessarily, and only approximate. In the next place the earth's orbit is only theoretically an ellipse. That is, it would be an ellipse if there were no perturbing forces, but there are perturbing forces in operation, such as the attraction of Jupiter and Saturn (now nearly in conjunction), which draw the earth out of its orbit and produce irregularities in its course, and motion.

I hope Prof. Greenhill will explain the defects he finds in the dem-

onstration above referred to, as I would wish to be enlightened if it is erroneous. There is little doubt, I think, that his objection, based on the sum of the sun's semi-diameters in the August number, is invalid.

There is another consideration, and that is, that in fact the earth moves round the sun in a closed curve, under the impulse of the force of gravity, having its center in the sun. Of course all extraneous and perturbative forces are neglected in this discussion. The nature of the curve, in which the earth performs its revolutions, is, therefore, purely a question of dynamics, and must be determined by the laws of mechanics. We find, therefore, that the earth is a body which is subjected to the single force of gravity, and that that force acts in the inverse ratio of the square of the distance.

Now it can easily be shown that every body (not moving in a straight line) acted on by a single force acting in the inverse ratio of the square of the distance, moves in a "conic section," and as the ellipse is the only conic section that returns into itself, the curve must of necessity be an ellipse, and not a circle, when applied to a planetary orbit.

For a demonstration of the above proposition, I refer Prof. Greenhill to Boucharlat's *Analytic Mechanics* (Paris Edition), Page 248, et seq. He desires proof of the orbit being an ellipse; now, if the above two methods do not prove this, I wish Mr. Rush, Prof. G., or anybody else, who can, would show me why.

Abbeville, La.

OBSERVING THE SABBATH.

—The Brooklyn Eagle publishes the following:

Gross injustice is done by the Sunday law against the people whose religion does not allow them to observe the Christian Sabbath. The closing of all shops on Sunday has been undertaken by the police—all shops except those in which liquor is sold—and as a result the hundreds of thousands of Hebrews in this city are prevented from buying their table supplies on one day in the week. Saturday is their Sabbath, and they do not wish to violate that day by selling or buying, yet on Sunday, when they need to buy food, they cannot do so because a Christian law interferes and Christian policemen—save the mark!—are enforcing it. The law compelling shops to close on Sunday morning in violation of a common custom especially advantageous to the poor, who have no ice that will keep

their meat and milk from Saturday to Monday, is one of the many attempts to rule other people's conduct that we see at every session of the Legislature. Most of such laws are the product of narrow brains, and are passed as conscious hypocrisies to enable a certain church element to believe that their Legislature has that element in its guard, whereas, except politically, the Legislature cares nothing for the church. The books are filled with laws that are supposed to reflect public opinion, but that really oppose it. The germs of anarchy are begotten by their oppressions. Such laws die in time, but they cause anger and suffering before they come to their end. The law that permits dives and saloons to do business as usual on Sunday, but that forbids a person to sell a pound of meat or a bottle of milk is not a law that is going to last.

A MEMORIAL SERVICE.*

BY G. G. HUBBELL.

DEATH in all his aspects is always terrible. As has been so often said, he is no respecter of persons. He enters the palace of the King and the mansion of the President, or the hut of the peasant, and strikes down the occupant without mercy or warning. Whether it is the innocent babe in its mother's arms, the man in the full bloom and pride of manhood, or he who has reached his three score years and ten, believer and unbeliever alike, each must respond to the inevitable summons.



G. G. HUBBELL.

While the nation is bowed in grief over our President's sad death, we here to-day have been called upon to mourn the loss of a man who, in his humble station of life, exemplified all those virtues and qualities that adorn and beautify civilized life. It is therefore fitting that we should bear testimony to his noble character and pure life.

I shall not give utterance to the perfunctory eulogy so common to occasions like this. I shall not tell of

the public institutions upon which his benefactions were bestowed, nor of the libraries and museums founded to perpetuate his name. Our departed friend obeyed the Biblical injunction, not to allow his right hand to know what the left did. He never did anything for effect, but considered himself to have received his compensation for right doing, not in having it heralded and trumpeted before the world, but in the satisfaction that always follows duty performed; nor did he look to the clouds for approbation or guidance, but to that inward monitor that seldom erred in directing him along the straight path. Posthumous rewards and punishments formed no part of his code of ethics, and furnished him no

*An address delivered at the funeral of J. C. Wilms, at Cincinnati, Sept. 22, 1901.

incentive to the attainment of that high ideal of life and conduct that all those who were privileged to know him should cherish as a precious memory.

I do not indulge in meaningless praise when I say language is inadequate to fitly describe this noble character. We religious Liberals should be especially proud of it, furnishing as it does, an answer to the bigot's slander, who has so often declared that a life without definite religious belief was like a ship without rudder or compass—sure to be wrecked on the rocks of temptation and wickedness.

This is not a fit occasion to indulge in uncharitable thoughts or comparisons; but the duty I owe to my conscience, to justice and to the cause of religious liberalism imperatively demands that I should call attention to this lesson furnished by the life of our dear friend.



J. C. WILMS.

J. C. Wilms' standard of morality was very high—some would doubtless deem it quixotic and impracticable. Time-serving politicians and sordid men of the world who measured everything by success and dollars, were unable to understand him and the motives by which he was actuated. Any statement made by J. C. Wilms could be absolutely relied upon, so far as its truth was concerned. It might bring financial bankruptcy and ruin, but the moral solvency and honor of J. C. Wilms were assured. He might beggar himself, but every promise

would be redeemed. No one who knew him would ever, for one moment, doubt his incorruptible integrity. He never could understand why that hydra-headed monster, the political boss, should be allowed to manage the municipal affairs of a great city like Cincinnati—filling all the offices, including those of the judiciary, with its creatures. He was unable to understand why an attorney should be allowed to file suit against a reputable citizen, without the shadow of a case, merely to get a retaining fee. The constant violations of law that he saw everywhere, even by officials who were elected to enforce it, were mysteries he could not com-

prehend. All these things were contrary to his ideas of right. He thought every one should be governed by the same high moral principles as himself. I never knew a more conscientious man. He would not subscribe an affidavit if it were not literally true, even on the assurance of his attorney that it was only a formality. These scruples, I am informed, provoked the derision of the Judge before whom the case was pending. Such was J. C. Wilms. It will not, therefore, seem strange that the time-servers should deem him quixotic. But the only thing really quixotic about our friend was his fighting of those wind-mills, the ghosts. But the best of us have our hobbies, and we sometimes ride them very hard, and without due regard for the rights and feelings of others.

His leading characteristics were unswerving loyalty to truth, and a keen sense of justice. From these characteristics naturally flowed his hatred of all shams, hypocrisies and falsehood in all its manifold disguises. His devotion to Truth was no mere lip-service, no perfunctory bending of the knee, no mere shouting with the mob. He was content to worship Truth with the small minority, feeling sure that the sunlight that was just touching the mountain peaks with its glory would soon penetrate the valley below with its divine radiance.

His mental horizon was a little narrow, perhaps, but few could see with a clearer vision or were less liable to mistake illusion for reality. Sometimes, in the impulsiveness and frankness of his nature, he expressed himself bluntly and in vigorous language. But I do not believe that he was ever intentionally unkind or discourteous. He struck vigorous blows at what he considered superstition, falsehood and injustice, but I believe he always endeavored to treat an opponent fairly. And I do not believe that there is one among our spiritualistic friends who harbors any unkind feelings toward him. I know they respected his deep sincerity and profound love of Truth. I have often heard him say that it was not the views of the other world held by the Spiritualists that he opposed, but those who made a business and profit out of a subject that was too sacred for such profanation. He declared their views of the hereafter very beautiful, and said he had no objection to living in a world so constituted.

With him the question of a future life was to be decided by fact and not by feeling or desire—the question belonged to the province of the judgment and not to that of feeling. Less than a month ago I requested him to fill out the questionnaire relating to human sentiment on the subject of a future life, that is being sent out by the Society for Psychical

Research, with the view of determining what percentage of persons desire a future life, and thus to ascertain, if possible, to what extent our minds are biased by our desires in considering this question. To the question whether or not he preferred to live again, he answered that he was a child of nature, and would accept whatever nature had in store for him. No useless repining for what was unattainable, but a child-like submission to the inevitable. Whether the tomb was to be the passage into eternal sleep or the vestibule to eternal life, he

“Would approach the grave,
Like one who draws the drapery of his couch
About him and lies down to pleasant dreams.”

Dear friend, we shall miss thy sturdy honesty, thy sterling integrity, thy dauntless courage in the advocacy of unpopular truth! The body of our beloved friend has returned to the dust of mother earth, and whether aught of his beautiful personality survives in the realm of the unknown, he alone may know. He has left us, however, the memory of a noble character, a well-spent life, a work well done.

“Why weep ye, then, for him, who, having won
The bound of man’s appointed years, at last,
Life’s blessings all enjoyed, life’s labors done,
Serenely to his final rest has passed;
While the soft memory of his virtues, yet,
Lingers like twilight hues, when the bright sun is set?

“And I am glad that he has lived thus long,
And glad that he has gone to his reward;
Nor can I deem that Nature did him wrong,
Softly to disengage the vital cord.
For when his hand grew palsied, and his eye
Dark with the mists of age, it was his time to die.”

NATIONAL LIBERAL LEAGUE—OFFICIAL CALL FOR A CONVENTION.

To the Secularists, and to All Classes of Liberal Religionists in the United States :

IN the city of Buffalo, the first week in October, 1901, a movement was initiated to organize a National Liberal League, and temporary officers were elected.

The first annual meeting of the League will be held in Cincinnati on the 26th day of January, 1902, at which time a permanent organization will be completed.

Every man and woman in the United States who is opposed to ecclesiastical nomination and control of the Republic, is cordially and earnestly invited to be present at this first meeting of the League.

From the very beginning of our existence as a nation efforts have been persistently and continuously made by ecclesiastics to compass the union of church and state, and now, more than ever before, the friends of constitutional liberty have just grounds to fear the consummation of this great political crime.

The saddest, the bloodiest, the most horrible and gruesome pages in the history of the world are those which record and recount the savagery of ecclesiastical government, and to prevent a repetition of this awful record in our own beloved country, is the chief object of the National Liberal League.

May we not confidently hope that thousands of great men and grand women will respond to this call, and make the 26th of January, 1902, as memorable in history as July 4th, 1776, when for the first time in the history of the world a civil government was organized completely separate from an orthodox state religion.

Let us honor the memory of Washington, Jefferson, Paine and Franklin, and the 70,000 patriot heroes who sacrificed their lives for Liberty, and gave us the Constitution of the United States, which guarantees to every man and woman the right to worship or not to worship, according to the dictates of their own conscience.

Let us be as true to our posterity as our fathers were to us—had it not been for the heroic efforts of Paine, Franklin, Jefferson and their associates, we would all now be slaves of orthodox religion, and our country would be as dark and desolate and hopeless as Russia and Spain, and if the liberties which they bequeathed to us are to endure and grow like the spreading branches of a mighty tree, that great body of men and women known as Secularists and Liberals must stand on guard with sleepless vigilance.

The Constitution of the United States confers no power on any of the numerous forms or kinds of religion, for it expressly says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This is the Palladium of our liberties and the only hope of the Republic, and to you we confidently appeal to preserve it and transmit it unimpaired to all the generations that are yet to be.

The National Liberal League will direct its energies to legislation and to the reconstruction of the Liberal forces. The temporary organization has adopted but one plank for its platform: The complete separation of church and state, and the emancipation of the human mind from ecclesiastical domination. It proposes to adopt an impartial attitude toward all Free Thought papers, and will have no quarrel with other Liberal organization. Well-defined duties will be prescribed for the conduct of each officer and the Secretary and Treasurer will be placed under bond.

No salary will be attached to any office except that of Secretary. Nominations for office will be made in open session. Editors will not be placed upon the Executive Committee. Detailed quarterly reports will be issued by the Secretary. The strictest economy will prevail. Subordinate State bodies will be instituted. The annual dues will be \$1.00.

With malice toward none and with charity for all we appeal to all Liberals to unite with and help make this organization a firm and lasting success. We do not ask you to desert or neglect other organizations to which you may belong.

We want to start with at least 500 members, and request that all desiring to unite with us will send in your names at once to the Secretary. You are not required to send the annual dues before the permanent organization on Jan. 26, but we are anxious to have all those intending to become members to register their names at once. Send your name and address, with the statement that you desire to become a member, to the Secretary, W. F. Jamieson, 1716 Western avenue, Cincinnati, Ohio.

T. J. Bowles, President N. L. L.

Muncie, Ind.

"CHRISTIAN FORTITUDE."

—Since President Roosevelt invited Booker T. Washington to dinner, and brought down upon him the rage of all the snobs of this country, both male and female, we are loth to say anything against him. We much prefer to extol him. Nevertheless, at the request of a friend, we here give place to an article from "The American Israelite," a Jewish periodical criticising the President's first message, in which he makes the expression, "Christian fortitude." The Israelite says:

The constitution specially forbids taking cognizance of any religion, and, although the President has not very violently fractured that document, yet there are many who think he did not observe its spirit in the utterance referred to. Mr. Roosevelt has on other occasions shown that he is not abreast with the beneficent spirit of the age. His bitter and indefensible attack on that great patriot and friend of Washington, Thomas Paine, indicates that he is inadequately

informed of the character of that great writer. Mr. Roosevelt, if he is fairly well informed, should know that Jefferson denounced the traditionalist cult—said that priests and commentators had defaced and misconstrued the simple ethical teachings of the Son of Man. The latter restated the teachings of the prophets of the chosen people. The man with but a moderate knowledge of the history of this republic knows that Washington declared that this nation was not a Christian nor Mohammedan one. Many years ago that distinguished scholar, Prof. Max Muller, declared, "Those who know but one religion know none." It seems scarcely possible that any broad-minded scholar or even a tolerably well-informed person should commit so lamentable a mistake as is alleged of the President of this great republic. In the words of Charles Sumner, "a noble and puissant nation purged of every stain, an example of honor, justice, peace and freedom to the nations of the earth," should have a true exponent of the fundamental law of the nation.

LITERARY DEPARTMENT.

DEAL GENTLY.

BY B. F. GIPPLE.



B. F. GIPPLE.

THERE never was a pile of chaff
But that contains some grains
of wheat.

The most ungainly, crooked staff
Lends succor to a pilgrim's feet.

There's a germ of truth in worst of
creeds,

When measured in the concrete;
There's something that may fill the
needs
Of superstition's hampered feet.

Though sadly wrong they may appear
To test of rigid scrutiny,
Analysis may still show clear
A modicum of verity.

What though your neighbor's creed seems crude
To your enlightened mind,
Maybe its precepts have imbued
His soul a better way to find.

The present measure of such mind
Has its scope—fixed by metes and bounds.
It can but grasp a creed in kind
Attuned to most familiar sounds.

By environments immured,
Its trend is in a wide degree
The reflex of a mind obscured
By tracings of heredity.

In the realm of thought, nor force or stress
E'er wrought a sudden revolution.

Men think, from knowledge they possess,
In each slow stage of evolution.

We do not plant the seed to-day,
And look for corn to-morrow;
But give old Nature time to play,
And help her on with hoe and harrow.

The thinking world has come to know,
Man's in an evolution stage—
That truth, like seeds, needs time to grow;
Step by step, we near the "Golden Age."

Deal gently with your brother, then,
Though his mental vision may seem dim,
He fills the measure of his ken,
Your Sun, maybe, is night to him.

Galesville, Wis.

SECULAR SUNDAY SCHOOLS—WHY NEEDED.*

BY ELIZA MOWRY BLIVEN.

THE Secular Union is against Christianity because Science proves the Bible untruthful. Should not our Free Thought papers be building up something better than Religion, to take its place? Teach the people the real causes of good and evil, so they will know how to choose what is beneficial, and how to avoid evils and diseases. Then they will become convinced that this is more helpful than theology, and will want it taught on Sundays, and will gradually drop the theology.

But scarcely anyone anywhere will attempt establishing a Secular Sunday School, or try to teach Secular lessons in church Sunday Schools until they have some suitable guide, some printed lessons, to help them know what to teach. Like a common school without books, the teachers will exclaim, "It is too hard work, I can't, and I won't try it."

So Secular lesson writers and printed lessons is the first need.

You may say, like the editor of "Searchlight," "Why have any Sunday Schools? Are not five days in the week enough for children to study?" How about all those over 16, and the thousands under 16, who don't go to any day-school? Does the local newspaper, the story papers, politics, and gossip supply all the good incentives the people need? Are the children, after they leave school, all wise enough to need no more

*Selection from an address delivered before the Congress of the American Secular Union at Buffalo, N. Y., Oct. 4, 1901.

instruction? Do the foreigners who flock to our land need no instruction? Is morality, sobriety, health, beneficial social relations and political wisdom so universal that no instruction or encouragement is needed? You know that life all around us is crowded full of mistakes, because the people are ignorant, misled, kept blind to real causes and results. They are taught a God will take care of them, so do not feel their own responsibility and necessity to seek out how to care for themselves.

Make Sunday the rest day from labor, but make it the school day for the whole people. Demand that every church shall belong to the nation and remain untaxed, but be used for the secular education of the whole people, freed from all teachings about a future life, hell, heaven, Bible, devil, spirits, or God. Thus make the churches benefit the people more than the schools benefit the children.

Most church members are women. Women are mothers of all men, and their teachers during childhood; they guide the children's first thinking. Preachers preach what the women demand. Women want meetings on Sunday, music, singing and speaking; and want the young taught to be moral, and kept out of vices and harm. How shall we get the women to choose science and facts in place of theology? Provide them with practical lessons and lectures, more beneficial, interesting and instructive, more helpful than religion, and you will capture the women; and they will reform the churches by demanding the secular exercises. Then no minister will dare say "nay."

We must draw up a high standard of morality, founded on the best relations between mankind; practice it, teach it, sing it, write it, and distribute it; then demand that it be taught in the churches for the "general welfare" of the nation.

If we cannot behave better than the Christians, and teach a more beneficial code of morality, we have no business to find fault with them.

Then I read several excellent letters and extracts from others, and told them about my Secular Sunday School Lessons. If printed as tracts and distributed, the people would be led to think, "Would this be good to teach in Sunday Schools?"

The address was favorably received. Dr. Croffut will try a Sunday School in Washington, D. C., and Mr. Townsend in Newport News, Va. I received eight \$1 subscriptions for my "Lessons" in tract form there; and M. A. Kelley, of Chicago, pledged \$10 if nine others will give \$10 each, to start the publication. I pledge \$10.

Mr. Cullingford, of Philadelphia, agrees to publish the "Lessons" in a 4½ by 6-inch, four-page leaflet, and send each subscriber ten copies every week for a year for \$1, when fifty subscribers are obtained. We have thirteen subscriptions now. Who will help make it fifty?

Use your ten copies for a Sunday School, or distribute them in homes or schools. Or, if you cannot give \$1, get ten neighbors to each give 10 cents, but the ten copies must all come to one address to save postage.

You may say my "Lessons" are not good enough; but they will do better than nothing to start with, and lead others to see the need and write better ones.

My "Lessons" have been printed in "Ideal" six months, and are now printed in "Truth Seeker" also; but for distribution and use they must be in cheap tract form. Mr. Cullingford has printed the twentieth "Lesson" thus, for a sample. Send to me for one.

In place of an S. S. S. Committee, I propose a "Secular Sunday School Union." No officers, no dues, and no conventions are needed. All will be members who help in any way, i. e., editors, publishers, and writers of S. S. S. Lessons; all who subscribe for "Lessons," and all members of Secular Sunday Schools. Our object is to have beneficial teachings in place of theology, Sundays.

Brooklyn, Conn.

THE SCHOOLING OF CZOLGOSZ.

[From the New York Times, September 28.]

THOSE hasty clergymen, of more than one denomination, who made the crime of the man Czolgosz the basis for vehement denunciation of public schools and the whole system of unsectarian education, may be moved to mitigate the violence of their remarks if their attention is called to certain facts which were brought out by the questions put to Czolgosz just before he was sentenced. We have not yet seen the official report of the proceedings, and the newspaper accounts, including those printed in Buffalo, vary slightly—doubtless because of the low tones in which he spoke—as regards the schools Czolgosz said he attended, some putting it as "small common schools," and others as "small German schools," but all agree in quoting him as saying "Yes" to the two questions that followed—"Parochial schools?" and "Catholic schools?" Now, this is very far indeed from proving that the seed of which the assassination of the President is the horrible blossom was planted in the man's mind while he was a pupil in the schools he mentioned, but if believers in the public schools, the "godless" public schools, as their enemies are so fond of calling them, should say that it did prove exactly that, they would be doing precisely what was done by the clergymen who leaped eagerly to the conclusion that Czolgosz would be useful to them as a frightful example in their campaign against the foundation of American institutions. As for ourselves, it is hardly necessary to say that we do not suspect parochial schools of teaching assassination, but we do want those who openly declared that Czolgosz is a natural and inevitable product of the public schools, to note and ponder the fact that at least a considerable part of such education as he had seems to have been acquired in the schools they regard as the effectual inspirers and guardians of all the virtues.

ASTRONOMY.

BY PROF. JAMES A. GREENHILL.

Editor Free Thought Magazine:

WHEN I first read Bro. Leete's effusion in the October Magazine, I thought I would not ask to cumber your pages with any reply. But upon further reflection, it seems to me that others might be misled by some of his statements. So, if you will kindly allow this a place, some time when you have room, I will write no more upon this subject, unsolicited.



JAMES A. GREENHILL.

Bro. Leete says: "Every verified prediction of the Ephemeris is a separate and independent proof of the elliptic orbits of the planets," etc. That is assertion only. What I wanted was evidence. I am unable to find anything in the Ephemeris in relation to the earth that would lead me to suppose the orbit was other than a circle. I find such terms as Precession, Nutation, Aberration, Obliquity, etc., etc., but never Ellipticity, nor any hint of it, so I do not know what the Professor means when he refers us to the Ephemeris for proof of ellipticity. Neither can I see that a discussion of planetary motion can change the

meaning of the word Eccentricity into ellipticity.

The difference in time required by the earth to pass from the Vernal to the Autumnal equinox, and that required to pass from the Autumnal to the Vernal—which is from seven to eight days—is no proof of ellipticity, though it certainly is of eccentricity, because of eccentricity the orbit is longer by way of aphelion, than it is by way of perihelion. And not only so, but the earth being further from the sun by the way of aphelion, than by perihelion, it moves slower through space, which is in keeping with Kepler's first law of equal areas in equal times. But that does not require an elliptic orbit. The same fact obtains in relation to a circle orbit.

I am sorry the Brother should respond in a spirit of controversy. I would be much better pleased if he would simply furnish evidence, if he has it, which we could verify, that the orbit is an ellipse, and not a circle. That was all I asked in my first article. The same will satisfy now.

In science there is no Theology. Science is classified knowledge. Knowledge becomes scientific when it is subject to demonstration. If ellipticity in orbital curve be a scientific fact, there must be evidence of it

somewhere. I do not find it in the Nautical Almanac. Where can it be found? I admit that Flammarion and other great astronomers recognize ellipticity to be a fact. It is a fact, all right. But I cannot accept it as a fact any longer without some proof. I do not wish to appear inflexible, but am certainly in earnest.

In the October Magazine, in seeking to controvert what I said in the Magazine for August, the Professor says: "The Sun was in Aphelion on July 4, 1901, and not July 3 as I stated." Not according to the Ephemeris. He may have other sources of information. He referred me to the Ephemeris, and as I could not find anything there, bearing on the problem, and which would be so easily understood by the general reader, as the grand luminary, I selected it. And notwithstanding all of his bombast, I would have found the like data in any Ephemeris from 1896 to 1903 inclusive. All show the Sun in Perihelion on January 2d, and at Aphelion on July 3d, so that they are not so wonderfully different from year to year, as the Professor would have us believe.

He says the two intermediate days that I gave as March 2 and May 6, are March 4 and May 4 respectively. Very well, Bro. Leete. It is simply a different way you and I have in counting. I counted from the Sun's R. A. while you have simply reduced the time into three equal parts. But with your consent, I will accept your dates of March 4, May 4, and July 4. The sum of the Sun's semi-diameter for March 2 and May 6 is 32 minutes, 1 5-100 seconds. That is thirty-two minutes, one and five hundredth seconds in arc. The sum for March 4 and May 4 is 32 minutes, 1 1-100 seconds, which is four hundredths of a second less, showing greater distance than my dates. The sum for January 2 and July 4 is 32 minutes, 2 11-100 seconds, so that the dates chosen by you give a better showing in favor of the circle orbit, that is 1 10-100 seconds between 32 minutes 2 11-100 seconds, and 32 minutes 1 1-100 seconds. While all there is in reality, as proven by Mathematics, is twenty-three hundredths of a second only, which is equal to a difference of 12,000 miles at Syzygies, between a circle whose radius is 93,000,000 miles, and an ellipse whose major axis is 186,000,000 miles, having an eccentricity of 1,500,000 miles.

The Professor asks, "By what sort of legerdemain tables are to be made to correspond to observation a number of years preceding observation?" In asking that question, I think he is scarcely honest. He knows as well as any one that the computations are made from tables already extant, that have been compiled from former observations—and which are known to be reliable—by men who understand them, in the same manner as a schoolboy knows that nine times eleven are ninety-nine, without being obliged to count each unit from hand to hand. If the data from which the astronomer makes his calculations were by some misfortune lost from the earth, it would require many, many years, probably a century, to compile tables to such perfection as that in which they are to-day.

The Professor knows that the eclipses of the sun and moon, the eclipses, occultations, disappearances, and reappearances of Jupiter's satellites, are all tabulated for the future, from tables already existing, of similar phenomena that has been witnessed in the past; from which knowledge of the unchanging and unchangeable laws that govern the motions of these bodies have been obtained. I hope he and I will live to witness the eclipse of the sun on August 30th, 1905. It will be total, crossing the south end of Hudson Bay, passing eastward over Canada, the Atlantic, Spain, and along the Mediterranean Sea, crossing the Red Sea, and ending in the Indian Ocean. To us in the States it will be partial. And though he and I are not likely to, many of our descendants will live to see a total eclipse on January 24th, 1925, the shadow passing over the United States.

I do not wish to be understood as saying the above is all that is needed to locate eclipses in the future. But the fact is, it is upon the knowledge of the past that the Mathematician builds for the future.

If the Professor will allow, I will correct him in regard to Kepler's laws.

In Zell's Encyclopedia, at page 1403, I find "Kepler's First Law, so called because it was the first which was discovered and enunciated by that astronomer, is, that equal areas are described in equal times. His Second Law is, that planets describe ellipses, having the sun as a common focus. While, the Third is, that the squares of the periodic times of the planets, are in proportion to each other as the cubes of their mean distances from the sun. Now the First and Third laws will apply equally well to a circle orbit.

Now, my dear brother, do not get out of patience with me in asking for evidence regarding what you claim is true, and of which I am ignorant. I am sincere in my inquiries. In my lifetime I have been taught a great many things as facts, which reflection and experience make me doubt; also many that I know are untrue. And this one of elliptic orbits comes in as one of the doubtful ones.

In my reply to the Professor in the Magazine for August, 1901, after enumerating several reasons why I agreed with Mr. Rush, I said there was one that to my mind was more convincing still, but which, for the sake of brevity, I would not then introduce. I will mention it now. It was what is understood as the motion of the earth's orbit.

The line of apsides, or apsidal plane of the orbit, is a line from Perihelion to Aphelion, passing through the sun and the center of the circle. It is moving from right to left, at a speed of 12 seconds in arc in a year, which is equal to the whole circle in 108,000 years. Precession is carrying the equinoxes from left to right, at a speed of 50 seconds in arc in a year, which is equal to a whole circle in 25,920 years. And the solstices are affected in the same manner as the equinoxes. These two motions, one to the left and one to the right, show the summer solstice and the aphelion point to be separating 62 seconds in arc in a year. The Ephemeris

for 1901 shows the earth at the solstice on June 22, and at aphelion on July 3, a difference of about eleven days.

According to Loomis, the longitude of the aphelion in 1864 was 100 degrees and 16 minutes. Then the aphelion was 10 degrees and 16 minutes from the summer solstice. At the rate of 62 seconds per annum it requires 596 years for the aphelion to move 10 degrees and 16 minutes in longitude. This brings us to the year 1268 of our vulgar era, when the apsidal and solstitial points coincided.

Seven or eight years ago, when I became interested in the problem of the motion of the orbit, I wrote to one of the gentlemen in charge of one of the 226 observatories enumerated by Bro. Leete, and sent him drawings to assist in understanding my question. I asked him, "Assuming the earth's orbit to be an ellipse, will its elongation in space remain unchanged; unaffected by precession? Or will it turn in keeping with precession; so that the summer solstice and the aphelion point will keep near together?" His answer was, "You are on the right track. Persevere." Which seemed to me to be as good as no answer at all. If anyone had asked me the question I would have given a different answer, if I had known the correct one.

Now this motion of the orbit is what I had reference to, because it is easy to see how the line of apsides could change without affecting precession, if the orbit were a circle; but it seems, if not impossible, at least very improbable, that the globe would follow an elliptic orbit, when it was all the time changing the position of its axis to the ellipse; and in addition, the ellipse apparently turning in the wrong direction. If the solstitial and apsidal points had kept close together, I had perhaps never doubted the correctness of the elliptical theory. And, though at first, when I read Mr. Rush's book, I questioned its correctness, I soon saw that he had solved to my satisfaction the nature of the easy motion of the apsidal plane. Because, no matter how precession carried the globe, its axis always bears the same relation to the circle, which it would not do to an ellipse.

If the orbit were an ellipse, the plane of the earth's axis, being in a continual change from the time it was parallel with the line of apsides, would form every possible angle with the apsidal plane until it reached half way around the orbit, which would require a period of 10,450 years. And to go clear around requires a period twice as long, or 20,900 years—known as an anomalistic period. The elliptic orbit theory in that case is sufficiently erroneous to make me disbelieve it till it is proven true.

The Professor says, Every individual astronomer in the 226 observatories enumerated in the ephemeris, all agree as to the orbit being an ellipse. That may be true, though he is careful not to say that he interviewed each one separately on the subject. But admitting they all believe it, that doesn't prove it to be a fact. If they were all taught so at school and college, as they likely were, and have never taken trouble

to investigate on account perhaps of never having had their attention called to the subject, it is reasonable enough to expect they endorse it.

The Professor undoubtedly knows that for thousands of years it was taught, and was the accepted belief, that the world was flat, having four corners. A book that has a large circulation to-day, considered by many to be not very reliable in its geography and astronomy, says so. In later years it was proven to be spherical, but considered immobile. And later, those who had the temerity to challenge the correctness of that theory had to do it at the risk and cost of great bodily harm, as he will find by reading of the persecution of Galileo, by that arch enemy to science and progress—the church. But now we know, about as well as we know anything, that instead of its being flat, or at rest, it is globular, and flying through space at a speed of more than eighteen miles in a second of time.

He also knows that when he was a boy and used to go to church, the preacher had a cheerful way of keeping the folks from going to sleep by telling them about the warm quarters that were in store for most of them, in the sweet by and by. And he knows from his own experience that he believed it, and everybody else seemed to believe it to be really true. But that didn't make it true. To-day we know different, thanks to Thomas Paine, Henry Ward Beecher, Robert Green Ingersoll, and hosts of other great minds. To-day the preacher says very little about hell. The church has got almost rid of the lurid regions. There is very little of it in Sunday school now. And the Y. M. C. A. has no time to devote to it; they are so busy getting up entertainments in theaters and opera houses, endeavoring to raise money to keep their craft afloat. They all seem to consider hell obsolete, and, so far as my experience goes, many are ashamed to acknowledge they ever took stock in such nonsense. And yet there is just as good proof of its existence now as there ever was; and that is none at all. So that belief by numbers should not be taken as evidence of fact.

Unless the Professor or some one else will furnish some proof of ellipticity, I will not trouble you again about orbital curve.

Clinton, Iowa, Nov. 1, 1901.

WHY I CAME TO DOUBT.

BY ALBERT P. LEWIS.

Editor Free Thought Magazine:

WHY I came to doubt. I was brought up in strict accordance with good, old-fashioned religious ideas. Was taught that the "Holy Book" was true from cover to cover; that hell was the predestined home of most all of us, and that for these many blessings I ought to go down



ALBERT P. LEWIS.

on my knees and thank my Creator at least once in twenty-four hours, and as many times more as I thought necessary. My principal book to study and meditate upon was an old edition of Milton's "Paradise Lost," written in old English, with copious illustrations; they made a great impression upon my mind; I can see them now, after all these years! The cold, unsociable "Heaven," with a winged "angel" floating here and there; a few weary, sour-visaged travelers drop't in once in a while; otherwise the place seemed to be deserted. But what a contrast was Hell! As far as the eye could reach (I could imagine by the picture), you could see them coming; it seemed to be an everlasting bargain day there, they came down a wide flight of steps crowded from rail to

rail, and cheerfully jumped off into the fiery lake without any urging. Striding along among the flames were horrible devils with forked tails, and tridents in their hands, with which they poked down the heads of any unlucky individual who stuck them up to get a breath of fresh air. I was stupidly honest, and conscientiously believed this to be a genuine picture. My well-meaning parents encouraged me to believe it, hoping it would keep me good and God-fearing all my life, I suppose. This picture worried me a great deal, but, in spite of these drawbacks, I determined to be a minister. One day walking along the street I saw a nice, large, juicy peach under a neighboring fence; I liked peaches, but I walked past; the further I got away from that peach the bigger and more desirable it seemed, till, unable to resist any longer, I came back, took it and ate it. At first I did not realize the enormity of my crime; till suddenly that picture of "Hell" flashed upon me. My heart grew sick with terror; I can feel it now that horror, and, as old as I am to-day, I cannot go past that spot without a shudder. No supper could I eat that night; I went to bed but could not sleep; what I suffered was simply indescrib-

able; since then I have had my share of sorrow, of all kinds, but nothing to compare with that night. I was in "Hell" in fact, and my sufferings of the mind were therefore more lasting than if they had been simply of the body. Finally I shrieked out and awoke my mother, who came to me, I told her all, and she quieted me enough to save my reason and perhaps my life by telling me if I repented I would still have a chance to be saved. I did not realize that I had repented enough then, but still it was only a selfish kind of repentance, as I did not take into consideration the injury to the man I robbed; I was not taught that; I was only thinking of saving myself. Save your soul from "Hell!" was what my religion was founded upon. I suffered days and weeks, months and years; and sometimes now I feel it in my dreams. My first doubt was about the reason why the devil punished his followers while God rewarded his, of which there were only a few, and sent the others, the vast army, to swell the forces of his enemy. I asked that question of wise and learned men, a number of times, and got no other satisfaction, except I ought not to question the wisdom of the Almighty. Still I persevered, as my life's desire was to be a minister. I wanted to understand thoroughly what I preached before I started. I finally gave it up, as I could not conscientiously preach what I could not understand, and became an Agnostic. I felt a mental exaltation, the chain of superstition was broken at last, and I was free. Then I heard the other side for the first time. Robert G. Ingersoll impressed me more than any other man I ever saw or heard. Something seemed to tell me he was different and superior to any other man, and when I first heard him speak I was reminded of the description of Christ. "And he spoke as never man before spake."

"WORKING ON THE SABBATH."

—Mexico, Mo., Oct. 10.—(Special.)—The jury of twelve Audrain County citizens in the Circuit Court here today found Godfrey Winzer, a German farmer, guilty of working on the Sabbath, commonly called Sunday. He was found guilty on two different charges, and was fined \$10 and costs in each case.

The law under which the indictments were found is as follows:

"Every person who shall either labor himself or compel his apprentice or servant or any other person under his charge or control to labor or perform any work other than the household offices of daily necessity or other works of necessity or charity, or who shall be guilty of hunting game or shooting on

the first day of the week, commonly called Sunday, shall be deemed guilty of a misdemeanor, and shall be fined not exceeding \$50."

Winzer resides in a Christian community, near the Littleby Methodist Episcopal Church South. His house is in proximity to the church. His nearest neighbors, who were the witnesses against him in the case, testified that they had seen Winzer defying the Sabbath law by scalding hogs, white-washing trees, stacking oats and straw, and rendering lard on Sunday.

You see Missouri is "chuck full" of piety and it would not answer to let a "child of Satan" scald hogs, whitewash trees and stock oats and straw on Sunday when he ought to be at church supporting the contribution-box.

ANARCHY AND RATIONALISM.

BY EDGAR L. MAINES.

THE REV. ZACHARIAH T. SWEENEY—a gentleman whose pugilistic style of oratory has been the means of captivating so many rustic audiences—recently delivered one of his characteristic addresses in the city of Lebanon, Indiana. In the introduction to this address, according to a report of it which was published in the Lebanon Pioneer, the Rev. Zachariah made use of the following language:



EDGAR L. MAINES.

"There are three great forces contending for supremacy in our country. These three great forces are, Rationalism, Romanism and Protestantism."

From the three texts above mentioned, the Rev. Zachariah developed the discourse which he delivered upon that occasion. During the progress of this harangue the Rev. Zachariah charged that so-called "free thought" of rationalistic infidelity is a doctrine which is responsible for the manufacture of anarchists. Because of his making this absurd and wholly untrue statement, I feel compelled to take issue with the Rev. Zachariah.

Webster says an anarchist is "one who excites revolt, or promotes disorder in a state." Bacon says that a Rationalist is "one who proceeds in his disquisitions and practice wholly upon reason."

Anarchy teaches that every form of human government is oppressive to the individual, and, for that reason, no government should be permitted to exist in human society; Rationalism teaches that government is the only bulwark which protects the freedom of the individual in human society. Anarchy teaches that all laws are intended to oppress the individual; Rationalism teaches that all laws should be so formed as to insure to the individual the greatest possible protection and freedom. Anarchy teaches that law, which is the product of government, is never the vehicle of justice; Rationalism teaches that without government there can be no law and without law there can be no justice.

Anarchy is the doctrine of self-destruction; Rationalism is the doctrine of self-preservation. Anarchy is the product of either a depraved or a bewildered mind; Rationalism is the doctrine of a noble mind and a sound intellect. Anarchy means a reign of terror in human society; Rationalism means a reign of peace!

The Rev. Zachariah said that a Rationalist is an Infidel and an Infidel is a Rationalist. I have no objection to this statement, provided I may be allowed to quote Webster's definition of the word Infidel. Webster says "an Infidel, in common usage, is one who denies Christianity and the truth of the Scriptures. Some have endeavored to widen the sense of Infidel so as to embrace Atheism and every form of unbelief; but this use does not generally prevail." I do not object to the statement of the Rev. Zachariah when he affirmed that the doctrine of Infidelity is a result of the operation of a rational mind; but I do object to his statement that anarchy is the result of Infidelity. In making the untrue statement that Rationalism is the basis for the creed of Anarchy, the Rev. Zachariah condemned himself in the eyes of an intelligent people as being guilty of at least one of two crimes. He is either guilty of the crime of ignorance or else he wished to wilfully misrepresent, because of personal reasons, those who believe in the doctrine of Rationalism. The difference between Anarchy and Rationalism is as great, and the two doctrines are as far removed from each other, as the distance which intervenes between the poles of the earth.

Thomas Jefferson was the greatest constructive statesman that ever lived. Search the history of the world and you will find no other man with whom you can compare him. His life-work was a giant's task, and to that work he brought a giant intellect. He conceived and penned the Declaration of American Independence and he made a valiant fight for the adoption of the Constitution of the United States by the thirteen American colonies. He was twice elected the Chief Magistrate of the nation whose government he helped to establish. No man had a greater love for his fellowman than did Thomas Jefferson; no man loved intellectual and political freedom more than he. No man had a higher regard for law or loved justice more than did this great American. No man understood better the necessity of government than did Thomas Jefferson.

Thomas Jefferson was a Rationalist; he was an Infidel. He believed, all his life, to the day of his death, in the existence of a Supreme Intelligence, a God of Nature, but he denied the inspiration of the Christian, or any other Bible. Was Thomas Jefferson an anarchist? Would the Rev. Zachariah please enlighten us?

Abraham Lincoln was a product of adverse circumstances and absolute poverty. He knew and loved his fellowmen. He had an abiding faith in humanity. His was a brilliant and unshackled mind. From the humblest walks of life he arose to the position of ruler of the nation he loved. No man had greater respect for law, no man had a keener sense of justice than did Abraham Lincoln. His energies were devoted to the task of preserving that government which Thomas Jefferson had labored a lifetime to firmly establish. His life was sacrificed upon the altar of national unity; he died that the nation might remain intact.

Lincoln, The Emancipator, was a Rationalist; he was an Infidel. Was

Abraham Lincoln an Anarchist? Because Lincoln was a Rationalist does it follow that he was an Anarchist? Upon this question would the Rev. Zachariah please enlighten us?

A Rationalist is one whose actions are governed by reason; he is not an impulsive creature; he is not governed by emotion. He realizes his dependent condition in human society. His desire is to aid and protect his fellowman in order that his fellowman may, in turn, aid and protect him. This is the embryonic principle which has called into existence every government which the world has ever known. The Rationalist (the Rev. Zachariah Sweeney to the contrary, notwithstanding), loves government, law and justice, for he appreciates the fact that it is through the operation of these agencies that liberty and peace is secured and maintained.

WHAT IS MARRIAGE?

BY HENRY GOLDBERG.

THE remarks in the Free Thought Magazine in regard to marriage inspired me to give my views to the readers of this Magazine in regard to this most sacred of human institutions.

I believe that if marriage were annulled society would soon lapse into barbarism, and, instead of social order, chaos would reign supreme,



HENRY GOLDBERG.

Nature gave to mankind social properties that, like a powerful magnet, draws each person to the other in fraternal obligation. By the working of this law, families are organized, families unite, and communities form an alliance, and then we have the State, States enter into compact, and they form the nation. This law of mutual affinity embodies protection to all.

The first cause and nature of this law is friendship, but friendship without love is like an engine without steam, it is cold and lifeless; true friendship in control of the human heart gives esteem, respect and affection for another, and seeks his society and welfare. It creates the desire for

association, it gives culture and grace to those who live together, leading mankind to restrain that which gives pain, and to cultivate that which gives pleasure. Fidelity and constancy are necessary to true friendship. The instant a man ceases to be true and faithful he ceases to be a friend and is unworthy of trust.

I believe that there is nothing so delightful as to love and be loved with a pure affection, but this charming possibility can only be attained by a loving pair, who study each other's natures, and adapt themselves to each other's peculiarities, by exchanging thoughts and by extending mutual consolation, telling each other all they know and feel; thus, they make one mind of two, and under such conditions marriage offers the best form of existence.

There is nothing so beautiful as the happy union of man and woman, but all the joys or sorrows depend upon the married persons individually.

We all need a sympathetic companion, we can never be happy alone. I know of nothing which could elate a man more than the sight of his dear wife. A true and noble woman can alter the nature of the man she loves, though his temperament be somewhat cold, yet, her self-denying tenderness will result in a like sacrifice from him. Why? Because love begets love. This environment forces him to reciprocate and thereby change his selfish nature. The influence of a good wife has helped more men to greatness than anything else that we know of.

The desire to please the woman he loves will inspire him to noble deeds. There is no greater impulse to noble action than to please those we love; it enables such a man to do more and better physical and mental work; it refines him; it inspires honesty in all his affairs of life; it creates gentleness in his feelings, and chastity in his thoughts; it elevates him as high as it is possible of his human nature to rise; it lifts his inferiority above himself and carries him into the highest spheres.

With a good wife a man is armed against misfortune; her sympathetic voice will reconcile him to new and unfortunate conditions. Shoulder to shoulder with her, it will be easier for him to parry blows, which, by being shared, will lose in their intensity and violence. When melancholy will enter his heart, her mere presence will repel it as the sun dissipates the morning mists. Something may happen which he might think terrible, but she will find it less so. She may, perhaps against her own convictions, demonstrate to him that the matter is of small consequence and thereby alleviate all his fears; all she will wish will be to see him happy. The greatest sorrow and all the wounds which the heart might suffer may be healed by the soft touch of the hand of a sympathetic companion.

A wife's pure affections are like the graces and the seasons, which weave garlands of flowers, which exhale inebriating perfumes, more fragrant, more penetrating, than incense. From the sweetness of her smile and the persuasiveness of her voice flows a river of joy, which, like the stream across a desert, brings forth luxuriance in a man's heart, that might have remained as barren as the sands of the desert when untouched by the fructifying waters from above.

Love is the affection by which we live in and possess each other, by which hearts interpenetrate and throb in unison. By which lives amalgamate and become one, each necessary to the well being of the other,

begetting in the soul the most intense and elevating of all feelings. The most beautiful emotions of which it is capable. It agitates, refines, inspires, and ennobles as nothing else can. It is the supreme motive power of the soul. It begets courage and loyalty, patience, kindly service and self-sacrifice. It leads its votary to bear and forbear, to be consistent of the faults of the other, and he only is the true man whose whole nature is obedient to love. He is a true man whose caution fears the wounding of those he loves, whose conscience is made tender and sympathetic by it, and whose reverence is made fearless, filial and joyous by it.

10 Central Square, Lynn, Mass.

RELIGIOUS ABSURDITIES.

—We clip the following from the Prohibition organ of this city:

Editor of *The New Voice*: At the time of the recent great Episcopal convention in San Francisco, forty clergymen—bishops, priests and deacons—representing the meek and lowly Jesus, traveled across the country in private palace cars furnished by J. Pierpont Morgan. The cars were magnificently equipped with all necessities and luxuries, but the drain of forty bottles of champagne per day necessitated telegraphing ahead for more, and at three places en route extra bottles of that necessity of life were loaded into the refrigerators of the train. The gentlemen of the press who accompanied the expedition were ordered to omit mention of this detail of the trip. This fact forbids the writer of this note to sign his name to the statement. He cannot afford to lose his job.

A NEWSPAPER MAN.

New York City.

How convenient it would have been for this company of "clergymen, bishops, priests and deacons," to have had their "meek and lowly Jesus" along with them. Then they would not have had to procure "extra bottles" at the stations, for Jesus could have furnished it as he did at the wedding party, out of water.

Indianapolis, Ind., Oct. 22.—Peter E. Grimes and his wife differ in their religious views, and the husband defended himself Monday in a divorce suit on the ground that he beat his wife because he believed she would go to perdition if she did not accept his faith.

Mrs. Grimes said that her husband claimed to be sanctified and endowed with prophetic foresight, and at times he became abusive because she would not join his church. The court asked the husband if these statements were true, and Grimes replied:

"When the Spirit had possession of me I might have been rather forcible in making her sit down, but I did it for her good. Unless she believes in me she is sure to go to hell. Nothing can prevent it."—Chicago American.

This isn't the man we used to read about in our children's primer:

"Old Grimes is dead, that good old man,

We ne'er shall see no more;
He used to wear that long-tailed coat.
All buttoned down before."

This is his grandson, who wears the same style of coat, the clerical coat.

EDITORIAL DEPARTMENT.

ORGANIZATION.

WE have lost about all our faith in the power of Freethinkers to organize, notwithstanding we have spent a good share of our long life in endeavoring to organize them. The more intelligent people are the more difficult it is to organize them into societies. Each one has ideas of his own that he honestly believes are the most important to be advocated and adopted, and he will insist that these opinions be most prominent in any association he may join; and, besides, he will not tolerate the idea that there shall be any "leaders." It is not so with church people. They have few ideas of their own—they are willing to take their opinions second-hand—to allow those who they think know more than they do to lead them.

About all that Freethinkers have been able to do, with any success, up to this time, is to form local societies, known as Radical Clubs, Liberal Leagues, and Secular Unions, in which each member has the right to express his individual opinion on all subjects that come up for discussion. We have had in the past a few societies, known as State Associations, that for a time appeared to be a success. Such was the New York Freethinkers' Association, which, for some ten years, continued to hold annual conventions, conventions at which hundreds of people attended, at which fifteen or twenty of the ablest speakers in this country, and some from England, enlightened the people from the platform, conventions at which the leading journals of the country were represented by reporters, conventions that were held for five days and attracted the public attention. These conventions were great occasions. Most of the persons who contributed to their success have gone to their long rest. Among that number was Ingersoll, Elizur Wright, Horace Seaver, Mendum, Bennett, Palmer, James Parton, Burnham, Reynolds, Putnam, Mrs. Gage, Parker Pillsbury, T. C. Leland, C. D. B. Mills, Dr. T. L. Brown, Luther Colby, Amy Post, Ella E. Gibson, J. C. Verrety, E. M. Sellon, A. B. Bradford and hundreds of others who composed the large audiences that assembled at those conventions. In fact, there are now living but few of the speakers who enlightened, instructed and entertained those assemblies. Of these we recall the names of the following: T. B. Wakeman, J. E. Remsburg, Helen H. Gardener, Lucy N. Coleman.

Mattie Kregel, J. M. Peebles, Lyman C. Howe, Clara Neyman, W. S. Bell, Rawson, George Chainey, Mrs. H. S. Lake, Judge R. S. McCormick; also George Jacob Holyoake and Charles Watts, of England.

We used to pay Mr. Watts \$75 for his expenses when he attended the New York convention, and when we last met him, at the Secular Union Congress in Chicago, we said to him: "Have you got your seventy-five dollars?" He replied, "Oh, no, Mr. Green, those good old times have passed, never to return."

On another page we have published the call for a Free Thought convention, by the President of the new "National Liberal League," and we hope the convention will prove a great success. We shall be much pleased if it does, but not much disappointed if it is a failure. The old association, the American Secular Union, is evidently dead. In the October Magazine we made some suggestions that we thought might improve it, but no attention was paid to them at the congress. That organization reminds us of what used to be said about the Democratic party in Massachusetts years ago. It was said that, as there was no prospects of the party becoming large enough to carry the State, the leaders planned to keep it so small that when there was a Democratic President elected every member of the party could get an office.

We think that the best thing that Freethinkers can do at the present time is to organize independent local and State societies. When we get a hundred such societies organized, it will be very easy to get together a respectable national convention. All that will be necessary will be to have a general understanding that each society send a number of delegates at a certain time and place for the purpose of organizing a national society. That is the way it looks to us, but we may be all wrong. Our age may have constituted us a "back number."

CYNTHIA FAIRCHILD ALLEN, ATHEIST AND REFORMER.

Mrs. Fairchild Allen, a leader in anti-vivisection work and in teaching the humane treatment of animals, died suddenly on Sept. 10. As Secretary and Treasurer for the International Anti-Vivisection Society of Chicago and editor of *Our Fellow Creatures*, Mrs. Allen was well known in the world of reformers, and to her, perhaps, more than to any one else is the public indebted for information about vivisection, its cruelty and futility. In the September number of her precious little magazine she wrote: "Not one who is a true soldier will for a moment turn his back upon the foe," and this may stand as her farewell message to her co-workers along all lines of humanitarian effort.—*The Woman's Tribune*.

CHRISTIANITY is the greatest and most cruel despotism on the face of the earth; and holds more people in mental bondage than any other institution. This woman we have known for fifteen years, and during all that time she was one of its mental slaves. She dare not



MRS. FAIRCHILD ALLEN.

publicly express her honest religious views, for she knew if she did she would be excommunicated from the society of Christian people, and to a great degree prevented doing the humanitarian work she was in love with.

For fifteen years this noble woman has been a regular contributor to this Magazine over the nom de plume of Abner Plain. When sending us one of her articles she often wrote us a letter similar to the following:

"I should not know what to do if it were not for your Magazine. It is a great safety valve to my depressed feelings when I become heartily sick and disgusted with the insincerity, affectation and hypocrisy of the Christians that I am compelled to associate

with in my reform work. Then nothing relieves me so much as to sit down and write an article for the *Free Thought Magazine*, in which I feel at perfect liberty to give my honest thought."

Mrs. Allen was an out and out Atheist, and therefore had no use for the orthodox, or Bible God, who is well described by Daniel K. Tenney, in the November *Free Thought Magazine* in the following words:

What really is an Atheist? He is simply one who does not believe in the God of the Bible. That peculiar being who is capable of splitting

himself into three pieces, which can act separately or in combination, as circumstances may require. Henry Ward Beecher said that "the Bible God is a moral monstrosity." Was he right about it? That God is said to have informed us in holy writ, and that is all we know about him, that he created the world, "and the stars also," in six days, including the first pair of the human race, designed for a pure and perpetual life of happiness. A few days later he became angry at them because of a trifling offense and cursed the human race forever, inflicting the most shocking penalties possible to imagine. Why did he not kill off Adam and Eve, or extract the wickedness from them, or draw for a new pair? When the race had increased and multiplied for many years, he again became disgusted and drowned them all, except seven specimens who were saved for seed by the Ark of Noah. Soon after this old gentleman, thus favored by the Lord, got on dry land again, he became beastly drunk and made a disgusting exhibition of himself. How strange that God did not select a prohibitionist! Time wore on and the race increased and multiplied again. Some enterprising fellows started to build a sky-scraping tower on the plains of Shinar. God, fearing that they might climb into heaven from this tower, without credentials, went down and confounded their tongues, so that they could no longer understand one another and thus shut down on the enterprise, cursing our race again by introducing a multitude of languages. In those ancient days he also talked devoutly through the mouth of Balaam's ass. Higher criticism might, indeed, suggest that the ass referred to is not of the braying and long-eared variety, but is rather typical of those clergymen who propagate such yarns from their pulpits and of those who acclaim Amen! in the pews. This exegesis is certainly plausible.

Mrs. Allen had been, for a long time previous to her death, the Secretary of the "International Anti-Vivisection Society," and also editor of "Our Fellow Creatures," a very ably conducted magazine published in Chicago advocating kindness and mercy for all dumb animals not able to speak for themselves, and after her death the society, made up largely of Christians, had a meeting and passed a series of resolutions extolling very highly the life work of the deceased. The preamble to those resolutions was as follows:

Whereas, The great Ruler of the Universe has, in His infinite wisdom, removed from our midst our worthy and greatly esteemed co-worker, Mrs. Cynthia Fairchild Allen, who, in the position of Secretary and Treasurer of this Society, has been the head and front of our crusade against vivisection.

We would like to ask each Christian member of this society for what reason did "the great Ruler of the Universe remove from our midst" this worthy woman? It may be because she did not believe in him, and denounced his methods of treating dumb animals when he drowned all

of them on the face of the earth because he was offended at old Mother Eve for eating that apple in the Garden of Eden, and because there was nothing that would give him such satisfaction in former times as to have a few thousand of them killed and roasted on the "altar," and the incense from their burning bodies ascend to Heaven and fill with intense satisfaction his divine nostrils. Mrs. Allen could but hate such a God as that, and it may be, as he must have known it, that was the reason of his "removing" her. If any Christian can give a better reason we shall be glad to publish it in this Magazine.

And now to give our Christian friends positive evidence that this grand woman was an Atheist we will here publish the article that she sent us, not long before her death, and which appeared in this Magazine:

"FAITH IN GOD."

Editor Free Thought Magazine:

One of the most mischievous sentiments in all the insanity of orthodoxy is that quality of mind in its followers which so universally leads them to shift their own responsibility in connection with the evil in the world upon the shoulders of their imaginary god. What proportion of them put an active shoulder to the wheel of progress and endeavor to alleviate the sin and wrong and cruelty around them? Instead of that they lean back in their rocking chairs and assume great virtue of faith in God, who, in his own good time, will right all wrongs.

But what wrongs have been righted by God, or "Faith in God?" What progress for humanity has been made except by those who have marched out actively into the world's battlefield and battled at the strongholds of tyranny and oppression with blows from their own good right arms—straight from the shoulder? The case is forcibly illustrated by the hardy Michigan pioneer, who said, "S'posen I'd cum here and set down under a tree and prayed to the Lord to develop the kentry? My opinyun is it u'd a never been done!" It is a terrible pity that the orthodox Christians hadn't a little of the sound sense of the old Yankee.

This senile "faith" in an imaginary being has hindered men and women from the performance of the most active and pressing duties of life. Wrongs have gone on unabated waiting for this supernatural interference which never comes. All the good in the world has been brought about by active human agencies, by souls that could not sleep in the face of the dire necessity for some one to rise up and do something. And whence came this unseen agency that has thus stirred the souls of

patriots and philanthropists, we do not undertake to explain. As Ingersoll says: "I don't know; but I know as much about it as any other man."

Orthodoxy says we must thank God that these patriots and philanthropists did arise to succor the helpless and oppressed. But when we reflect on the ages of cruelty and oppression during which there was no ray of light or relief, we can not feel much indebted to the God that suffered those things so long to run their awful course and then furnished a meagre supply of soldiers for their extinction.

There is a class of people who claim there is no real evil in the world—that what appears so is the will of God being worked out for his own glory. The colossal selfishness of a scheme worked out in such awful consequences to both human and dumb animals for the "own glory" of any being appears never to have dawned upon their leaden understanding. They rest in perfect peace, and a selfishness equal to that of their God, doing nothing to change the melancholy march of the world's evils—"leaving it to God"—and he has never in a single instance interfered.

Like Moncure D. Conway, written up so well in November Free Thought Magazine, the writer maintains that evil "is absolutely evil, working no good, but only evil results, and respects no deity who would permit any disease, agony or wrong, if he could possibly prevent it. His question to the deist is that of the man Friday to Crusoe: 'Why not God kill the debbil?' What cycles of precious time the preachers consume in soothing the conscience of their congregations and manacling their hands by this never-ending exhortation to have faith in God, which is to move mountains and release human beings from all responsibility, labor or care. Rather let me, like Martha, be "careful and troubled about many things," than so sit supinely, and have no hand in the great struggle of Right against Wrong—leaving it all to a God as useless as the preacher. There is nothing the preacher will not try to explain away. He will never admit a "don't know" to the most profound problem of the ages, and the more conceited and bigoted he is the more he imagines he knows. The display of pious oratory, always published in the Monday morning papers, is copied from manuscripts that should be preserved in a museum for the wonder and amusement of the coming generations. The fact that unnumbered communities will repair to "sanctuaries" year after year and waste precious time listening to the arrant nonsense of self-complacency and affectedness is another of the more than seven wonders of the world. The best argument that we Freethinkers can bring in support of our own ideas is not to leave these things to God, but get out into the

arena, each one of us, and battle for the right without the fear of eternal punishment or the expectation of the orthodox heaven.

Abner Plain.

We may, hereafter, from time to time, republish other articles that have appeared in this Magazine from the pen of Mrs. Allen, showing her love of humanity and detestation of Christianity and its God.

MRS. M. A. FREEMAN—OBITUARY NOTICE.

ADDRESS BY JUDGE WAITE.

MRS. M. A. FREEMAN, a well-known, popular Free Thought lecturer and author, passed away at her home in Chicago, Sept. 7, 1901. She was an earnest student from her childhood days, and when but a child could be seen every night carrying home from school an armful



MRS. M. A. FREEMAN.

of books nearly as large as herself, for she was always small in stature. Her father was a Freethinker, and her mother a close communion Baptist. But her mother had the most to do with her religious training. She was taken to church and Sunday school regularly every Sunday by her pious mother, and when a "protracted meeting" was held in the neighborhood her mother, with all her children, was always present, sitting patiently, night after night, on the hard wooden benches—the children with their aching little feet dangling down, unable to touch the floor. She was strictly brought up in the orthodox faith, with the exception of now and then hearing some Free Thought expression

from her "Infidel" father, which her good mother warned her to pay no attention to.

When the subject of this sketch was about fifteen years of age there was something that occurred that entirely destroyed her orthodox faith. There was a "Millerite" revival in her neighborhood, at which about everybody was converted, with the exception of her Free Thought father.

He was labored with by his wife, by all the neighbors, and by the Millerite preachers. There were prayer meetings held especially for his benefit, but all to no avail. He was given up to be lost, that is, to be consumed by fire when the Lord should appear.

The day was set for the end of the world, and as the time drew near the people became frantic and abandoned nearly all pursuits, just doing what was necessary for the maintenance of life. The people of the town held meetings every night in the old court house and made all preparation to meet "Christ in the clouds." Many got their ascension robes ready, and some of the women exhibited a good deal of pride in getting up those robes so that they would look as well, if not better, than their neighboring sisters, as they ascended from the earth; all was excitement, and nothing was to be heard but sermons, prayers and singing. About the only man in town who fully retained his composure was the father of our sketch. He could not help actually laughing "in his sleeve" at the foolish fanaticism of the people; this levity made his good wife "groan in the spirit," and his children think he was a perfect monster. At last the "day of all days" arrived. In relating this to a friend Mrs. Freeman said:

"The long-looked-for morning came, clear and beautiful. The sun shone brightly. The old world, in its wickedness looked up laughingly into its face for the last time. We children stole into a neighbor's house. 'Go home at once,' the woman of the house demanded. 'This world is coming to an end to-day. Your mother will want you with her.' We couldn't doubt it. What so many said must be true. Father stood alone. He was the only 'Infidel' in the town. That morning as usual he went to his work. Mother watched him down the street with a pale face and tears in her eyes. It was the last look she would ever catch of him. The way divided here. He would shrivel up in the hot heat. She sat in her low rocker, her hair parted smoothly, her hands folded, patiently waiting for the sound of the last trump. Now and then the sun would shine out with greater brilliancy, and we would look up startled and trembling, expecting to see the Son of Man coming in the clouds, riding on a pillar of fire in unspeakable glory. At last the supper hour drew nigh. Mother arose and, with a shame-faced look, which I can never forget, a mixture of chagrin and relief, proceeded to prepare the evening meal. Father about that time arrived from his work, opened the door, stood still for a moment, looked at us with a quiet humor, and then said, 'You are all here yet, I see.' From that moment we children were all unbelievers."

At Mrs. Freeman's funeral the following address was made by Judge C. B. Waite:

Friends: I have been informed that the deceased had in her lifetime, expressed a desire that I should make some remarks at her funeral. The knowledge of this fact is very gratifying to me, and I gladly comply with the request.

It was my fortune to be well acquainted with the deceased; and it was my good fortune to be honored with her favorable opinion and esteem. We were, for several years, officers of the American Secular Union together, and during that time I had many opportunities to observe the beauty of her life and character. Did any officer or member of the society do anything which did not meet her approval? The strongest words she would utter would be words of regret; never of anger or indignation. She was dignified, self-poised, earnest but considerate. The course of her life was like the deep current of a river; quiet, steady, strong.

Mrs. Freeman was a very talented woman; a remarkable woman, in some respects. She was a logical thinker, a good writer, and had a wonderful gift of oratory. As a speaker she occupied a very high position in the society of which she was an officer, and among Freethinkers and Liberals throughout the country. The secret of her success lay in her strong sympathy for the ignorant, the afflicted and the oppressed, which lent a pathos to her words, making them irresistible. The laboring classes ever found in her a steadfast friend and an able adviser.

Performing her duty as she understood it in this life, and doing what good she could in this world, she troubled herself not about another life or another world. To any one endeavoring to draw out her opinions on such matters, her invariable response was: "That is something we know nothing about."

And now, dear sister, we take our leave of thee. The world will be better that thou hast lived in it. It will honor thee for what thou hast done, and it will honor thee for what thou wouldst have done had thy opportunities been greater. For it is known that the impulses of thy heart were ever for the good of the people.

For thy loving relatives and friends, and for their descendants, thy memory will be a treasure and a blessing forevermore.

Beloved sister, hail and farewell.

"A CENTURY OF CASTE."

[**I** N a book of eighty-five pages, entitled "A Century of Caste," Judge A. N. Waterman, of the Circuit Court of Cook County, Illinois, presents in a systematic way, in the form of a monologue story, a narrative told by an ex-slave, an old woman of 90 years, who, in broken language, gives a graphic account of the wrongs she has seen and suffered both before and since Emancipation.

The purpose of this work is to show the injustice of laws relating to colored people in many of the States of the Union. The author supplements the statements made by extracts from the statute books of various States, including the iniquitous "Black Code," which was a part of the law of Illinois up to and during the Civil War. In this story the supposed narrator makes an eloquent plea for equal and exact justice before the law for black and white.

The lynching of colored people, often without adequate testimony as to the guilt of the person charged with the crime, is shown to defeat the ends of justice and to be subversive of the majesty of the law. Instances are given in which, after the lynchings, it was found that those who were forced to submit to such an ignominious fate were really innocent of the crime of which they had been accused.

The author of "A Century of Caste" thus prefaces the old "Mammy's story": "With many life is a melodrama; for some a tragedy; to some a disappointment. The greater portion of mankind feel that they have been unjustly dealt with, unduly vexed and troubled, not properly appreciated or awarded; that opportunities afforded to others have been denied to them. To these this presentation of burdens they have never borne is offered for their consideration."

Not the least interesting portion of the work is that which consists of extracts from the statutes of several States providing for the treatment of colored people. The present generation can hardly realize that in several States, teaching a slave to read or to write, if by a white person, was punishable by a fine and imprisonment, and if by a free colored person, by fine and lashes; that in North Carolina no descendant of a negro to the fourth generation could enjoy the benefit of the public schools; that even in Connecticut, under a statute enacted in 1833, Prudence Crandall in 1834 was imprisoned for keeping a school for the education of colored girls; that under the "Black Code" of this State, now proud of Abraham Lincoln, colored people were not permitted to testify

in the courts against "any white person whatsoever," and if found in the State without a certificate of freedom, any negro or mulatto was to be sold by the sheriff to hire out, "for the best price he could get."

As late as 1862, not more than a year after Fort Sumter was fired upon, the question of incorporating the "Black Code" into the Constitution of Illinois was presented to the voters of the State, and a majority of 175,000 was in favor of perpetuating those unjust laws. In 1865, however, so changed had public sentiment become they were repealed with but little opposition. (M. A. Donohue & Co., Chicago.) B. F. U.

Quincy, Ill., Oct. 15.

BOOK REVIEW.

THE DOOM OF DOGMA AND THE DAWN OF TRUTH. By Henry Frank. G. P. Putnam's Sons, New York. Pp. 397. Price \$1.75.

The Chicago Tribune has this to say of this book:

Henry Frank has written "The Doom of Dogma." The exposition of his thesis covers about 400 pages. The whole world of ordinary evangelical Christian believers are left, figuratively speaking, standing on their heads, with this brave new dogmatician pointing his eloquent finger at them. The result, taking the author at his own word, is at least picturesque. He says he was himself for many years one of them and a preacher in their orthodox pulpit. But science upset him. He appears to have caught somewhat of Ingersoll's manner.

There is no such thing as miracle or the supernatural, and "the strange story of the resurrection" is a fiction. "The dawn of a new era is at hand. The mind of man is disenthralled. The dense ignorance which once inclosed him like the gloom of primeval forests is scattered by shafts of light which penetrate it."

The position which the writer appears to have found is that of pantheism. God is all and all is God. Of course this leaves no place for the so-called evangelical doctrines. It is not a question so much of dogmatism as of dogmatics. The question still remains: Whose dogmas are, on the whole, most reasonable, most believable? Any evangelical preacher or teacher who cares to see the "other side" can find it here.

THE VOICE OF REASON. By Henry Goldberg. Investigator Company, Boston. With portrait of author. Pp. 192. Price, 50 cents paper; \$1 cloth.

This is what George W. Chandler, a noted Freethinker, writes in relation to this book:

My Dear Mr. Goldberg: I read your book, "The Voice of Reason, and Truthful Echoes," and I am much pleased with it. I found it highly interesting and instructive. Its logic is so convincing that the most astute critic will not be able to controvert it, and I think that the most

bigoted mind must accept its truth. Candor forces me to acknowledge that it is the best written book which I have ever read.

I had some doubts as to the truth of my religion, but reading your book has cleared my mind and led me from darkness into light. What I like about your book is your impartial treatment of the different religious beliefs. My sincere wish is to see your book in every Christian home.

Enclosed you will find P. O. Order for five dollars, for which please send to me five copies of your book, as I wish to distribute them among my Christian friends, and open their eyes, and be the means of leading them from their narrow and erroneous belief into the belief of truth and righteousness.

MEDITATIONS AND SELECTIONS FROM THE PRINCIPLES OF RENE DESCARTES. Open Court Publishing Co., Chicago. Pp. 248. Price, 35 cents.

The publisher, in his introduction to this book, says: "With Descartes a new period of modern philosophy begins. It is not, indeed, a beginning in a literal sense; that is no such thing in the history of ideas, nor elsewhere. Descartes, who came after the great scientific and philosophical illumination of the sixteenth century, has profited largely by it. He owes much to the Italian Renaissance, and not less to the Renaissance in France and England. He was acquainted with the discoveries of contemporary men of science, such as Galileo, Torricelli, and Harvey. Even scholastic philosophy, which he was to combat, left a lasting impression upon his mind"

We would advise our readers, who desire the best literature published, to send to the Open Court Publishing Company of Chicago, and get free of charge a catalogue of their books.

ALL SORTS.

—We desire to mention that we have enough "poems" on hand to last us two years.

—This is the last number of Vol. XIX. Do not fail to renew at once for Vol. XX.

—We are getting so many articles for the pages of this Magazine that we cannot afford to return rejected ones; therefore please keep copies of them.

—We are glad to see that the Examiner, a bi-monthly Free Thought paper, of eight pages, has again made its appearance. It is published at Paris,

Texas, at 25 cents a year. Every number is worth that sum.

—Be sure to get the present volume of the Magazine bound. It will make a book of over 700 pages, filled with most valuable reading matter and nearly 100 portraits of intelligent Freethinkers.

—We ask every friend of this Magazine to make an effort to procure a club for Vol. XX.

If at first you do not succeed,

Try, try again.

And keep on trying until you do succeed.

—A very few of our subscribers who sympathize with anarchists and free-lovers, when we express our honest opinions of those people write: "Stop sending the Magazine to me." They are all great sticklers for free speech, but it seems it is only for the kind that suits them.

—Carl Burell, secretary New Hampshire State Secular Union, writes in a private letter:

I firmly believe that the Free Thought Magazine is the best Liberal publication in America—in that it never stoops from the high moral and ethical plane that I believe Free Thought should even occupy. If we are broader and freer than our more credulous friends we should also be nobler and better. Nothing less than the highest and best should satisfy us.

—Frank J. Griffin, of Omaha, Neb., sends us the following from the Evening Bee, of Omaha:

A Boston man has been dismissed from the church of which he was a member because in being naturalized he swore to uphold the constitution and laws of the United States. The church holds to the doctrine that the constitution is immoral because it does not specifically recognize God. Such truly good people should be too pure to remain in this wicked country and accept the benefits of its laws.

—Richmond, Va., Oct. 25.—(Special).—Excitement prevailed last night at the Methodist Episcopal Church at Remsenes, in Accotink County, Va. During a revival sermon a stampede was caused by a large wasp's nest falling from the ceiling into the center of the church. Thousands of the insects swarmed all over the church, stinging many persons. A number of the worshipers made their escape through windows, and the pastor, the Rev. J. F. Anderson, was forced to vacate the pulpit, and the services were abruptly brought to a close.

And not one of the audience suggested a season of prayer as a remedy.

—The statement of Dr. Thomas that

the gates of heaven are open to ~~Ingersoll~~ has caused a great commotion among the orthodox clergy. We can assure them they need have no trouble on that score. St. Peter may open them ever so wide, Col. Ingersoll will politely thank him, but politely decline to go in. He will prefer the other place, where all the great scientists, philosophers and reformers have gone, according to the teachings of the church, and then again playing on a harp and shouting, "Glory! glory! glory! to the Lamb forever!" would be very irksome to the distinguished agnostic.

—Sol Finch, of Southington, Conn., who is 89 years old, writes when renewing his subscription:

"I have nine volumes of the Free Thought Magazine neatly bound and, like *Oliver Twist*, I want more. If the good sky-pilots had had faith as large as a grain of mustard seed, the life of our honored President might have been saved. When the horse of a good, pious lady ran away down a hill and was stopped, by a kind neighbor, no damage was done, but the good woman was prostrated with fright. She was told that in all such cases she should trust in Providence. She replied: 'I did until the breechin' broke, and then I thought I was gone sure.'"

—Clinton, Mass., Oct. 27.—(Special).—Mrs. Mary Cannon, aged 60 years, dropped dead while on her knees at prayer this morning in St. John's Church. For a year she had not been able to go to church, but to-day she decided to go. It was a walk of over a mile. Mrs. Cannon arrived before the service commenced. She passed up the aisle and into her pew and knelt. Those near her saw her head slip from the rail of the pew in front, and her body sank back against the seat. Assistance was at once given, but all efforts to revive her were unsuccessful.

Such occurrences, that take place often, ought to get some sense into bigots' heads, but it will not. Where

a head is full of superstition there is no room for sense.

—The following letter shows the bad effect of bringing a child up in the Liberal faith. If she had been brought up a Christian she would have got religion and let Jesus pay this bill:

Bonham, Texas, Nov. 4, 1901.
Mr. H. L. Green, Chicago, Ill.:

Sir—Nine or ten years ago I took your Free Thought Magazine. Was then living at Altus, Okla. I was but a child. My father, who was away from home a great deal, sent me the Magazine. Through youth and carelessness I became your debtor in arrears fifty cents. Enclosed please find one dollar (\$1.00) in payment of same, with interest at 10 per cent. Please send me your subscription terms for magazine. Sincerely,

MISS MYRTIE MARTIN,
Box 97, Bonham, Texas.

—Carl Burell, of West Derby, N. H., sends us the following lines under the title of "We Do Not Know":

We do not know, we do not know
From whence we came or where we go;
We only know that we are here,
Where for each smile there is a tear,
And that is all we know.

Just how we came, or why we came,
Or who or what might be to blame,
Just why we love or why we hate,
Or who or what may be our fate,
We have no power to name.

Just when we go or where we go,
We cannot even hope to know.
We have but to accept our fate
And learn to labor and to wait,
And say, "We do not know."

—At the request of the Rev. Dr. Stafford, a Roman Catholic clergyman of this city, who called on President Roosevelt this morning, an appointment was made for an interview between Cardinal Gibbons and the President. It was arranged that the cardinal should be received at the White House on the 27th of this month, soon after the return of the President from his visit to Yale University. It was not intimated that Cardinal Gibbons wished to discuss any matter, but it

was said he desired to pay his respects to the President.

The old ditty was: "Walk into my parlor, says the spider to the fly," but in this case it is: "Let me walk into your parlor, says the spider to the fly." Of course, all the "Cardinal wanted to do was to pay his respects to the President." How innocent!

—St. Johns, N. F., Oct. 20.—The body of the Rev. Henry Black, for some time chaplain of the British second-class cruiser *Charybdis*, who mysteriously disappeared from St. Johns last Wednesday, was found this morning near St. Johns, shot through the head. In the right hand of the dead man was a revolver. He had evidently committed suicide in consequence of dementia, attributed to the excitement growing out of the arrangements for the forthcoming visit of the Duke and Duchess of Cornwall and York.

No doubt this Rev. Mr. Black had been reading "Ingersoll on Suicide," for according to Bishop Fellows that book is the cause of most of the suicides. As most of the people who commit suicide, we have noticed, are Christians. It would seem that Ingersoll's writings are very popular with them.

—Rev. T. B. Gregory recently furnished for the Chicago American an account of a secret society for the boys of Chicago, as the writer states, "to promote morality." The rules set forth are all very good, with the exception of the following, which is damnable:

"To keep forever secret, except from your father and mother (or priest, if a Catholic), all the secret work of this order."

This practically teaches every Catholic boy that joins the society to regard a Catholic priest equally with his father and mother. It is strange that so intelligent and liberal a man as Dr. Gregory should seemingly indorse such an outrageous doctrine as this. The Catholics are getting in their work everywhere, especially among the children.

—We have one thousand copies of Brother Braden's "Ingersoll Unmasked" which has some typographical errors. Because we need money and also to close out this defective edition, we will cut the price from twenty-five cents to ten cents until the supply is exhausted.—Quarterly Christian.

It would seem that this book, "Braden's Ingersoll Unmasked," does not go off like hot cakes, therefore the price has been cut down from 25 to 10 cents. The "Christian" says: "This book has some typographical errors." Yes, Bro. Zachary, it has something worse than typographical errors—it is full of lies, but as it will not harm Ingersoll, or his character, and will please Christians, publishing it will do little harm, and as you "need money," sell as many as you can to your dupes, who are "fools for Christ's sake" and your sake.

—The Buffalo Courier of Oct. 7 says: "The American Secular Union and Federation of Freethinkers held three meetings in Concert Hall yesterday. The convention all around was a great disappointment, as only delegates attended the sessions. These delegates went away last night fully convinced that there are but few Freethinkers in Buffalo, and if there are any they failed to attend any of the meetings."

We know that there are not a great many outspoken Freethinkers in Buffalo of the English-speaking inhabitants, but we have had for a number of years some twenty good paying subscribers there, and there is in that city a large German Free Thought Society that holds regular meetings Sunday. They were probably disgusted with the disgraceful quarrel in the Free Thought ranks and did not desire to get mixed up with it, and so staid away.

—Every editor has received them, says a writer. The postmaster sends them to the editor, but the postmaster is not to blame. For instance there was a man named Tim Short, who sent us three notices to stop his paper—he didn't want it any longer. We wondered what was

the matter. Upon investigation of our subscription list we found Tim was short \$2.50. He had never paid a cent and he stopped the paper as a matter of economy to us. A few evenings ago we stepped into a church and Tim's melodious tenor rang out clear in that soul-stirring song, "Jesus Paid It All." We might have been mistaken, but his earnestness impressed us. The next day we sent him a receipt in full, begging his pardon for not knowing that he had made an assignment of his liabilities to the Lord.—Northwest Magazine.

This Northwest Magazine, it seems, has a "pull" on the powers above. We have none, and therefore have to depend entirely on our subscribers for the payment of our subscription bills.

—Col. Robert Ingersoll's views, we believe, will be preached in one hundred church in this country within ten years. He is to be the second Martin Luther of America. We can name a number of clergymen in Chicago who are in accord with most of the views of the late Agnostic, viz., Rev. Dr. Thomas, Rev. Mrs. Thomas, Rev. Jenkins Lloyd Jones, Rev. R. A. White, Rev. Thomas B. Gregory, and there are others quite as Liberal, and just as we write this paragraph the mail brings us the following letter:

460 E. Burnside, Portland, Ore.
Oct. 5, 1901.

H. L. Green: Dear Sir—

Please find inclosed ten (10) cents, for which kindly forward me at your very earliest convenience the following pamphlet: "Preacher and Creeds," by D. K. Tenney and David B. Page. I shall be very much pleased to receive a list or catalogue of books published by your house. I remain, respectfully yours,

ALFRED THOMPSON,
Pastor Trinity M. E. Church.

—Ithaca, Oct. 17.—Arthur Williams, a lunatic escaped from the Willard hospital, made a descent upon the sleeping villagers of Trumansburg last night. He thought he had a message from the Lord and he set about to deliver it. He first attacked the postoffice, believing that to

be the center of information for the hamlet. Being refused admittance, he broke all the windows he could reach with a loaded whip and then ran to the fire company's quarters and turned in an alarm.

The inhabitants of the burg turned out to the call and found Williams awaiting them. He called them together and marched at the head of those willing to follow him to the four corners, where he delivered a midnight sermon, holding a flaming torch over his head.

Some of the fire company, annoyed at being unnecessarily aroused and suspecting the exhorter of insanity, craftily seized him and bound him securely in the village lockup. He was returned to the asylum this morning.

This man, of course, must have been an "atheist," but then how is it that he had a "message from the Lord," whom he did not believe in?

—The quaint sayings of little folk furnish an abundant supply of amusing anecdotes. A Baltimore lady, an Episcopalian, relates the following story, which she declares is authentic:

"Mrs. J., of Georgia, a relative of a prominent Bishop of the Episcopal Church, had a little daughter who had just begun to attend school. Mrs. J. was herself a devout Episcopalian and her little one had been carefully trained.

"One day the child returned from school almost in tears. She said a little Jewish girl in her class had treated her badly, and she began to speak slightly of her schoolmate's race, when her mother said reprovingly:

"My dear, you must not talk in that way. The Jews were God's chosen people. Our Lord himself was a Jew."

"After a moment's deep thought the child replied, in a tone in which horror and regret were equally blended:

"O, mamma, I didn't know that. I'm so sorry; I always thought he was an Episcopalian.'"—*Baltimore Sun*.

—The Free Thought Ideal of Nov. 2 says, editorially:

We want an assistant on this paper, one who is liberal, broad and able to as-

sist in the mental work. Our new sanitarium will soon be under construction, and therefore we must have help. We do not wish to relinquish our position on the Ideal, for we are doing a great work by being a radical Freethinker, and also being so successful in the treatment of almost incurable cases.

We wish Sister Semple would more fully explain what she means by being "so successful in the treatment of almost incurable cases." This sounds much like some of the sayings of Helen Wilmans, who has recently been convicted of obtaining much money by frauds. We hope Mrs. Semple's remedies are of the scientific character, that intelligent Freethinkers can indorse. Our spiritual friends are overrun with medical frauds, so are the Christian Scientists and some other isms and cults. We were in hope that Freethinkers were not subject to that unreasonable malady.

—Rev. J. Clayton Youker, of the Euclid Avenue M. E. Church, is an honest preacher. He said in a late sermon:

There is the blemish of ecclesiastical pauperism. It is seen in the non-payment of taxes by churches and in special discounts to ministers. It is time that sectarianism relinquished its immunity from taxation and gave the people an object lesson in correct monetary support of the commonwealth. Patriotism can find its measurement in taxpaying. Tax dodging is a breeder of anarchy. The fact that the church is a great benefactor of the public should not excuse it from the performance of fundamental civic duty.

It is time, too, that sectarianism had for its ideal such a remuneration of its preachers as would permit them to pay their way without being dependent upon railway half fares and merchandising discounts.

And I am sure Rev. Mr. Youker will agree with us that clergymen should not be deadheaded over railroads, whether their salary is sufficient or not, more than the common laborers. Such talk as this will cause Freethinkers to respect the clergy, if they cannot ac-

cept their doctrines, but we suspect Mr. Youker will be called down by the dead-beats.

—Philadelphia, Pa., Nov. 3.—(Special.)—St. Anthony's Roman Catholic Church at Fifth and Carpenter streets was the scene of a riot this morning, which resulted in the arrest of fourteen persons. Six persons were injured and sent to the Pennsylvania Hospital.

There are two opposing factions in the church, the Polish Lithuanians and the Roman Catholics.

Everything went well this morning until the rector started to take up the collection. Then a woman jumped from her seat and threw a bagful of red pepper at him. A man jumped up and attacked the woman. Immediately every one of the 450 people in the church were on their feet, and all of the independents had red pepper, which they threw about in great quantities. The police were notified, and soon a squad of policemen and special officers were on the scene. The independents then turned on the police.

Women fainted all around, while some of the men jumped through the windows, carrying the glass and frame with them.

—Washington, Oct. 20.—Dr. D. C. Martin of Brooklyn, N. Y., a representative of the National Reform Association, called on President Roosevelt to-day and on behalf of that organization asked that the President include in his Thanksgiving proclamation some reference to Jesus Christ. Previous proclamations, while they have contained allusions to the Deity, have not contained any special reference to Jesus Christ, although Cleveland made reference to him in one of his proclamations. The reference has been found offensive, it is said, to those whose creed does not include the worship of Jesus Christ. The President took the matter under advisement.

The Catholics would prefer that the

President mention in his messages and proclamations "the Holy Virgin;" the Jews would like to have him put in a word for "Moses;" the Mormons would like to have Brigham Young so honored; the Christian Scientists would be gratified to have Mrs. Eddy remembered, and the Freethinkers would all rejoice if he would have in his messages a good word for Thomas Paine, who was really the father of this country, but they would recommend that the President mention none of these personages in his state papers, as the foundation principle of this country is, "The Entire Separation of Church and State."

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—Most valuable articles by Judge Ladd, Rev. E. F. Davis and others will appear in the January Magazine. It will be a superb number.

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H. G. GREEN,
Business Mgr.

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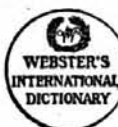
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